

THE RESTITUTION HERALD.

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Number 1.

The Son of Solomon.

The following story is told of Menelek, king of kings, negus of Abyssinia, who claims to be descended from Solomon and Sheba, and whose subjects are for a certainty a race of Jews intermixed with other peoples:

"A Swedish missionary who was endeavoring to gain a foothold in Abyssinia was brought before King Menelek, who asked him why he left his home in Scandinavia to come to Abyssinia. The missionary replied that he had come to convert the Abyssinian Jews. "Are there no Jews in your country?" asked Menelek. The missionary admitted that there were a few. "And in all the countries that you have passed through did you find no Jews or heathens?" the king continued. Jews and heathens, the missionary admitted, were plentiful. "Then," said Menelek to his guards, "carry this man beyond the frontier and let him not return until he has converted all the Jews and heathen that lie between his country and mine."

It is just possible that some good story teller invented this incident for the purpose of illustrating his own ideas more than for the purpose of showing that the Son of Solomon still has some of the elements of wisdom of the king of Israel.

It would not be well to literally accept this doctrine, but it has been said that "charity begins at home;" and if this is true good work should begin at home, and Menelek might have said that there are few foreign missionaries who would be unable to find work among the members of their own households. Longfellow said:

"That is best which lieth nearest,
Shape from that thy work of art."

There is all the time a great movement to send missionaries to foreign parts when the people from foreign parts are coming to us in our own homes and seeking the handclasp that is withheld when they are among us, but which would help them in the battle of life. There should be schools or missions among the people of the ghettos, not necessarily to teach religion, for

WATCH THEM WELL

THERE are four T's too apt to run,
'Tis best to set a watch upon;

Our Thoughts.

Oft when alone they take them wings,
And light upon forbidden things.

Our Temper.

Who in the family guards it best,
Soon has control of all the rest.

Our Tongue.

Know when to speak, yet be content
When silence is most eloquent.

Our Time.

Once lost, ne'er found; yet who can say
He's overtaken yesterday?—Sel.

most of the ghetto people have more religion than anything else, but to teach the language and manners of the country, to inform the poorest among them that their coming to America has made them sovereigns and the equals of kings; to cultivate in them ambition and to persuade them that the welfare of themselves, of their neighbors, and their country demands that their children should be educated in books and in reason, and that they should labor as free men and free women and not as slaves.

This work might be done by church people or it might be done by those who are not church people. The men and women coming from the old world have no opportunity to enter the public schools. They too often fall prey to scheming people who are able to converse with them and are herded together to become slaves rather than free men. We complain that the socialist and the anarchist finds among them the greater number of their followers, and while we have no moral objections to socialism, we have a right to protest against the anarchist.

But the agitators who have axes to grind are the only people who go among these recent additions to our population to gather them together and extend the hand of fraternity, no matter if the hand is false as the heart behind it. It is a tribute to the sense of these peoples that so few of them, under the circumstances, follow the false lights.

We should seek to help those near us, no matter whether Menelek said it or not. Menelek would not be quoted with approval among people more enlightened than himself if his

supposed utterances did not appeal to reason.

In any city the size of Cedar Rapids there is work to be done along the line of educating citizens. If the agitator is to be driven out the work must be done by those who are as willing to show friendship and who have sincerity back of their pretenses. We complain that those who come do not understand the rights and duties of citizens. This was our nation before it was theirs, and the flag was ours when they learned to admire it for the things it represents. It is our duty to be watchful of the nation and of the flag and to make them mean as much or more to all these people as they supposed that they would mean.

There are among us the sons of all tribes, coming from all lands, and we need not cross the oceans to find plenty to occupy every spare moment at our disposal. No man is so rich or so great that he may be excused from doing his part to aid in the enlightenment of citizens, and no man is so little esteemed or so poor that he may not better himself and his surroundings by showing the proper spirit among those who are near him and who may be helped.

The school of citizenship combined with home missions would probably accomplish as much good in the United States alone as is being accomplished in all the missionary fields.—Cedar Rapids, (Ia.) Ex.

I Find No Fault in Him.

"I believe that 95 per cent of the people of this country believe that the Christian life is the life to live. They say, "I find no fault in Him. The gos-

pel is all right." But it costs too much. They are right when they say it costs much, for Christ demands a full surrender of everything to him. We must crown Him Lord of all, or we do not crown Him Lord at all. But we come back with the unanswerable argument, that it is worth the price. "He that loseth his life" for my sake shall find it." But thank God, no one ever buried his life for Jesus but he had a resurrection on the third day.

The only good excuse I ever heard any one give why he was not a Christian was given by a college senior, the valedictorian of his class. When asked why he was not a Christian, he said, "I am not a man enough." It does take a man to be a Christian of the all wool yard wide kind.

"God give us men. A time like this demands

Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office can not buy;

Men who possess opinions and a will,

Men who have honor, who will not lie,

Men who can stand before a demagogue

And scorn his treacherous flatteries without winking,

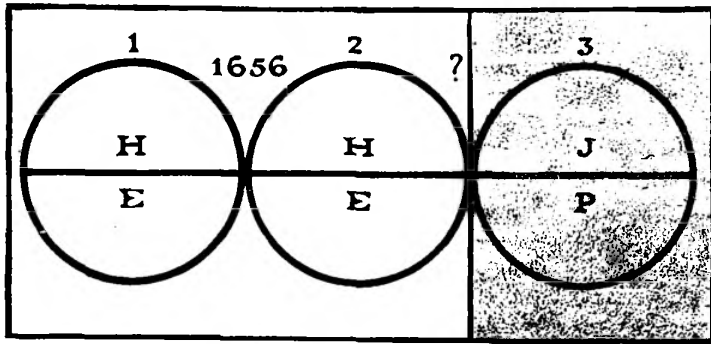
Tall men, sun-crowned who live above the fog

In public duty and in private thinking."—Sel.

That was a very good illustration of the harmony between Paul and James on the subject of faith and works, used by the late Frederick W. Robertson, of Brighton, England: "Paul says, Faith justifies works. James says, Faith without works is dead."

Robertson thus reconciles them: "A tree cannot be struck without thunder; that is true, for there is never destructive lightning without thunder. But again, if I say, The tree was struck by lightning without thunder, that is true, too, if I mean that the lightning along struck it, without the thunder striking it. Put it in one sentence—faith alone justifies, but not the faith which is alone. Lightning alone strikes, but not the lightning which is alone, without thunder; for that is only summer lightning and harmless."—Sel.

THE THIRD HEAVEN.



Explanation of drawing:—

Circles 1, 2 and 3, represent the three worlds, "H" representing the first and second heaven, and "E", representing the first and second earth in the first two worlds. In No. 3, "J" is the heaven, "the third heaven, and "P" is the new earth, "P", for people; because each world consists of people, the rulers being the heaven and the ruled ones being under their heaven or rulers. "J" is for Jerusalem, the new Jerusalem, the rulers of the coming kingdom, Jesus and his bride, the saints.

In 1 and 2, the people are ungodly, so the color there is black. In No. 3, the people are righteous, so the color is white. (At first, under this reign, people will be more or less unclean, but the reign of Christ finally cleanses the world.

No. 1 ends at the flood, 1656 years from creation. No. 2 ends at the coming of Christ, unknown, hence shown by a question mark. No. 3 never ends, although the first period is 1000 years, beyond which are the ages of ages.

Are there three heavens all in existence at once, one piled on top of another? Then there must also simultaneously exist three earths, one under each heaven. And if our earth is to be burned up at the Lord's coming, which of the three will it be that thus burns? And if it is this one on which we live, how then will God ever keep his promise to Abraham that he shall have the land of Canaan for his endless home? To burn that land up and then create another earth and give Abraham that will not be keeping his promise. Can God lie? And if this earth burns and you thus deny our claim that the Bible teaches that the meek shall inherit the earth, we ask you, where you will be when the heavens pass away with a great noise? Will you not be as homeless by the vanishing of heaven in a great noise as you think we shall be by the burning of the earth? Do we not both need to search for Bible truth that is more harmonious with itself?

And when Paul was caught up to the third heaven, either in or out of the body he could not tell, was that his own body he referred to and himself an immortal soul? If so, cannot immortal souls tell when they are in or out of bodies? Then what change does death make, and wherein would heaven be different from this earthly life?

When you read 2 Cor. 12, you will do well to remember what Peter said in writing on the same subject of the third heaven, 2 Pet. 3, that when Paul in all his epistles spoke of these things he wrote some things hard to be understood which those poorly taught in the word and unstable in faith pervert to their destruction. Mark it, Paul wrote about matters pertaining to the third heaven in all his epistles. And be careful when you interpret Paul's hard-to-be-understood statements that you are not "unlearned" in what the scriptures teach, lest you be the sad fate of destruction for perverting God's truth. Do you get your learning about immortal souls from that Word of truth? Do you not know that the Bible is not only silent about that subject but also teaches against it?

What "body" was Paul talking about that he did not know whether he was in that body or not in it? See 2 Cor. 12:2, "in Christ." It is the body of Christ the church, of which he speaks. The whole context in the last four chapters of this epistle shows that, for the whole controversy therein discussed between him and some at Corinth, is whether he is an impostor or a Christian apostle, "in Christ," in the church, "in the body."

In chap. 11:1-4 he shows why some had fallen into error at Corinth. They had been led away by snake-talk, for "as the serpent beguiled Eve," by teaching her she would not die, just so the Greek philosophy had deceived them by the immortality of the soul into believing that they would not die, but just go on out of their bodies, to another world at death. It is that same lie that makes you, my friend, sing:

"There is no death," and talk about your soul being in your body or out of your body and deny the resurrection as they did, to whom Paul wrote in his first epistle so masterfully.

Next he appeals throughout chapter 11 to his first proof that he is a true apostle, "in Christ" or "in the body," the evidence being that he has suffered so much for what he preached, his evident argument being, "Would a false apostle, one "out of the body," suffer so for his false standing?"

Then in chap. 12, he comes to his next thought, that seeming to them to boast when he speaks thus of himself is "not expedient," so he will speak of his humiliation through affliction at a time when he received "visions and revelations," and he even goes so far to avoid the seeming boasting that he speaks of himself in the third person.

Next, in v. 12, he appeals to miracles which only apostles could perform, to prove that he is "in the body" of Christ. And finally, in chap. 13, he brings his final proof, a crushing one, to them. It is this: "Examine yourselves." Are you in the faith, in Christ, in the body? Who put you in? Paul did, of course. Could he put you in Christ while being himself "out of the body?" Then if they deny his apostleship they must deny that they are in Christ. Will they do it? After beseeching and admonishing them he leaves it with them.

But how can Paul be puzzled to know whether he was in the body of Christ or out of it when he received the visions and revelations referred to? When did he receive these visions and revelations? When he got his thorn in the flesh. What was that thorn? Affliction of eyesight, Gal. 4:13-15. An affliction that lasted for life, for the Lord did not answer his prayer to remove it, and Paul's epistles were all written by secretaries except when Paul took the stylus at the close of the epistle and wrote, "The salutation of Paul with mine own hand which is the token in every epistle: so I write." Now Paul got this affliction of eyes on the way to Damascus, when he was converted. So he then must have had visions and revelations about the third heaven, it must have been "above fourteen years before" he wrote 2 Cor. 12, and he must have been puzzled to know whether he was in the body of Christ or out of it then. Let us test by these three points of identification:

In Gal. 1 and 2 he begins with this time of his conversion, and counts a three-year period to his first trip to Jerusalem after

that, then counts a fourteen-year period to his next trip to Jerusalem, narrated in Acts 15, then a short time after that, by reading Acts 15 and 16, you find Paul at Philippi, from where his second epistle to the Corinthians was written, as you find at the close of that epistle. So his conversion and the visions and revelations and the thorn in the flesh then all received did happen above fourteen years before he wrote 2 Cor. 12. As much more than fourteen years as the three-year period plus the brief time from Jerusalem in Acts 15 to Philippi in Acts 16, and the identification of time tallies.

What about his thorn, was he then given an affliction of eyes? Exactly. He was smitten blind by the glory of the risen Lord. When his friends led him into Damascus, do you think they could not tell whether it was a corpse walking or whether his immortal soul was still in his body?

Since two identifications tally, we will try the "visions and revelations" test. Did he at his conversion receive any visions and revelations? Sure he did. See Acts 9:12. He had a vision of what was to follow, that Ananias would come to his aid. What about revelations? See Gal. 1:16. This revelation of Christ in Paul to preach Christ among the Gentiles was given by Jesus himself through Ananias to Paul at this very time, as you see by Acts 9:15-16. So all these identifications are complete.

Let us test it further by inquiring if Paul could be in a state then that might puzzle him to know whether he was in the body of Christ or out of the body. He certainly was. On the one hand, Ananias called him "Brother," and he was given visions and revelations through that Comforter which Jesus said the world could not receive. This was good evidence, that he might be considered in the body of Christ. But on the other hand Ananias told him to arise and be baptized and wash away his sins and since no man still in his sin is at the same time in Christ, here was good reason to think he was not in the body. But when he wrote 2 Cor. 12: he has no doubt. He says he is in Christ.

What was this "third heaven," regarding which he received so much truth by revelation at the time of his conversion? Well, in v. 4, he calls it paradise. And paradise is Christ's kingdom for what the thief called thy kingdom, the Lord called paradise. The time specified by the thief's words, "when thou comest into

thy kingdom," is called today by Jesus, just as today Heb. 5:5 is this day of Psalms 2. and points away future to Christ's resurrection, Acts 13:33. So when Jesus said "today" to the thief he pointed away future to the time the thief had already named, when he comes again to earth, for then he will come into his kingdom, Dan. 7:13-14, and the thief will then be with him.

Paradise is where the tree of life centers, Rev. 2:7. So the garden of Eden was paradise for the tree of life was in the center of it. And the tree of life will be again in the center of the holy city, Rev. 22:2, when it comes down to earth and becomes the kingdom, since the third heaven, 2 Cor. 12:2, is paradise, v. 4, or the kingdom, Lu. 23:42-44.

Now you can see that Paul did in all his epistles speak of the third heaven, for it is the kingdom, and in all Paul's writings you find he spoke in some way of affairs of the kingdom, especially what Peter mentions, that to enter that we must be "blameless," for Paul teaches the same thing in all his epistles.

Now as to Peter's exposition of the third heaven: He begins by speaking of the coming of the Lord, as revealed by prophets and apostles, and shows how the world that was, consisting of a heaven and an earth, perished at the flood and how this present heavens and earth will be destroyed with fire and a great noise at the coming of the Lord and his day of judgment, one thousand years long. Then he speaks of the new heaven and earth, as yet not in existence, because he says we look for it after the promise made. Now 'the world that was' in heaven and earth No. 1, 'the heavens and the earth which are now', are No. 2, and Paul's third heaven, can be none other than Peter's promised 'new heavens and a new earth,' No. 3. (See illustration). So only one heaven and earth exist at a time. The first is perished, the third is future and we live in the second heaven and earth.

If the first heaven and earth were literal and a literal globe and starry heaven were overflowed with water and perished, then we can expect No. 2 of our own time to be the same in that this literal globe will be burned up and the sun, moon and stars, with all the canopy of sky, to pass out of existence in a noisy cataclysm, but if world No. 1, was not the literal heaven and earth, and the flood did not wash out our globe and drown all the starry expanse above, neither can

we look for a future literal bonfire, for Peter says the future destruction will be by the same word as the past. How was the past at the flood? After Noah and his family were in the ark till the waters subsided some, "were the tops of the mountains seen." The same mountains were in existence as were before the flood. Then later, "the waters were dried up from off the earth.

...and the face of the ground was dry," and the literal earth was not destroyed. Then neither will it be at the Lord's coming, and God will not lie to Abraham and his seed. But Peter says that first world perished, and how explain the seeming contradiction? Here is some more of the record for the higher critics to cast out. But as we are not higher critics, we will just let the Lord explain his own word, so just go back a few verses to 2 Pet. 2:5 and find what perished, later called a world of heavens and earth, and you see it was the world of the ungodly, that perished in the flood. People, not rocks and soil, and sun, moon and stars. Is not that clear and sensible? And mark the further harmony that since if the first heaven and earth consisted of people, we should expect the second and the third world to consist also of people. Exactly so it is, for Peter calls the heavens and the earth which are now "ungodly men," and by going back to the promise of the new heaven and earth referred to by Peter

Isa. 65:17-25, you will find that Isaiah calls the new heavens, "Jerusalem a rejoicing," and the new earth, "her people a joy." So people constitute all three worlds. But is it sensible to call people a heaven's class and an earth class? Strictly so. See Eph. 6:10-12. The heavenly places are occupied by rulers. It is political heavens and the subjects of earthly powers are the earth in both No. 1 and No. 2 "for as the heavens are higher than the earth," so are earthly governments above those they rule. Above them in authority. So in Isa. 14 the Lucifer cast out of heaven is the king of Babylon cast out of his government, and in Rev. 12, the dragon cast out of heaven is the ruling power there shown in symbol as dethroned from rulership, and no fallen angel devil before creation of man, making rebellion around God's throne. And just as the rulers and subjects constituting respectively heaven and earth No. 1, perished in the flood, so will all the political heavens of Gentile times, the ten last kingdoms, end in Armageddon, with its fire and

great noise, when the earth, the people ruled will be melted in the judgment of God. For worlds Nos. 1 and 2 both consist of ungodly, but No. 3 will consist of righteousness, the righteous people out of both previous worlds, who were no part of the heavens and earth in which they lived. Is your citizenship in this present evil world? If so, where will you be in its destruction?

Was Noah a part of No. 1? Remember it was the "ungodly."

What of the two parts of No. 3? "Jerusalem a rejoicing," we have seen in Isaiah's title for the new heavens. Is Jerusalem a name for the rulers of the third heaven? Exactly, in Rev. 21, the title of "the bride, the Lamb's wife," the church. And Isaiah's title of the new earth is people, "her people a joy."

So now you see why Jesus called the kingdom, paradise, and Paul called the third heaven paradise, for when the saints take their thrones and become the kingdom, that government will be the third heaven, and John goes on to show the tree of life in the midst of this holy city Jerusalem, the bride, which he said before was in the center of paradise, so the kingdom, the third heaven and paradise all come out the same.

So Peter closes by admonishing us that if we are to share that holy place we must be without spot and blameless. May we heed the admonition.

J. W. Williams.

Religion at Work.

"Say, mister, won't you please buy some chewing gum?"

This was the urgent entreaty of Paul Emmett, aged 7, one evening recently, of B. H. West, a man of New York, in front the Neil House.

"I am down and out, I have no money." Mr. Westerman replied, not wishing to buy any chewing gum, but he lapsed into conversation with the lad.

The boy's brightness attracted him and they grew to be friends, but the man was astounded by the lad's philanthropic soul when the boy thrust out 25 cents and said:

"Take this and run along with it. You may need it more than I." The boy had been deeply impressed with the man's statement that he was "down and out."

Mr. Westerman inquired of the boy's home and found that his mother was a widow. He bought the lad two full outfits of clothes and a dinner at the Neil House, and wanted to adopt him, but the mother would not part with her son. Mr. W

terman told people at the hotel he had no children of his own. He said he intended to retire from business in three years and would like to rear young Emmett whose cheerfulness and charity he thought so unusual.

The above article appeared in a local paper, and only goes to prove that the size of the body is no indication of the size of the heart.

The thought behind the lad's action was beautiful, for he had a religion that should be universal.—Sel.

Christ Is Coming.

Christ is coming, brother, sister, See the signs that now appear, Many now are running forward, As the marriage draweth near. He has said, he "will not tarry," His beloved is so fair. He will come in all his glory, She will meet him in the air.

Chorus:—

He is coming, coming quickly, Is your lamp all trimmed and bright?

Would you hasten out to meet him,

If the Lord should come tonight?

Can you say, "So come, Lord Jesus,"

Or in sorrow turn away?

Have you on the wedding garment.

Waiting for the marriage day?

What if you should not be ready?

Sad would be your awful fate,

If no oil were in your vessel,

And you heard it said, "Too late."

Then be ready, brother, sister,

Ever watching unto prayer,

For the Lord is coming shortly

To receive his bride so fair.

Then her mourning will be over,

She his soul will satisfy,

Clothed in garments pure and

spotless,

She will crown him in the sky.

G. M. Criswell.

Pastor of the M. E. Church, at

Koszta, Ia.

The greatest homage we can pay to truth is to use it.—Emerson.

Things cannot turn up of themselves. We must in a measure assist them to turn up.

String the minutes—Time's pearls—on the thread of earnest purpose.

No power on earth, or under the earth, can make a person do wrong without his own consent.

Is your mouth like a gate with one hinge—opens easily, shuts hard?

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.

Rensselaer, Indiana, the third Sunday each month.

There is so much work to do—so many places to be visited and so few to do the work, that we suggest the following: Let the brethren at each place see to it that the time for the meeting is well advertized. Then let every brother and every sister be present at the first meeting. Have your work done so that you may attend from the first. Sometimes it takes a week of meetings to get the brethren to coming regularly. Owing to the many calls for work, we are obliged to make our stay at each place corre-

spondingly brief. "The King's business requires haste." Not to observe the foregoing wastes the minister's time and denies somebody else the service you are neglecting.

We are thankful to those brethren who, though feeling their inability to write, make it a point to send us clippings now and then. To such we would say that we much prefer prose clippings to poetry since we have poetry enough on hand to last a long time.

When this issue goes out, the editor will be with the brethren at Moriah, Ill., helping in their annual meeting. Then after a short breathing spell, Fredericktown, Mo., Ripley, Ill., Bosworth, Mo., in turn will be visited according to present plans.

Bro. and Sr. Chas. Hornaday, of Holbrook, Neb., church, are the proud parents of a fine baby boy, born Sept. 24th. All doing fine. Charlie always wears a smile that never rubs off. We'd like to see it now. May the young man grow up in the service of the King.

What a boon it would be to us in our work and how many helpful things we could have in our shop if each brother or sister whose subscription expires Nov. 1st, would think of some friend to whom to send the Herald for a year. Remember that one dollar would pay the bill in such a case. If, say, a hundred brethren would do this and by so doing, one person should read himself into the truth, wouldn't it be money well spent?

We have in our possession Young's Analytical Concordance and the Index to it (2 books), that cost us \$6.50. We will mail these two books to any reader of the Herald for \$3.25, and the postage. To any one wanting such a Bible help this offer can not be excelled.

The 1st of November will soon be here and this is the date at which many subscriptions expire. If your label reads "Nov. 16," that means that your subscription expires Nov. 1st, 1916. Please save us time and money either by remitting promptly or by dropping us a card saying when you can remit.

Subscription Matters.

We want 100 new subscriptions at \$1.00 each, within the next 30 days. Will you enlist to help us?

HELPING FUND.

By means of this fund the Res-

titution Herald is sent to many who otherwise could not have it.

- Mrs. Wm. Hadicke, 1.50
- Alice Kerr, .50

Notices.

Bro. J. H. Anderson writes that he will begin a special meeting at Roll, Ind., the 4th Sunday to run over the 5th Sunday in Oct. Also that he will begin at Brush Creek, Ohio, the 1st Sunday in Nov., to continue over the 2nd Sunday. Let all who live near take notice of these dates.

Reports.

Report for September.

Days worked,	30
Service held,	39
Sermons,	34
Bible Lessons,	1
S. S. Lessons,	4
Received from conference,	\$85.84
Salary for Sept.	75.00
Bal. due for August,	10.84
Expenses due for Sept.,	3.61
R. R. fare,	3.26
Bus,	.25
Lunch,	.10

After conference we went home a few days and when the strike was settled, and we got moved to Sac City, I came to Belle Plaine and was met by Bro. Cronbaugh and began our meeting that night, Sept. 9, at Koszta in the M. E. church, which still continues at this writing, Oct. 2. A goodly number are to be baptized this afternoon. We make no public call while singing, to get them forward. We are having an excellent meeting. People of all faiths and those who are not church members, all, with few exceptions, endorse the teachings which is a great surprise to the evangelist. An M. E. preacher was present the night I spoke on Dan 2 and 7, and agreed with it. The question box has been used considerably and a great number of questions have been asked privately at the homes visited. Bro. Allard was here two years ago and started the good work, which is now bearing fruit.

Other places are anxiously waiting for preaching, at some of which baptisms are waiting, and we will get to them as soon as possible.

We had some sermons and a lesson at Pleasant Prairie while at home the first of the month, with a real good attendance and interest. Also a very interesting time at preaching service held at the home of Leo Nokes in Sac City the night before I came to Belle Plaine, at which an unusual number of questions were asked at the close of the sermon

on The Comforter.

The work is very enjoyable, and my health and strength are good. We feel grateful to the Father for the privilege of labor and success.

J. W. Williams.

The Sunday School.

By Anna E. Drew.

Paul's Defence Before Agrippa. Oct. 22, 1916: Acts 26. Lesson Text: Acts 26:1, 24-32.

Golden Text:—I was not disobedient unto the heavenly vision. Acts 26:19.

Time.—A. D. 59, probably in August. The next day after the last lesson.

Place.—The great audience hall of Festus' palace in Caesarea.

Nero, emperor of the Roman empire.

Questions.

What was the reason for Paul being brought before Agrippa? Acts 25:22, 27. Who was Agrippa? Acts 25:13.

His full name was Herod Agrippa II, brother-in-law, of Felix, and king of the northern part of Palestine and adjoining regions of Syria to the north.

In what way does Paul compliment Agrippa in the opening words of his defence? Acts 26:2, 3. By what words does he state that he had been true to his faith and nation? vs. 4-5. "The Pharisees were reckoned the most religious of any of the Jews and to be most exact and skillful in explaining the laws."

What had been the hope of the Jews? Psa. 132:11; Jer. 23:5, 6; Jno. 4:25. For what does Paul say he was accused? vs. 6-7. If this was also the hope of the Jews, why was Paul judged concerning it? v. 8. "Because Paul contended that the promise to the fathers included not only the doctrine of a future life but of a resurrection from the dead." See Matt. 22:31-32.

In what way had the promise to the fathers been fulfilled? Acts 13:32-37. Paul had once been a zealous persecutor of the Christians, vs. 9-11, what changed him? vs. 12-19. What is the meaning of the proverbial expression in v. 14?

The Palestine farmer in ploughing used a long stick furnished at one end with a chisel-shaped piece of iron for pushing away the clay that sticks to the plow-share, and at the other end a sharp point with which

the oxen are kept moving. When thrust against the cattle they naturally kicked with the result that "what was meant for a mere touch became a painful stab, hence came this expression the meaning of which seems to be that the more you resist the power that is leading you to obey, the more painful it will be."

What did Jesus show Paul his mission should be? vs. 16-18.

Does v. 17 shows that Paul was to suffer persecutions but that God would deliver him from them? Acts 9:16, 20, 23. How was Paul to open the eyes of the Gentiles? 2 Cor. 4:5-6; Eph. 1:18-19. What was the darkness they were in? How do we come into the light? Jno. 8:12; Psa. 119:105. What three things was the light to do for the Gentiles? v. 18. This includes us also, does it not? What is the inheritance of the saints? Matt. 19:29; Dan. 7:27; Col. 1:12, 13; Rev. 21:7.

When received? 1 Pet. 1:4-5, 13. How did Paul show obedience to the vision he had received? vs. 19-20. For what causes did the Jews seek him? The Jews claimed to believe Moses and the prophets, did Paul preach anything contrary to their teachings? vs. 22-23. What effect had Paul's speech upon Festus? v. 24. Tell of his appeal to Agrippa to confirm his statements. vs. 26-28.

Agrippa was almost persuaded. "The consciousness of a licentious life together with the dread of the opposition he was sure to meet with, prevented him from going farther."

Is it not much the same today, many having been convinced of the truths of the gospel, yet want to still indulge in worldly pleasures, and dread the ridicule if they forsake them.

What was Paul's prayer? 29. Compare what Paul had that those before him had not. What could Paul say at the close of his life that they could not? 2 Tim. 4:7-8. Are we striving as we should to be like Paul? Did they judge Paul in any way worthy of death or bonds? vs. 31-32.

Letters.

Dear Editor of the Restitution Herald:—

I would like some of the brethren to give us some light on what will be the final end of the little infants and the irresponsible people, after the resurrection, for the Bible brings them all from the grave, and for what purpose? To announce their sentence upon them, and remand them back to death? St. Jno. 5:28-29. This scripture with 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 contempt. And as in Adam all die, so in Christ all will be made alive. But the rest of the dead lived not again until the thousand years were finished. And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life and the dead were judged out of those things which were written in the book according to their works.

I suppose we have preached enough that all will be raised to life again. Christ told his apostles that it would be more tolerable for the land of Sodom and Gomorrah than the city that would not receive him in the day of judgment. Paul says, Now is the day of salvation, if you will hear his voice. Harden not your heart, as in the day of provocation. In this life we are to attain unto a better resurrection. We are saved by faith, by hope, by baptism, and by works. We are to put on Christ, and put off the old man which is corrupt. We know this is an impossibility for infants and irresponsible people. At his birth the angels announced a Saviour had been born into the world which was to be a joy to all people. How can he be a joy to infants and imbeciles? And again we read that he will be testified to all in due time. It seems to me like that somewhere and some time they will have a chance to accept or reject Christ.

Let us have some good articles on this subject from our best and ablest writers. This is a very interesting subject and we want all the truth there is in it. Those people that have not had a chance for eternal life, I don't believe the Lord will consign to eternal death without a fair trial. That would be punishing a being without a trial which would be contrary to the laws of our land, and I believe God is more just than we. What saith the scriptures?

Your brother waiting for the King,

G. A. Driskill.

A Good Letter.

The Restitution Herald,
Oregon, Ill.,
Dear Bro. Lindsay:

I received notice some time ago that my time was out for the Restitution Herald in July. Beg pardon for negligence. Find enclosed check for \$1.50, for which please extend my paper for another year. I sure do enjoy reading the good pieces, feasting on the many

good things that I read in the dear little paper. Wife and I and daughter are the only ones that hold with you in this neighborhood. We heard the gospel of the kingdom through the preaching of Bro. A. S. Bradley six years ago, and obeyed. Having no church in our country, we are not living as happy as we would like to. The little paper is all the preaching that we have. We are poor in this world's goods, but thank God, we are rich in faith, trusting the promises of God, and we hope to receive the crown of eternal life in the world to come when Jesus rules this world in righteousness. May God bless you in your noble work for the Master. Pray Jesus that we may hold out faithful.

Your brother,

J. A. V.—

(The foregoing was written as a private letter to the editor and for that reason we withhold the name. We give it to show that there are those living who hold the promises of God precious even though they do not have the advantages of a church and minister. It has always been our contention that many of our best soldiers of the cross are isolated—that isolation is not a hindrance to faith and hope.—Ed.)

THE RESTORATION OF ISRAEL.

(continued from last week).

New Testament Teaching.

The first words of the New Testament are, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Matt. 1:1. This carries us at a bound back to the Old Testament, to the very course we have traversed—Abraham, the promised possessor of the land, David the head of the royal line are here represented by One who claims to be rightful heir to both. Turning over the leaf, the next chapter narrates a visit of eastern magi to the new born King. They inquire of Herod where to find "The King of the Jews," who was born. Herod inquired of the priests, "where the Christ should be born." They at once reply "Bethlehem," for the prophet Micah had foretold that "a Governor that shall rule my people Israel" would come from that place.

All this is quite plain and satisfactory, thoroughly in harmony with Old Testaments, needing no explanation and requiring no new sense to be put upon the words. The term "Christ" or "The Christ," here used for the first time, is simply the Greek form of the Heb., "Messiah,"

meaning Anointed and applied to the kings of Israel. 1 Sam. 12:3; 16:6; 24:6-10; 26:9, 16, 12; 2 Chron. 1:14; 19:21; 22:51; 2 Chron. 6:42. It is used prophetically in the Old Testament of the great promised Leader and Deliverer, who should also be the Son of God. Psa. 2:2, 6, 7-12; Dan. 9:25, 26; who is at once identified with Jesus in the New Testament. Jno. 1:41; 4:25; 21:31, Acts 2:36. Before His birth, the glorious royal dignity of Jesus as David's Divine Successor on the throne of Israel is declared with the utmost precision and fidelity to Old Testament covenants. The angel Gabriel said to Mary, of the Son to be born, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." Luke 1:32-33. The first two predictions here have been fulfilled with the most absolute literality, and no good reason exists for doubting that the remaining portions shall be fulfilled with equal fidelity to the terms employed in their usual Bible sense. "The zeal of the Lord of Hosts will perform it," is the Old Testament assurance given regarding the very same thing, and it is worth pointing out that one of the most emphatic and best known assertions of God's power and faithful adherence to His promises is also made in connection with "the sure mercies of David," and the return of Israel to their own land. Here it is, "My word..... that goeth forth out of My mouth..... 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." Isa. 55:11. Should such clear and emphatic statements not entirely shut out every attempt to divert the Lord's word from the thing whereto He sent it, to something quite different? Surely the Holy Spirit which moved the prophets to speak, and supplied the "word" knew what to say, and said what was meant. If what was said was not what was meant, how were the Jews to know what the will of the Lord really was? Further, Paul tells us what our Savior was sent to do. "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," etc. Rom. 15:8. Notice the word "confirm." It means to make sure, to strengthen, to corroborate, to make steadfast. That was what the Lord did regarding such promises as we have found in the Old Tes-

tament.

Suppose a wealthy friend leaves us a handsome legacy and we are preparing to enjoy it, when a neighbor across the street, who used to be unkind, tell us this is a mistake: the legacy is really for him and his household. Would that be confirming the legacy to us? Verily no, it would be upsetting and destroying our friend's legacy altogether so far as we are concerned. Equally so, any system of interpretation which diverts prophecies concerning Israel to the Church or any other body, does not confirm these promises, but makes them void and of none effect in the sense intended.

The Gospels.

The Gospels afford abundant proof that Jesus really confirmed the promises made to the Fathers. For the sake of brevity we shall only examine Matthew, which was written for Jews.

John the Baptist's message was, "Repent ye, for the kingdom of heaven is at hand." 3:3. This was followed by the preaching of Jesus himself, 4:17, 23; 9:35, and that of the twelve (10:7); also by that of the seventy, Luke 10:9, all in the same terms. This fits in exactly with Old Testament predictions, and the kingdom was so well understood by the Jews to mean the restored kingdom of Israel, as promised, that we never find a single question asked as to its identity. Our Lord not only never said a word to disabuse their minds as to the reality of His claim to Kingship and the throne of David, but his language was directly fitted to confirm the universal Jewish hope of national restoration. Not only did the people who saw His miracles say with conviction, "Is not this the Son of David?" Matt. 12:23, the very blind men who sought his mercy addressed Him by this honored title, 9:27; 20:30, and the Syro-Phoenician woman knew Him as The Lord, the Son of David, 15:22. When He made His last public entry into Jerusalem, and the multitude cried, "Hosannah to the Son of David, blessed be the King that cometh in the Name of the Lord," (21:9) compared with Luke 19:38 the Pharisees were angry at this quiet acceptance of royal dignity by Jesus, and urged Him to rebuke His disciples. Our Lord pointedly refused in striking language, saying, "I tell you that if these should hold their peace, the stones would immediately cry out." Such salutations have no meaning if they are not intended to recognize in Jesus the long promised Son that should be born in the house of David, who

was to sit on his throne and reign over his kingdom in the same sense in which David himself did.

Again, the Lord further confirmed the literal truth of all these prophecies when He told the twelve, "In the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." Matt. 19:28. He further refused the request that James and John should sit one on either side of Him in His kingdom. He uttered no reproof on the ground that His kingdom was not to be a literal one, but said that the honor of sitting beside Him on His throne was for those "for whom it is prepared of My Father." 20:23.

As the time of His rejection and death approached, He spoke more plainly of the terrible retribution which would come upon the land and the people for their awful wickedness and the consequent delay which must take place in fulfilling the promises during the absence of the rejected King. He told the chief priests and Pharisees that on account of their evil treatment of Him, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." 21:43. As He left the temple for the last time He uttered these sad and fateful words, "Behold your house is left unto you desolate... ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." 23:39. Immediately afterwards He crossed the Kedron valley, and sat down with His disciples upon the Mount of Olives in full view of the guilty city. There He told them many details of that awful doom which awaited the city of David and his people, expanding the brief notice in Daniel of "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." 12:1. "Except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." Matt. 24:22. He would return "in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." vs. 30-31.

This deeply interesting revelation was followed by a number of parables dealing with the period of His absence and the

events to transpire when He returned to exercise His kingly and judicial powers. 24; 25. When He instituted the ordinance of breaking bread and drinking wine in remembrance of Him till He should return, He said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom." 26:29. After His betrayal, the high priest asked Him, "Tell us whether thou be the Christ, the Son of God. Jesus saith unto Him Thou hast said." vs. 63-64. The same good confession was also made to Pilate when he asked Jesus, "Art thou the King of the Jews? And Jesus saith unto him, Thou sayest." 27:11. The Roman soldiers mocked Him with "Hail, King of the Jews;" v. 29; the chief priests, scribes and Pharisees also derided Him, saying, "If He be the King of Israel, let Him now come down from the cross and we will believe him," verse 42, and His crime in the eyes of both Jew and Gentile was nailed to the cross and blazoned forth to all the world in three languages, "This is Jesus the King of the Jews." v. 37.

So then, we find all through the Gospel by Matthew—and the other Gospels give equally ample and conclusive testimony,—1, that the Jews still looked for the restoration of the kingdom and throne of David as a national hope, in terms of Old Testament promises; 2, that the language and actions of Jesus encouraged this hope; 3, that while Jesus reprov'd the people for their sordid motives, self-righteousness, impure hearts, hypocrisy, and lack of Abraham's faith He never suggested, by a word even, that their views regarding the reality of His kingdom were mistaken, that the throne and kingdom of David were mere metaphors representing a spiritual dominion over the minds of men, or a reign in heaven above; and 4, Jesus intimated that because the nation had rejected Him and His claims, they would be cast out, and the kingdom be delayed during His absence, until His return.

No other view of the evidence seems possible when we reflect that, if the kingdom claimed by Jesus was not to be set up over Israel on the throne of David, He had only to say, when Pilate asked Him, "Art Thou the King of the Jews?" "No, I am not claiming a kingdom on the earth at all. I am only a spiritual teacher, trying to train people for a kingdom in heaven when they die." Had He said anything like that, the crucifixion would have been stopped.

To be continued.

J. R. Norrie.

Guard Well Thy Thoughts.

Guard well the thoughts of your heart. The good Book says, "As he thinketh in his heart so is he." It also tells us that out of the heart are the issues of life." The importance of guarding, of doubly guarding, the thoughts of our hearts cannot be overestimated. Your thoughts have a moral quality. It is this that gives them dignity and worth. Character takes its hue and coloring from the thoughts of the heart. The heart is the fountain of life, from which flow the sentiments and ideals, which determine the whole conduct and outcome of one's life. David realized this and prayed, "Create within me a clean heart, O God, and renew a right spirit within me."

Have you ever taken a good look at the thoughts of your heart? Why not take a little time off for that purpose? A few hours could not be spent to better purpose. If you decide to do so, be prepared for some surprises. Dr. John Todd puts it this way: "Suppose some one should find a large basket by the wayside, neatly and carefully filled and covered and upon opening it he should find it filled with thoughts, and be told that all these were the thoughts of one person during one year, what a motley mess he would find. Vain thoughts, wild and foolish thoughts, contradictory and crooked thoughts, some of them so restless and volatile that they would scarcely lie still in the basket. And suppose he should be told that these were all his own thoughts, the children of his own brain, how amazed he would be. How little prepared to see such an exhibition of himself. He would feel like running away and hiding if all these thoughts were to be forever uncovered to the world."

Several years ago the writer was greatly impressed by the words, "Guard well thy thoughts,—our thoughts are heard in heaven." If we endeavor to keep that momentous fact in mind, what great value it would be to us. If our thoughts are heard in heaven, what manner of check, of control, ought we to exercise over them, particularly our heart thoughts.

Now we cannot exercise complete and perfect control over our thoughts at all times. Some thoughts will introduce themselves with the utmost audacity at certain times. We did not invite them, we did not wish them to come. We wished that they

had "stayed at home," but without our bidding or even scolding up their cart, and waiting to know if we would receive them they came, and without stopping to pass the time of day—or night—discourteously pushed open the door and walked in as though they belonged there, and proceeded to make themselves at home. I have had that experience, have not you? What is a person to do under such circumstances? The thing to do is to summon all your strength of manhood or womanhood and drive them forth, without the least hesitation into the darkness from which they came. Treat them as intruders. Do not parley with them. Do not let them stand upon the order of their going. Then quarantine against their return. You can enforce the quarantine in two ways. First, keep your heart full of wholesome, useful, beautiful thoughts. Writing to the Philippians, St. Paul truly says, "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.....think on these things."

The mind and heart are so constituted that they must be active and will feed upon food, good or bad, that is furnished them. A good way, so far as it goes, is to keep on hand a rich supply of information and knowledge concerning things that are honest, pure and of good report, and as there is an abundant supply of these things within reach, we need not lack for wholesome mental and moral nourishment. There is something good to think about always at hand.

Another way to enforce the quarantine is to keep in close touch and fellowship with God, who is the "God of all grace." Every appeal to him brings a quick and ready response. I know this to be true, for I have tried it and proved it. There is measureless supply of grace and help for us. "Whosoever calleth upon the name of the Lord shall be saved"—saved from evil thoughts and feelings. Saved from these things, but more, saved to those that are of an opposite character. It is fine to be saved from evil, but it is better to be saved to the good.

"Guard well thy thoughts—our thoughts are heard in heaven."—Sel. by F. L. N.

The God, Not of The Dead, But of The Living.

Every reader of the gospels must have marvelled at the wis-

dom and power with which Christ replied to the Sadducees, when they disputed with Him about the resurrection of the dead. A knowledge as they did only the writings of Moses as being a binding authority, Christ found in the book of Exodus a proof of the resurrection which was so conclusive that in the simple words of Scripture, the Sadducees were "put to silence, and after that they durst not ask Him any question at all."

The following is Christ's argument:—"As touching the dead that they rise, have ye not read in the book of Moses, in the place concerning the bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob? He is not the God of the dead, but of the living: for all live unto Him." Matt. 22:31-32; Mark 12:26-27; Luke 20:37-38.

Now these words, "God is not the God of the dead, but of the living," are commonly taken apart from their context to prove that the dead are truly alive, and that in fact "there is no death." For our part we accept in all its simplicity the Scriptural doctrine that "man dieth," Job 14:10, for "in Adam all die," 1 Cor. 15:22, and hence we believe literally the statement in Gen. 25:8, that "Abraham died."

But here is the difficulty. In the time of Moses, four hundred years after we had supposed Abraham to be dead, God, who is undoubtedly the God only of the living, calls Himself the God of Abraham. This is taken to be a conclusive proof that Abraham was living four hundred years after he was reported to be dead. And that being so, the assurance that all the dead are really alive seems to follow inevitably.

But it is time now for us on our part to put in a difficulty. If no one really dies, what was all the discussion about between Christ and the Sadducees? It certainly had to do with the dead. Christ was not discussing a question about living people; for He begins by saying, "As touching the dead." Neither were the Sadducees wanting in information about the living, for the whole discussion started by their saying, "Master, Moses said, If a man die." Now, if no one really dies, why did not Christ nip their error in the bud, and tell them there was no such thing as death? On the contrary, it is evident that both Christ and the Sadducees accepted the fact of death. And that being taken for granted, the only question between them was "touching the resurrection of

the dead."

In former tracts of this series we have shown that the Scriptures do not regard death as a transition from one life to another, but as an actual cessation of life. The Bible recognizes two classes, the living and the dead. Solomon distinguishes between them: for he says, "The living know that they shall die, but the dead know not anything." Eccl. 9:5. Angels from heaven recognize the distinction, for "Why seek ye the living among the dead?" was the question they put to the women in Luke 24:5. The Apostle Paul also sets off the distinction between the two classes sharply and clearly, when he is writing of what will take place at the coming of the Lord. 1 Thess. 4:16-18. He does not say that those living in heaven and those living on earth will then be united. He says, "The dead in Christ shall rise first; then we who are alive shall be caught up together with them to meet the Lord." And lastly Christ Himself emphatically recognizes the contrast when He says of Himself, "I am He that liveth, and was dead." Rev. 1:18.

Modern religious teachers ignore this distinction and find room in their theology for only one class—the living. For all are living, they say, either on earth, or somewhere else. The following paragraph from the Christian World for Aug. 23rd, 1900, puts the matter clearly enough:—

"The Vicar of Wembley amazed Mr. George Wm. Timms, a parishioner, by threatening to withdraw the 'permit to erect a tombstone to his father unless the word 'died' were erased. The Vicar wrote: 'I cannot allow a lie to be placed upon a tombstone, however much this fact may have been ignored in the past. I will, however, accept any of the following terms, viz., Departed, this life, passed away, entered into rest. You will now, I hope, appreciate my objection, and realize how false the word died is in the light of the Christian teaching of immortality.'"

Personally I am not concerned with mere words; for a rose by any other name will smell as sweet; and death, however differently it may be spelt, will still remain the same dreadful reality. Men may abolish the word death from their vocabulary, but they cannot abolish the fact of death from their experience. Births they may prevent; marriages they may forbid; but until the Lord comes, the registration of deaths will go on. Thank God for the hope of a time "when death shall be more." Rev. 21:4. R. V. But

meantime death reigns, and that being so, we prefer to keep the words of the Lord, which are "pure words, as silver tried in a furnace of earth, purified seven times." Psa. 12:6. The words die, death, dead, etc., occur in the Bible about twelve hundred times, and it is a note worthy fact that the doctrine of the Vicar just referred to can be expressed not in the language of God, whose words are true, but in the language of him who was the first liar and "abode not in the truth;" John 8:44; for it was Satan who first said, "Ye shall not surely die." Gen. 3:4. Satan's doctrine however as events proved, was in word only, not in power. For the fact is put on record that Adam died. Gen. 5:5. And the same Word also states that death passed upon all men. Rom. 5:12. And however men may seek to conceal or ignore the fact, it is still appointed unto men once to die. Heb. 9:27.

Now, as far back as the days of Job, the question was asked, "If a man die, shall he live again?" Job 14:14. And this was the real subject of controversy between Christ and the Sadducees. In itself the question, being a scriptural one, is also a natural and reasonable one. But the modern question, "If a man die, is he really dead?" is absolutely foolish in the light of Scripture. Vain philosophy speaks about the survival, that is, the living on, of the soul, in death. The apostles preached "Jesus and the resurrection." Acts 17:18; 4:2. When Paul by request of the Epicurean and the Stoic philosophers, made a public statement of his doctrine on Mar's Hill, they listened patiently for a while. But "when they heard of the resurrection of the dead, some mocked." Acts 17:32. If he had reasoned in favour of the immortality of the soul, they might have admired his intellectual gifts and ranked him with Plato himself. But he spoke of the resurrection of the dead, a doctrine both foolish and incredible to the world's philosophy. And so they mocked the great apostle and called him a babbler. For as the Jews required a sign, so the Greeks sought after wisdom. And as it was then, so it is today.

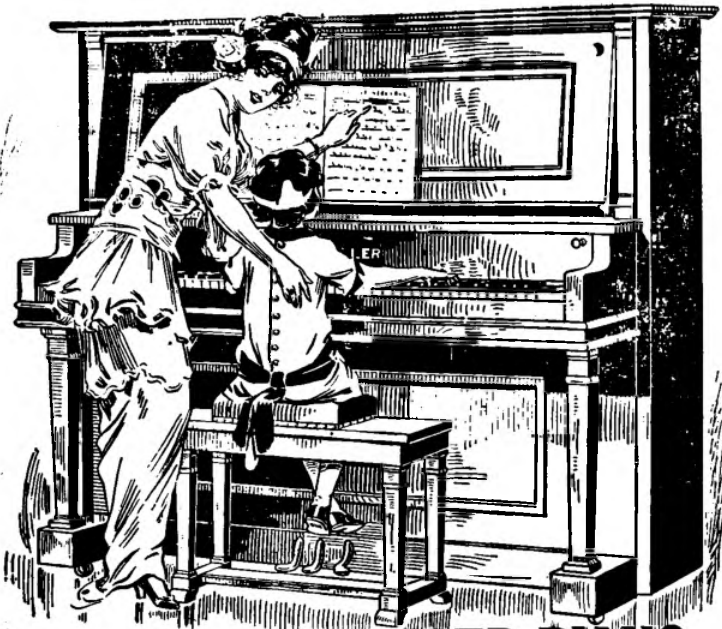
To be continued.

David L. Norrie.

Do not be too credulous, yet if a sign says "Wet Paint," believe it.

Goodness and happiness are twin brothers. The good are happy and the happy are usually

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Be a Doer of the Word.

I do not care how regularly a woman attends church if at home she nags and whines. She must learn to be a doer of the word. Love does not mean weakness. On the train yesterday I saw the traditional woman we meet in the stories. She was one of the worn-out kind, and by her side sat a strong, wilful boy. The boy wanted to sit by the window, and pushed and jostled and nagged his mother until she allowed him to exchange seats with her. I wished that for a moment or two I could have been the father of that boy. The boy had no respect for his weak mother, yet it was more her fault than the child's. It is no kindness to children to allow them to grow up in selfishness. The happy children are the ones who obey. I am sorry for the household where the parents are not the companions of their children.

In business and in work, if you let Christianity stop as you go out of the church door, there is little righteousness in you. You have got to behave to your fellow men as you would have them behave to you. With sweetness we must have strength. We must have power to work under discouragements. —Theodore Roosevelt.

The Power of Self Control.

I remember that once a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him in a soft and low tone, "Well, I suppose you only want what is just and right?" The man said "yes

and went on to state the case over again. Very gently father said to him, "If you have been misinformed I presume you would be perfectly willing to know what the truth is?" He said he would. Then father very quietly and gently made a statement of the other side, and when he was through the man got up and said, "Forgive me, doctor. Forgive me." Father had beaten him by his quiet, gentle way. I saw it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, "He that ruleth his spirit is better than he that taketh a city."—Henry Ward Beecher.

The Tibetan Bible.

The Kahgyur, or Tibetan Bible consists of 108 volumes of 1000 pages each, containing 1,083 separate books. Each of the volumes weigh ten pounds and forms a package twenty-six inches long, eight inches broad and eight inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city for their storage. A tribe of Mongols paid 7000 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.—Sel.

Life's Journey.

Soon life's journey will be o'er,
our trial soon will end,
When God's beloved Son the second time shall send;
When Abraham and all his saints shall rise to meet their Lord,
As promised to them of old, in God's most precious word.

Meet me there on Eden's plains,
yes, meet me there at home;
Meet me there when Jesus comes
to reign on David's throne.

Soon Gabriel's trump will sound,
and wake the righteous dead;
Soon they shall rise, to meet
their triumphant Head;
All nations then shall be blessed
with peace and joy sublime.

Eternity be ushered in and mark
the end of time.

Meet me there on Eden's plains,
etc.—J. E. Hogarth.

If, when done, you'd wish none
knew it,
Don't do it.

Is your morality a part of your
character—or only prudence?

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, Oct. 18, 1916.

Number 2.

Jewish Items.

The Hope of Israel—The Hope of The World.

The coming of Christ, the resurrection of the dead, the setting the kingdom of God, and Christ's universal reign—are the main elements of the great Bible doctrine of the millennium, around which all the teachings of Moses and the prophets, of Christ and His apostles cluster. This doctrine is presented in various forms—in plain, simple language that a child can understand; in the most poetic figures and imagery, and in the most holy and sublime symbolical representation.

This doctrine underlies the whole system of revealed Truth. It is the golden thread that binds all in one harmonious whole, and to the throne of God itself. The revelation of Jesus the Messiah was the hope of Israel, and is the only hope of this sin-stricken world.

Patriarchs and prophets saw Him, conversed with Him, wrote of Him, and affirm in the most positive terms, that "He is to stand in the last day upon the earth." The apostles take up the story of His coming in glory in the prospect; and the Lord Jesus Himself adds the sanction of His own name to the declaration—"Behold, I come."—Sel.

Jewish Nationality.

More than twenty years ago we stated on the authority of the Bible, that the Jewish race would soon have a national standing recognized by the world. We are not surprised that both in England and France the Jews have united with the American Jews to make a demand for equal rights in Palestine and all over the world. Everything is shaping towards the return of Israel and the coming of the Lord.—"Watchword and Truth."

The proudest, the purest, the most holy race which has ever blessed the earth, has been that of the Jews; and to their father, God gave the promise: "I will bless them that bless thee and curse him that curseth thee;

THE REAL GOOD



WHAT is the real good?" I ask in musing mood.
"Order," said the court; "Knowledge" said the school;
"Truth," said the wise man; "Pleasure," said the fool;
"Love," said the maiden; "Beauty," said the page;
"Freedom," said the dreamer; "Home," said the sage;
"Fame," said the soldier; "Equity," said the seer;
Spake my heart full sadly, "The answer is not here."
Then within my bosom softly this I heard:
"Each heart holds the secret—'Kindness' is the word."
—O'Reilly.

and in thee all families of the earth shall be blessed."

Gossip.

A woman went to a priest and confessed that she had, in gossip, spoken unkind words of a neighbor, relates the Horton Headlight. "What shall my penance be?" she asked. "Take a bag of feathers," said the priest, "and scatter them freely upon the wind, and then come back for further instructions." The woman marveled, but obeyed.

When she returned the priest said, "Go now and gather up all those feathers and return them to the sack." "I cannot do this, they are gone, and I could not, by searching a life time, find them," pleaded the woman in dismay. "Neither can your idle words, your cruel gossip be recalled," said the priest. "Though heaven may forgive you, the injury you have done your neighbor cannot be cancelled. Your words, like feathers, cannot be recalled. Make a solemn vow," he continued, "that you will ever carefully guard your words in the future, knowing that when once spoken they are forever beyond your control."—Gallup Republican.

Dr. Judson on Missionary Success.

"Adoniram Judson, the first missionary from this country to the heathen, was sitting in his old age, alongside of his wife. He had bemoaned the fact that although the Lord had marvelously blessed his ministry to the heathen, all his efforts to bring blessing to the Jewish people had proved of no avail. Just then his wife read from a missionary journal that the account of the life of Dr. Judson, translated into German, had fallen into the

hands of some Hebrews living near the Black Sea. They were so impressed with it that they came to believe in the Lord Jesus Christ, and sent an earnest plea that a missionary be sent to them to preach the gospel. Dr. Judson was almost overcome with emotion, and said to his wife, "Love, what you read, frightens me; I find there has never been a preacher, there has never been any service, but it has brought some answering result."—Sel.

The Street of Now.

I heard something the other day that I would like to share with you. It was just a few words the speaker dropped, but they clung to me and kept whispering themselves over and over in my ear: "We are standing in the street of Now, and it stretches on and on through—" I'll leave you to guess that last word.

"The street of Now," you say your forehead in a pucker. It doesn't look very pleasant you think as you hurry schoolward. It is blowy and snowy, and the wind nearly takes your breath as it whirls around the corners. Never mind; look out for the opportunities. The street of Now is full of them. There, that was one. Did you know it? The cheery greeting you gave that old man, and the kindly inquiry about his daughter's convalescence, that sent him smiling to his work. Wasn't that worth while? And do you know why there is such stimulus in a hearty greeting? Because there is a heart in it. There is a conundrum for some of your friends. You have not only brightened a dreary morning, for this discouraged soul, but you have added wonderfully to the growth of that most lovable grace, kindness, rooted in your heart. You

are entering into the joy of it, for they are glad some things, these opportunities, and they slip by us so quickly. "I pass this way only once," you hear them whisper, and they are gone."

But you go on, and there looms up before you on this street of Now an opportunity so great it ought to be spelled with a capital G. The way you spend your hours in that big brick building over there, will shape your future. Every problem solved, every history date and important fact nailed to the memory, will strengthen your mind as much as athletics, the body. But it is not a victory here and there that wins the battle; it is the continued and unwavering persistence.

Do some of you remember last summer, when on your vacation trip, the "Limited" whirled you across the country and the roads spun dizzily past like the winding of dust colored ribbons? Is not that the way, when we come to think of it, we travel over the street of Now? Only we don't think. They slip by out of sight, out of reach. We can't turn to gather them up, these lost opportunities.

Now, Now—That is the street we are passing through, and we cannot see ahead for a single day, but we know it stretches on and on, through—And I am sure by this time you all know that last word. It is eternity.—Isabel Bush.

"Let us watch and be sober."

Life is ending, death is hastening on; the Judge standeth before the door. Let nothing here throw us off our guard or prevent our watching for the midnight cry, "Behold the Bridegroom cometh." Watch, like men surrounded with enemies. Watch, like men journeying on a perilous road by night. Watch, like the guard on some watch tower. Watch, like servants waiting for their master's return. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."—Christian Treasury.

Self defense is nature's oldest law; self confidence is the first requisite of human greatness; self preservation is the first law of nature.

Sincerity gives wings to power.

Jesus of Nazareth The King of The Jews.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified."

Jesus Christ, and Him crucified was always the burden of my preaching since the Lord has graciously called me into His service. "Jesus Christ, and Him crucified," shall also God helping me, be my theme as long as He will be pleased to use me in His service.

For I believe that it is the cross of Calvary alone, and not morals, or ethics or theology or any other doctrine, that reveals to both Jew and Gentile God's infinite love for lost humanity. The cross of Calvary also proclaims to all the world that "God hath not cast away His people which he foreknew. For there their dying King-Messiah offered His last prayer for them, "Father, forgive them, for they know not what they do."

It is for this reason that I now invite you to the cross of Calvary.

Let us stand here and look for a moment at the Son of God as He hangs in the most bitter agony nailed to the accursed tree. See His precious blood streaming down from His brow crowned with a crown of thorns, and from His hands, feet and side. But who is He that suffers this cruel and shameful death not for Himself? For even Pilate found no fault in Him. We see Him as a sheep before His shearers, not opening His mouth—and we say, "Behold the Lamb of God which taketh away the sins of the world." We hear Him comforting the penitent, dying thief. "Today shalt thou be with me in paradise"—and we say, "He is the friend and the Saviour of sinners." Finally we hear His last utterance. "Father, into thy hands I commend my spirit"—and we say, He is the Son of God. But dear friends, there is yet something which the cross tells us He is, which we all ought to know, but of which the Jews are ignorant and which the Church has for long ages overlooked. Lift up your eyes a little above the blessed head of the dying Savior. What do you see there placed upon the cross? An inscription in three languages? It is this inscription to which I desire now to direct your special attention.

The inscription is made in letters of Hebrew, and Greek, and Latin, and in these three languages we read the title of the

crucified Christ—"Jesus of Nazareth the King of the Jews." If we ask why Pilate wrote it in Hebrew, Greek and Latin, the answer may simply be this: He wrote in Hebrew because it was the national language of the Jews; in Greek because that language was generally understood in the country at that time; in Latin, as the language of the Romans who ruled over the land.

But may we not trace the finger of the all-wise God in this arrangement? And may we not gather from it some important lesson for our instruction and profit? For these three languages represent the three chief sources of influence in the world in that and in other ages.

Hebrew is the language of the Old Testament. It was used as the Divine medium of revelation from God. In it the history of God's chosen people was written, the doctrines of true religion, the prophecies of the future, the promises of blessing, and above all, the announcements of the coming Messiah, the King who should reign over the house of Jacob, forever and of whose kingdom there should be no end. It is therefore in this sacred language that the inscription upon the Cross preaches to God's ancient people, to their Rabbis, Scribes, Pharisees and learned doctors—"Jesus of Nazareth the King of the Jews."

The Greek was the language of general literature, poetry, philosophy, art and science. It was understood far more widely than Hebrew or Latin. The wisdom of this world had been uttered through its medium. The Old Testament had been translated into the Greek, and in it the New Testament was written, and in this way the oracles of God were accessible to multitudes of the heathen. For some time it continued to be the language in which most Christian books were written, and even at the present time it is probably studied more than any other ancient language except the Latin. And in this language of learning, culture and refinement, the inscription upon the cross preaches to the learned men, poets, philosophers, artists, historians and theologians—"Jesus of Nazareth the King of the Jews."

As for the Latin we know that it was the language of the chief secular authority of the world. The Romans were at that time the supreme rulers over all the then known world. It was the language of the Caesars and Emperors. It was also the language of jurisdiction and medicine. Nor must we forget that although per- versedly used by Papal Rome, the Latin has been employed in

church service for long ages. In our own days it is the most extensively studied of all ancient languages; and the inscription upon the cross in this language is still bearing witness to the potentates of this world, the kings, emperors and czars; to the legislators and lawyers; to the popes and priests, that "Jesus of Nazareth is the King of the Jews."

Alas that the Church of Christ should have overlooked this inscription upon the cross and the truth which it teaches. The church preaches Jesus of Nazareth the Son of God, the Lamb of God which taketh away the sins of the world, the Friend of sinners, the Saviour of man. These are all blessed truths and all this He is. But how could the same church overlook, or ignore the truth so conspicuously exposed upon the cross to all the world that "Jesus of Nazareth is the King of the Jews?" Speak of the Jews not accepting the Lord Jesus Christ. To them their Messiah must be their King. The prophets saw Him centuries before His advent as "King of the Jews." Isa. 32:1; Jer. 23:5; Hos. 3:5; Zech. 9:9; Psa. 72:1. When he entered Jerusalem for the last time of his earthly ministry the people (Jews) that came to the Passover feast met Him with branches of palm trees and hailed Him with loud hosannas as "the King of Israel." Jno. 12:12-13. His enemies accused Him before Pilate of nothing else, but that He said He was the "King of the Jews" and on Pilate's inquiry He Himself affirmed it, Lu. 23:1-3. He was expected, came, lived, ministered and died on the cross, as "King of the Jews." and as "King of the Jews" He shall come again in glory. Psa. 24:7-10; Matt. 25:34, 40. How then can the Jews accept Him as their Messiah when He is never preached to them as "the King of the Jews?" Jesus of Nazareth will soon come again, no more to be crucified, but to sit upon the throne of His father David, and to reign over the house of Jacob forever, Matt. 1:32-33, and to ultimately become King of kings, and Lord of lords. Remember what He said, "I will return and will build again the tabernacle of David, which is fallen down." Acts 15:16. It means that He will come a second time as the "King of the Jews,"—and while we pray, "Thy kingdom come," and "Even so, come, Lord Jesus," let us hold Him up before the 3,000,000 Jews of America as "Jesus of Nazareth the King of the Jews."

"I, if I be lifted up, will draw all men unto me," said our Lord before He suffered. I re-

joice and bless the Lord for the remnant of Israel, counting today over two hundred and fifty thousand, who have received Jesus of Nazareth, as their Messiah and King. But had the church lifted up Jesus of Nazareth, as He was upon the cross, "The King of the Jews," I firmly believe that He would have drawn unto Him millions of His Jewish subjects. Had Christ been lifted up as the King of the Jews, there would have been no Crusades, no Inquisition, no persecutions of the Jews, and no anti-semitism, no Russian Pogroms, no Kishineff massacres, and as a matter of course there would have been no hatred on the part of the Jews toward their own Messiah and King.

But let us be comforted. Although misrepresented by a corrupt papal Christianity and not altogether properly presented by an enlightened Protestant church, Jesus of Nazareth is still today, as He ever was, the King of the Jews. We know that the day of His universal victory will come; all Israel shall be saved, and for both Jews and Gentiles there will be one fold and one shepherd. Then the King's dominion shall be from sea to sea, and from the river unto the end of the earth; and the whole earth shall be filled with the glory of Jehovah. But meanwhile may the Lord help us to hold up before the 3,000,000 Jews of this United States of America, "Jesus of Nazareth the King of the Jews." Amen.—Mark Lev in Immanuel's Witness.

THE RESTORATION OF ISRAEL.

(continued from last week). Testimony in "The Acts."

We proceed now to examine the Acts of the Apostles. The first thing to meet us there is the significant fact that Jesus spent the forty days of His post-resurrection life on earth, "speaking of the things pertaining to the kingdom of God." At the end of this time the apostles asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Is it possible to conceive that after all this special private instruction, following three and a half years' training, the eleven were still in gross darkness as to the nature of Christ's kingdom? Does our Lord reprove them for ignorance or carnal views? Far from it. Their question was one as to time only, and His answer referred only to that. "It is not for you to know the times or the seasons, which the Father hath put in His own power." 1:3, 6, 7. If their ideas were wrong, Je-

sus failed to take a notable opportunity of correcting them. But there is no ground for thinking them mistaken.

In the second chapter we have Peter's address to the multitude in Jerusalem at Pentecost, in which he says, "David..... 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 (the) Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." 2:30-32. According to this plain statement, Jesus Christ was raised from the dead that He might sit on the throne of David. Here is a conspicuous case of the apostles carrying on their Master's mission "to confirm the promises made unto the fathers."

In the third chapter Peter gives, if possible, a more striking example of this, in speaking to another crowd in the temple courts. "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets.... All the prophets from Samuel and them that followed after as many as have spoken, they also told of these days." 3: 19-24. When we realize that the restoration spoken of by all the prophets is in relation to the land and dominion and people of Israel, it seems impossible to miss the pointed significance of the apostle's language.

Such testimony was not confined to the Jews. When Philip went to Samaria, his theme was "the kingdom of God and the name of Jesus Christ;" 8:12, and there is no authority for applying this to any kingdom but the one promised in the Old Testament and proclaimed by Jesus. Among the Gentiles the same message found a foremost place. At Antioch in Pisidia, Paul told the Jews that according to His promise, God had, from the seed of David, raised unto Israel a Saviour, Jesus...and through this man is preached unto you the forgiveness of sins. The Gentiles besought that these words might be preached to them.....and the next Sabbath day came almost the whole city together to hear the Word of God. 13:23-44. Similar testimonies are recorded in Ephesus, 19:8; 20:25, and Rome,

28:30, 31. Paul said to King Agrippa, "I am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes...hope to come." 26:6-7.

The most striking deliverance of all, perhaps, is the statement by James to the conference of Jewish and Gentile believers at Jerusalem when, after referring to Peter's mission to open the door of faith to the Gentiles, to take out of them a people for the name of the Lord, he said "To this agree the words of the prophets.... After these things I will return and I will build again 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, saith the Lord." 15:15-18. There is only space to notice two points in this remarkable statement, viz., that the restoration of the house of David takes place after the Gentiles have had a people taken out of them for the Lord, and that this restoration is in order that the rest of the nations may seek after Him. That the conversion and salvation of the world follows the restoration of Israel and the house of David, and this follows the return of the Lord.

It is easy to see then, why we should be called upon to "pray for the peace of Jerusalem," Psa. 122:6, and why the Lord's remembrancers are commanded to "keep not silence, and give Him no silence, till He establish and till He make Jerusalem a praise in the earth." Isa. 62:7. To those who have not seen this blessed truth before, it gives new zest and urgency to the prayer for the return of him, who, in the last chapter of the last book "the Root and the offspring of the Bible, is presented to us as David." Rev. 22:16. "Even so, come Lord Jesus."

The Epistles.

Space fails, but we cannot close without reference to Paul's masterly argument in Rom. 11. He indignately denies that God has finally abandoned His people whom He foreknew. Their temporary rejection has been the occasion of salvation being offered to the Gentiles; if their present cast-off condition has been the means of bringing reconciliation to the world, "what shall the receiving of them be but life from the dead?" v. 15. He urges humility on the Gentile believers, for since God had been so severe with the natural branches, He would be no less severe with those who were only a graft on the parent stock, if they proved unworthy of God's goodness.

God was able to restore the branches which had been cut off, and would do so if they gave up their unbelief. vs. 18-24. He concludes by telling them a secret which He wishes them to know, "lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." v. 25.

Surely this ought to be conclusive, if we understand the words to mean what they say, taking them in their ordinary and obvious Bible sense. Yet, unhappily many prefer to remain ignorant, and ignore the apostle's warning, although he goes on to confirm his statement by quoting Isaiah, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." v. 26. Yes, blessed be God, "When the Lord shall build up Zion, He will appear in His glory." Psa. 102:16. "Then Jacob shall rejoice and Israel shall be glad," 53:6, for "their sin and their iniquities will I remember no more." Heb. 10:17 "And all the ends of the earth shall see the salvation of our God." Isa. 52:10. Amen and Amen.

J. R. Norrie.

Has Amos 9:11-12 Been Fulfilled?

Does David's "tabernacle" mean the kingdom? The whole controversy between us and those who believe that the church is now the kingdom has arisen because they and we both have interpreted this prophecy as of the kingdom especially this word tabernacle. Both sides have read the quotation of the prophecy by James as written in Acts 15:13-17 as bearing out their opposing views on the kingdom. Our opponents have raised the argument that since James very evidently quotes the prophecy to justify the Gentiles in then having already called on the Lord's name, and since by the words of Amos the tabernacle of David was to be raised up previously to the Gentiles doing this, therefore the kingdom (tabernacle) of David was set up away back there, and hence the church are in the kingdom.

But we who refer to other scriptures which show conclusively that the kingdom will not come until the King comes, in interpreting tabernacle as kingdom, have been compelled to set the fulfillment of this prophecy at Christ's second coming and consequently have been driven to put this calling of Gentiles on the name of the Lord as taking place beyond that coming, when we know they already are so

calling, and James manifestly quotes the prophecy to justify them in so calling away back in his day, hence David's tabernacle ruins must certainly have been set up before James quotes the prophecy.

But was David's tabernacle the kingdom?

You notice Amos says, "raise up." What had God raised up previous to the quotation of Amos by James? Turn and read Lu. 1:69. It was a "horn (heir to David's throne, Jesus, v. 76) of salvation." And this Savior was to enable Gentiles to call on God and be saved. Luke 2:32. So when God raised up in the house, tabernacle, household, family, of David, the heir to the throne, the Savior, the line of royal heirs was restored, raised up, so long in "ruins" in that no one could take the throne "overturned." For in Heb, 3, the word "house" is used for the people of the household or family, and since a tabernacle was the ancient shepherd's dwelling as a wooden house is ours, it is but reasonable that Amos should use "tabernacle" for household, or heirs-apparent to the throne, one of them having power and opportunity to reign when the proper time shall come and that James should refer to the provided Savior in David's household as evidence that Gentiles might rightfully seek him according to Amos' words.

The same thing is evident from Jer. 23:5 and 33:14-16. What Jehovah was to raise of David's house, 33:14 (tabernacle) of David was this "Branch" of the line of kings, this heir to the throne. But in raising up the heir to the throne, he did not then reestablish the kingdom for the time had not yet come to do that, but he provided the Savior in that heir, and Gentiles who then or now should call on him will share with that heir in his throne when the time comes for him to take his father David's throne.

J. W. Williams.

Never trust to another what you should do yourself.

He conquers twice who conquers himself in victory.

He that is master of himself, will soon be master of others.

Never sound the trumpet of your own praise.

Bird never flew so high but it had to come to the ground.

No sense is so uncommon as common sense.

True sincerity sends for no witness.

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.

Rensselaer, Indiana, the third Sunday each month.

What can you do to help us get that 100 new subscribers?

Eld. Fim Murra, who has for some years so successfully conducted the business management of The World's Crisis, the A. C. organ published in Boston, Mass. has recently resigned that position and is now elevated by his denomination to be General Superintendent of the Advent Christian General Conference. We have watched Fim's steady progress with a good deal of interest, for we have been intimately

acquainted with him from childhood. He was always on the spot with the goods. When very young it was his duty to carry the bundles in the harvest field, while the writer did the shocking. Here's our heart and hand, Fim; march right along.

Sr. Grace Williams Marsh is now in the hospital at Rochelle, Ill., having successfully undergone an operation. Bro. Marsh accompanied her, remaining until after the operation, when he returned to his duties at Marshalltown, Ia. Last reports are that she is doing nicely. Her plan is to remain and visit with her parents, Bro. and Sr. Williams, near Oregon, for some time after being able to leave the hospital.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. Mrs. C. E. Hilsabeck, 1.00

Announcements.

Bro. J. H. Anderson writes that he will begin a special meeting at Roll, Ind., the 4th Sunday to run over the 5th Sunday in Oct. Also that he will begin at Brush Creek, Ohio, the 1st Sunday in Nov., to continue over the 2nd Sunday. Let all who live near take notice of these dates.

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.

Obituary.

Elizabeth A. White

Was born in Detholma Co., Ind., Nov. 11, 1837. She was married on the Lord's day, Nov. 1, 1857, to Isaac N. Butcher, her uncle, James Purvis, performing the ceremony. To this union four children were born: Elmira, in 1859; Albert, in 1861, who died nine years ago on their golden wedding anniversary; Ida Bell, in 1863, who died the following year, and Mrs. Rose M. Spencer, in 1865.

Mrs. Butcher was baptized when 12 years of age.

In 1873, she came to Story Co., Iowa, removing to Irving, Ia. in 1884.

Owing to illness, her husband was unable to attend the funeral services which were conducted by Bro. G. E. Marsh.

The Sunday School.

By Anna E. Drew.

The Voyage.

Oct. 29, 1916: Acts 27:1-38.
Lesson Text: Acts 27:13-26.

Golden Text.—Commit thy way unto Jehovah; trust also in him, and he will bring it to pass. Psa. 37:5.

Time.—Paul sailed from Caesarea, a few days after his address before Agrippa. He reached Malta in November before the 15th.—Ramsey.

Use a map in tracing Paul's journey to Rome.

Questions.

From what city did Paul sail and in what ship, on his voyage to Rome? Acts 25:6, and v. 2 of lesson chapter. Adramyttium was a port on the Aegean Sea not far from Troas. Who were his companions on this trip? vs. 1, 2? Who does "we" include? Luke, the physician and writer of the book of Acts. How was Paul treated on this voyage? v. 3. "As a Roman citizen of rank and

learning." What was the first stop on the trip?

Sidon was 67 miles north of Caesarea on the coast of Palestine.

What was the second stop? v. 5. The route they took to avoid the contrary winds, instead of going directly north-west, made the distance about 200 miles farther.

What occurred at Myra? v. 6. Describe their journey to the next stopping place. vs. 7, 8. What fast is referred to in v. 9? (The feast of atonement, Lev. 23 27-28, which occurred in the last week of our September, a dangerous time for sailing in the Mediterranean). What question was discussed at Fair Haven? vs. 9-11. What was the decision? vs. 12-13. Tell of the storm they encountered. vs. 14-20. "Euroclydon, from eurus, east, and clydon, a wave; an east wind raising great waves, a hurricane, a cyclone."

What boat is meant in v. 16? "The little boat which in calm weather was towed behind the stern, which they now hauled on board with difficulty." See v. 17, R. V. What is meant by undergirding the ship? Of what importance besides for light were the sun and stars to the sailor?

Before the mariner's compass was discovered, it was by these they sailed.

In the midst of this distress how did Paul bring to them cheer and hope? vs. 21-25. What promise had God made to Paul two years before? Acts 23:11.

God always fulfill's promises. Do we receive comfort for our own benefit only? 2 Cor. 1:4. What noble avowal does Paul make? v. 23. Those who faithfully serve God assuredly belong to him, and those who have truly given themselves to him will assuredly study in all things to obey and serve him."

What plot was laid by the sailors as they neared land? vs. 27-30. How did Paul save the passengers and bring strength and comfort to all? vs. 31-37. Tell of the wreck of the ship and how they reached land. vs. 38-44. Our lesson today is compared to the voyage of life,—what is the port to which we should sail? 1 Pet. 1:10, 11. Who should be the captain to guide the vessel? Heb. 2:9, 10. To what can we apply the cargo? What to the compass and chart? (The word of God). Will the seas always be peaceful? Are storms needful to us? Why? If we comply with the Golden Text of our lesson, will we be certain to reach the desired port? Make other applications.

Confidence begets confidence.

The God, Not of The Dead, But of The Living.

(continued from last week).

If we on our part emphasize the doctrine of the resurrection it is simply because the scriptures emphasize it as being absolutely indispensable if the dead are ever to live again. It is an integral part of the gospel that Christ rose again. See 1 Cor. 15:1-4. And if we compare these two passages—"Jesus died and rose again;" 1 Thess. 4:14, "Christ died and lived again;" Rom. 14:9, R. V., we are inevitably forced to the conclusion that He lived again when He rose again. In His case therefore we have a practical answer to the question, "If a man die, shall he live again?" The answer is, "Yes;" and if the question be put next, "When shall he live again?" the answer is, "At the resurrection." No wonder then that Paul says, "If there be no resurrection of the dead, then.....they which are fallen asleep in Christ are perished." 1 Cor. 15:13-18. But popular teaching today as it ignores death, ignores also, as an inevitable result this fundamental doctrine of the resurrection of the dead, because it sees no necessity for it. They sing in the churches:

"There is a happy land, far, far away,
Where saints in glory stand,"—

But these saints are in reality still lying in their graves, not standing in heaven. The word "resurrection" in the original means a "standing up again," and if the dead saints are standing now, what need of a future standing up again? If they are standing, they must have feet; if they are singing, they must have lips and mouths; if they are beholding the King they must have eyes. In fact they must have a new and glorified body already. What then is the use of a future resurrection? Well might Tyndale the Reformer write: "In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection.... If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause (need) is there of the resurrection?"

I have dwelt on this at some length in order to prepare the way for a proper understanding of Christ's answer to the Sadducees.

The question was—Is there to be a resurrection? The Sadducees said, "No," and they thought to ridicule the doctrine by a fanciful tale about a woman who had seven husbands. Now Christ

proves that the dead must be raised by taking three actual cases of dead men, Abraham, Isaac and Jacob. He is not going to prove that they are living for they were admittedly dead. If they were actually living, it would be no use whatever to take them for the purpose of discussion. For the question was not about living people but about dead people. If Abraham was alive, where was he? Why did he not put in an appearance and stop this useless discussion which was proceeding on the assumption that he was dead? Why did not some one cry out, "Abraham is living and does not need a resurrection from the dead?" How the whole crowd would have jeered had any one dared to suggest that Abraham was not dead. Why, he had been dead nearly two thousand years. The scriptures had chronicled the fact that Abraham died. Gen. 25:8. Without a thought of any possible contradiction the Jews had accepted the fact and had already on one occasion said to Christ, "Abraham is dead, and the prophets are dead." Jno. 8:52-53. Yes, Abraham was most certainly dead and I repeat again that the question before Christ and the Sadducees was this—Will Abraham ever be raised from the dead? In other words, will he ever live again?

The Sadducees saw the point of Christ's argument at once and were convinced by it that the dead must be raised. But most modern readers, being unfortunately blinded by preconceived ideas, draw an entirely different conclusion from Christ's argument. According to them, Christ proves that the dead are really alive. But such an admission by Christ, so far from silencing the Sadducees, would have delighted them beyond measure, for they would have triumphantly retorted, "Well, then, if there are no people really dead, there cannot be such a thing as a resurrection of the dead." The fact is, however, that the Sadducees were convinced of the necessity of resurrection; and we too, if we would read the passage aright, must keep in mind that we are expecting to find in it a proof of this one thing, that the dead shall be raised.

Christ does not use many words; but the argument is simply overwhelming in its power. And this is the argument:—

When God spoke to Moses, He calls Himself the God of Abraham.

And this simple statement Christ takes to be a sufficient proof that Abraham shall be

raised from the dead.

Now, there can be no fault in the argument. If any one thinks the argument is not clear, the fault is not with the argument but with the blindness that fails to apprehend divine truth.

Abraham we know has been dead now for about four thousand years. We know further that the dead will remain dead till the resurrection of the dead. And if there should be no resurrection of the dead, we have Paul's authority for saying that in that case Abraham is perished. But if Abraham is for ever perished, how could God call Himself Abraham's God? It is evident that God must raise Abraham from the dead in order to make good His word.

God has decreed that Abraham shall rise. He sees the end from the beginning, and "He calleth those things which be not as though they were," Rom. 4:17. When He has determined that they shall be. And if therefore He speaks of Abraham as living, even when Abraham was dead, it must be because He has determined that Abraham shall rise again from the dead.

Thus the doctrine of the resurrection is proved. And so Christ adds, "All live unto God." He does not say simply that "all live," for Abraham was dead; but "all live unto God"; that is, they are living in the divine mind and purpose.

Two scriptural illustrations are all that are needed to confirm this exposition. To Abraham himself, God once said, "A father of many nations have I made thee." Gen. 17:5. We are justified in understanding this to mean, "I have purposed to make thee, and will yet make thee a father of many nations."

Again, "Unto thy seed have I given this land." Gen. 15:18. This undoubtedly means, "I have purposed to give, and will most surely give this land unto thy seed."

Now the brief statement which God made to Moses at the Burning Bush may be amplified as follows: "I am the God of the living, and therefore I am Abraham's God, for I have raised Abraham to life again." And the only possible meaning according to the exposition of Christ Himself, is—"I have purposed to raise Abraham from the dead and make him live again, and I will surely do so."

Thus the grand result of Christ's argument with the Sadducees is to magnify the Word of God. "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Num. 23:19.

David I. Norrie.

"Lovest Thou Me?"

The above question, propounded three times in succession, to the apostle Peter, by his Lord and Master, and supplemented with the command to "Feed my lambs," "Feed my sheep," indicates that LOVE and SERVICE should be combined. Jno. 21:15-17. The sincerity of your love will prove itself, as did the love of the churches of Macedonia by acts of liberality in ministering to the saints. 2 Cor. 8:1-4. It was not from their great wealth, but from their great poverty, that this abounding stream of liberality flowed toward the suffering saints in other localities. The love of Christ, as a constraining force, can work marvelous results by those who will yield to its beneficent influence. 2 Cor. 5:14. By love unfeigned they were enabled, although poor, to make many rich. 2 Cor. 6:4-10. The secret of their success, as workers together with him in blessing and rescuing others, is found in the brief statement, they "first gave their own selves to the Lord." Cor. 3:9; 2 Cor. 6:1; 8:5. They were consecrated workers in the Master's vineyard. Matt. 20:1-16. They could truthfully say, "We love him because he first loved us." 1 Jno. 4:19.

Under such circumstances, their labor became a labor of love. Heb. 6:10; 1 Thess. 1:3. Christians should consider one another to provoke unto love and to good works. Heb. 10:24. Their faith is characterized as a faith which worketh by love. Gal. 5:6. It moves them to action. James 2:18: 1:22-27; Matt. 7:24-27.

The goodness of God and his marvelous love, as manifested in the gift of his only begotten Son should lead men to repentance. Rom. 2:4; Jno. 3:14-16. Christ also hath loved us and hath given himself for us. Eph. 5:2; Jno. 13:34.

Such manifestations of love should be the magnet to draw all men unto Christ and his service, which is a reasonable service. Jno. 12:32-33; Rom. 12:1. "Yea, I have loved thee," saith the Lord, "with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. God's love, O man. O woman, is calling after you, from reason's dawn till life's close,—choose life, "why will ye die?" Jer. 30:19-20; Ezek. 18:31. Kind reader, imagine the loving Christ, standing face to face with you, as he did with Peter and propounding the same question, "Lovest thou me?" What would be your answer? Could you truthfully say in the language of Peter, "Lord, thou knowest that I love thee." If not,

possibly you are ashamed of Christ and his words. The Master has said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8:38.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Matt. 10:37-39.

Obedience is the test of love. "If ye love me," Jesus said, "keep my commandments." Jno. 14:15. " whatsoever he saith unto you, do it." Jno. 2:5.

Rufus A. Curtis.

Reports.

Dear Bro. Lindsay:

Our first meeting to continue over a week at Lawrenceville, Ohio, in our new church home, came to a close Sunday evening, Oct. 8, 1916. The meeting began Sunday, Oct. 1st. The weather was perfect with fine moonlight nights. The attendance was good and we received the very best attention. Thursday afternoon we had the pleasure of meeting with the sisters in the home of Sr. Grace Myers, of Springfield, and we spent a pleasant afternoon studying prophecy. Although I was the only man in the meeting and as you know somewhat backward in the presence of the ladies, I managed to do full justice at Sr. Myers table, which was laden with good things. On Wednesday a number of ladies met at Bro. and Sr. Overholser's to study the word of God, and we devoted the day to that work. Sunday, Oct. 8th, a number of the Brush Creek members including Sr. Anderson were with us. Sr. Hudson, of Cleveland, was also with us the last day. Sunday morning, Oct. 8, we met at the water, where Sr. Ramsey and Sr. Lutz were taken into the one name. These sisters are married ladies and we hope that some time in the future their husbands will follow them.

Sunday evening we preached our farewell sermon to a crowded house. We are sorry to say that that sermon ended our work with the Springfield church, as we expect to move to Virginia in November. We have labored four years and have found them firm in the faith. However, we hope to

be able to visit them again.

We found a number around Lawrenceville who are interested and we feel sure that if the work should continue that they will obey.

May the Lord bless and guide them in the narrow way is the prayer of their former pastor.

J. H. Anderson.

The Lack of the Positive.

The astronomer tells with an air of positiveness of celestial phenomena which is destined to occur during the year, or many years hence. The political specialist knows quite well what changes must of necessity take place in the world of politics; the man on the exchange, and the specialist in stocks, while he speculates, is after all, quite positive about the turns which fortune will take either in his favor or against him, and statements are issued in keeping with the state of the market.

But in contradistinction to this, we observe how sadly the positive element is lacking in the religious life, viewed from a number of standpoints.

It is noticeable in preaching. Many are not positive enough. When speaking on the subject of Christian experience and the believer's blessedness, there is so much of the "if we do so and so," and if we only "lived up to our privileges," and "if we would only obey," and similar expressions are heard. That is leaving the religious life up in the air, or in some unstable, unsatisfactory condition, and always talking about possible attainments, and possible blessings, and possible heights and depths of Christian experience, yet never attaining to much, and never being much, and never reaching the rich provisions of God for the crying needs of the human heart. The Lord is never uncertain in his language to the children of men. True, the sinner must meet the conditions upon which salvation is obtained; that is expected. Likewise, the saints; but the strain to which we listen so often provides for a very disobedient life on the part of those whose hearts should be loyal to the Son of God. The forgiveness of sin; the sanctification of life; the gift of the Holy Spirit, and the sweet promise of eternal deliverance, are all favors which are stated in the most positive terms in the Bible.

Now, instead of being so extremely peradventurous and generous in the use of the "if," would not the heart of the Christ be gladdened, the believers edified, by a Gospel of certainty, or by the timely emphasis on

the doctrine of assurance? It becomes wearisome to always be talking about something which we might have and never have, and finally such ministry begets doubts and infidelity, rather than being effectual in the salvation of many. Let us be positive. Let us give God the glory for the rich blessings we have, and for a precious experience of salvation from guilt through our Lord Jesus. Having entered upon the holy life we have "the mind of Christ;" we live by his inliving; we "stand complete in him," for he is of "God made unto us wisdom, righteousness, sanctification and redemption."

Nor is the preacher the only person who is apt to be afflicted with this unhappy, uncertain strain in his ministry, but "like priest, like people," the laity expatiates in the same melancholy Gospel. A large percentage of Christian testimony lacks the positive tone and the dominant chord of a vital and massive experience in God. We do not recommend a boastful testimony; we do not wish people to be deceptive, but frank. We plead only for a strong affirmation of faith and experience that commends itself to thinking people; an experience of the cumulative type, which adds to itself, and commends the life we live to men as desirable and worth aiming after. That uncertain, peradventure sort of experience cannot make any appeal to those even who are most susceptible to the divine life, and more, there is neither pleasure nor profit in listening to the recital of such an empty, unsatisfying experience.

The vague and unsteady element obtains to a large extent in Biblical interpretations. More effort is made to get something into a text than to derive truth from it. If a man is not pretty sure of his ground; that he knows the subject he is to speak upon, let him speak on another subject, until he learns the other. Interpretations may tickle the ear and suit the fancy of many, and the interpreter may deserve to be called "unique," but let him be welcome to the appellative; it is not worth much if his effort is largely speculative.

If the artist on the stage can act out the false, and make it appear true, because he avoids the negative, and makes men believe him, is it not reasonable that the man of God with truth on his side, and an abundance of it, and volumes of truth beyond the realms of speculation, should be able to speak affirmatively, with strong emphasis? There are main lines of truth, both on doctrine, ethics, and

prophecy, about which there is little or no need of being at sea, or uncertain, while there are some things which are obscure and care must needs be exercised in their use, lest a good be "evil spoken of," as has so often been the case.

The state of the world: the conditions prevailing in human society; the life and work and achievements of the Christian church, are such as to enable the servant of God to speak in no uncertain strains on the pending judgment and the approaching end of all things.

Let us be positive. Let us be earnest. Let us live godly. "Be honest," says Peter; be diligent, be faithful, and the Lord will not forget the least service rendered in his name to needy humanity.—A. H. Ericsson, in the World's Crisis.

Jesus Is Coming Again.

What cheer to the family is the news that a loved member is coming home. How closely we read the letter, noting when the absent one will come, and as the day draws near, how carefully we read and reread the letter to make sure we have read aright. So to the children of God the news that Jesus soon will come to take us home, fills our hearts with joy.

The hope of 6000 years to be verified, the mockings of our fellowmen to be silenced by the reality, but best of all, the receiving of the reward, a home in the Eden restored, free from sorrow, death and pain; no more shall the voice of weeping be heard. God shall wipe away all tears. No more funeral processions carrying our loved ones to the cemetery; ah, no, for death shall not be known.

Can we know when that will be? Can we know when our Lord will come? Yes, for he is faithful and true that has promised. His words are true. "Heaven and earth shall pass away, but my words shall not pass away."

Hear his voice ye people of a sin cursed earth. Over the distance of 1900 years comes the Master's voice, "My words shall not pass away." "This generation,"—what generation? This generation that beholds the signs I have given you, shall not pass away till all things be fulfilled. Matt. 24:34.

Can we know? When ye see these things? What things? These things I have told you of, come to pass, then ye know that it is near,—what is near?—my coming, even at the door.

Then if we see the signs our Lord spoke of, we know he is near. Surely the Lord God will do nothing except he first re-

veal it unto his servants, the prophets. Amos 3:7. But concerning the times and the seasons, brethren, ye have no need that ought be written unto you.

Ye are not in darkness that the day should overtake you as a thief. 1 Thess. 5:1-4. No, we are not in darkness. Why? Because we study the signs.

What signs are given? Let's turn to Matt. 24:3. The disciples asked these questions:—"And what shall be the sign of thy coming and of the end of the world?"

Plain, straight-forward questions, and the Saviour just as plainly answered them, passing down the history of the world from that time till near the end, he says in the 29th to 38th vs., "Immediately after the tribulation of those days (the 1260 years of persecution, ending in 1776) shall the sun and moon be darkened—fulfilled May 17, 1780—and the stars shall fall from heaven,—fulfilled Nov. 1833,—then the powers of heaven shall be shaken, then shall the Son of man come in the clouds of heaven with his mighty angels.

Luke gives more details. Luke 21:25-27. Signs in the sun, moon and stars upon the earth, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing for fear, for looking upon the things coming upon the earth. And when these things begin to come to pass, rejoice for your redemption draweth nigh. Verily, I say unto you, this generation (that sees these things) shall not pass away till all be fulfilled.

Friends, you believe Jesus can not lie. I believe so. Then tell me, if the last sign, falling of the stars, 1833, is only 83 years gone, how many years are left of the generation that saw them? Don't you think our future King is near? Can you doubt? They are the Lord's own words.

Friends, looking upon the conditions that surround us today, reading the words of Jesus himself, seeing the nations are angry, and thy wrath is come, and the time of the dead that they should be judged, and the rewards be given, we can but exclaim, Jesus soon will come.

How will he come? Lu. 21:27. In the clouds of heaven with power and great glory. Matt. 24. In the clouds of heaven with his angels. 2 Thess. 1:7-8. With his angels of power in flaming fire. Acts 1:11. This same Jesus shall return in like manner as ye have seen him go. How did he go? Acts 1:9. While they were looking he was taken up, and a cloud received him.

What will he do when he is

revealed in flaming fire? Matt. 24:31. His angels shall gather the elect. 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 shall be caught up with them to meet the Lord; 2 Thess. 1:8, taking vengeance on them that know not God. 2 Pet. 3:10. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works that are therein will be burned up.

Is not the picture plain? Yes as plain as language can make it; and our sole business now should be in getting ready to meet our Lord. Jno. 15:1-3. And if I go to prepare a place for you, I will come again and will receive you unto myself.

This is the promise. Did he go? Yes, and he is coming again. Are we ready to meet him? Oh, brothers, don't take chances. There is too much at stake. We cannot afford to guess; we must know. Soon we shall see him.

How shall we stand in the judgment? Men and brethren, what shall we do to be saved? Need we ask? Is not the example of Jesus good enough? Listen again to his voice. Jno. 15:10. I have kept my Father's commandments and abide in his love.

His example gave him his Father's love and raised him from the grave. Will it not do the same for us?

And strong and clear comes the admonition, Eccl. 12:12,—Fear God and keep his commandments, this is the whole duty of man.

Need more be said? No, disobedience cost the Eden home; obedience will restore it. So let us do, and we shall be gathered home with Jesus when he comes.

Yours in the faith,
W. R. Peterson, Jr.

Face Your Fears.

Many of us are much afraid of being laughed at. Ridicule, I think, to sensitive people in a generation like ours is pretty nearly as bad as the old rack and the physical torments of martyrdom. We have all got so nervous and high strung nowadays and depend so much upon other people's good opinion, that it is a dreadful thing to be ridiculed. Timid people do not come to the front and say what they believe and take up unpopular causes, because they cannot bear to be pointed out and pelted with the abundant epithets of disparagement which

are always flung at earnest people who will not worship at the appointed shrines, and have sturdy convictions of their own.

Ridicule breaks no bones. It has no power, if you have made up your mind that it shall not have. Face it, and it will only be unpleasant for a moment at first. When a child goes into the water to bathe, he is uncomfortable until his head has been fairly under the water, and then he is all right. So it is with the ridicule which out and out Christian faithfulness may bring on us. It only hurts at the beginning and people will soon get tired. Face your fears, and they will pass away. It is perhaps not very good advice to give unconditionally, but it is very good in regard of all moral questions. Always do what you are afraid to do. In nine cases out of ten, it will be the right thing to do. If people would only discount the "fear of men which bringeth a snare" by making up their minds to it, there would be fewer dumb dogs and secret disciples haunting and weakening the Church of Christ.—Alex McClaren in The Last Days.

Worldliness in Churches.

Great worldliness prevails in our churches. Men are ordained to the ministry who deny the virgin birth of Jesus Christ and say that the story of Jonah is nothing but a fish story, and deny the miraculous in the Bible. Men are standing between the living and the dead who do not know anything about Jesus Christ as a personal Saviour. Church members and even ministers patronize theaters and auto races. In the greater part of the churches today the true spirit of worship is not to be found. They have a form of godliness, but deny the power thereof. Many church members prefer the theater to the prayer meeting: only a few attend the prayer meeting, while hundreds are at the theater.

In a western city a few years ago, I heard the pastor of a large church of from twelve to fifteen hundred members, make an appeal for people to come to prayer meeting. I thought he would have perhaps three or four hundred, but he had only seventy-five. At the close of the meeting he said to his wife: "Take the keys; I am going to the theater." She didn't understand what he meant: but he went there to find out how many of his people were at the theater, and he counted seven hundred and fifty. They had no time for the prayer meeting but lov-

ed the house of pleasure.

The next Sunday morning he told them plainly: "I thought I had a people who loved God, but I find out you are lovers of pleasure and you need to be converted over again."—Sel.

Jews Do Not Forget.

The Jewish people does not forget which nations of modern time have been just to it, and which have invented the new forms of anti-Semitism. But I repeat, the Jewish people as such is not in a position at present to shape a national policy in accordance with its intimate feelings. The individual Jew does everywhere his duty as a citizen. The Jewish people collectively is impartial, and it will be able to carry its requests before the peace conference with a straight look of the eyes and an unembarrassed countenance, whoever it may be whose influence will predominate there.

Judaism in the United States is in the act of organizing itself. It prepares a congress for the autumn. By its number, its power, its public spirit, its resources, and its official neutrality, it is competent to take the lead of universal Judaism. I expect also that the people and the government of the United States will assist it with their active sympathies.—Max Nordau in The Last Days.

"Our Marching Orders."

Made witnesses. Lu. 24:46-48. Sent forth as Christ. Jno. 20:19-23. To the ends of the earth, Acts 1:8. To preach to all nations, beginning at Jerusalem, Matt. 28:18-20. Including every creature, Mark 16:14-18.

One of the most beautiful definitions of the true church is that given by Quesnel: "The Church of Christ is the company of God's people, reposing in the bosom of the Father, washed in the blood of the Son, inhabited by the Comforter, looking for the coming of Christ and for the glory to be revealed."—Sel.

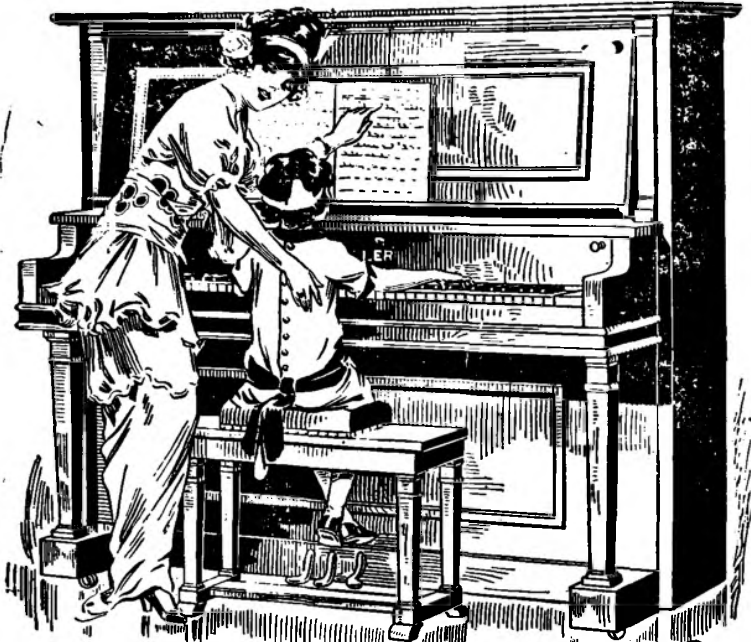
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The Coming of the Lord.

Dear brethren in the Lord:

In Dan. 12:1 we have these words: And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as there 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.

Dear brethren, did you know that Jerusalem is now an armed camp? The great country of Russia is having a large army on hand now, and the country of

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Address, Wm. G. Rothe,
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Turkey is almost gone. Russia is going down before long to take a spoil, and when she does, the Lord will come, I think.

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. 2 Thess.

7-9: And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

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. 24:29, Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken.

Rev. 16:17-19: And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices and thunders and lightnings, and there was a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of wine of the

fierceness of his wrath. Joel 2:30-31: And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come.

Dear brethren, just look at the blood that is being shed upon the earth today and look at the great wonders in the heavens; storms and fires on the earth and earthquakes, and the wars; and all these things must come to pass before the coming of the Lord. Matt. 3:12. Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.

Dear brethren, we want to be one of the wise virgins, as in Matt. 25:10. And while they went to buy the bridegroom came and they that were ready went in with him to the marriage, and the door was shut.

Your brother in the Lord Jesus,
Ora L. Worley.

To the hall of the feast came the sinful and fair.

She heard in the city that Jesus was there;

Unheeding the splendor that blazed on the board,

She silently knelt at the feet of the Lord.

The frown and the murmur went round through them all,

That one so unhallowed should tread in the hall,

And some said the poor would be objects more meet,

As the wealth of her perfume she showered at His feet.

She heard but the Savior, she spoke with sighs,

She dared not look up to the heaven of His eyes,

And the hot tears gushed forth at each heave of her breast,

As her lips to His sandals were throbbingly pressed.

In the sky after tempest as shineth the bow,

In the glance of the sunbeam as melteth the snow,

He looked at the lost one, her sins were forgiven,

And the sinner went forth in the beauty of heaven.—Sel. by Rufus A. Curtis.

Where the Bible is not read, there is no light, no justice, no morality, for in it the way of earthly happiness, the pictures of a reward to follow, and the penalty for sin are fully drawn. It is the inheritance of the Jew broken up among us.

THE RESTITUTION HERALD.

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Oregon, Illinois, Oct. 25, 1916

Number 3.

The Missing Talent.

Many young people, looking at successful men and women, lament their inability to do the things that make people successful. They imagine that there is a sort of mysterious secret wrapped up in the talent that is inaccessible to others. If they only had the talent, they, too, could do wonderful and successful things. To this one thing, the missing talent, they attribute their deficiencies.

In the same class with them are other young people. They are doing the same amount of school work. But one is able to play the piano successfully, another can play the flute, another can speak, and win medals, another has a host of friends. They are counted successful. Too often the one who is not equal to them reasons that it is solely a matter of talent. If he had been blessed with that talent, he, too, could do those things; but having no talent in any of those directions, that, he deems, is sufficient excuse for not undertaking any of them.

But is this not a false sort of resignation? Of course you do not want to be deluded into thinking that you can do anything that anybody else can do, and perhaps a little better, if you would only give your time and attention to it. But it is quite inadmissible for you to excuse yourself from doing many things because you think you have no talent. How do you know you have no talent? You have not tried yet, or at least not long and hard enough to have reached a just basis for judgment.

Do not be hampered by the notion that this is the reason others have outstripped you. Do everything that is in the plain path of your duty, and do not expect to be excused on the ground that you have no talent for the things you are asked to do. The greatest talent of all, and the one that excludes many excuses, is the disposition to try to do every necessary and desirable thing.

You have plenty of talent for all these purposes. Your talent is like the use of water. Anywhere in the world water will make plants grow in their native climate. So your talent is



**SINCERITY IS A BOAT UPON WHICH
HAVE EMBARKED AS MOTLEY A CREW
AS CHARON EVER CARRIED OVER THE
RIVER STYX.—SEL.**

sufficient for every work, pleasure, recreation that lies in your path of duty or privilege.—Sel.

Confidence.

Go to work today to make folks have confidence in you. You'll need it some day. Confidence and credit are the same thing. You get them by doing what you say in the way you say you'll do it. If you borrow Fred Jones' bat and promise to return it at four o'clock, see to it that you have it in his hands a few minutes before four. That's the way to start. Then in ten years when you want to borrow five thousand dollars to go into business you'll get it. Why? Because the folks you borrow it from will be certain you'll pay it back—and on the minute you have promised.—The American Boy.

Sentence Sermons.

The world is what we make it; the sun shines every day.

Dilute business with some wholesome pleasure, and you will live longer, happier and better.

A well considered deed is better than a well intended one.

Be it ever so humble, there is no place like home.

Make every day the anniversary of a good deed.

Politeness is to every day living what oil is to the machinery.

What man doesn't understand that he ridicules.

Of all the smart things you ever spoke, it's generally the way the things to be most thankful for are those you didn't say.—Sel.

Portraits of Christ.

There is a man now parading in Italy who claims to be a Somebody and attracts attention because of his marvelous resemblance to the portraits of Christ. Every blasphemous imposter that parades in the United States and England affects the same symbol—long auburn hair. It is amazing how this idea has taken

hold of the popular mind; and not of the masses only but even great church dignitaries in high repute for wisdom have favored it. Being Oriental of the Jewish race, it would be more natural that His hair should be black. But above all, one would think that no one familiar with the New Testament could, for a moment entertain the idea of His having worn long hair. Does not the apostle Paul, who had himself seen our Lord, say that for a man to have long hair is a shame? 1 Cor. 11:14. Can we imagine that Paul would have thus cast shame on our Lord if He had really worn His hair long?

The popular pictures of Christ must have been made in those ages when the Bible was forbidden to the people and painters and sculptors knew a great deal more about the mythical gods of the Greeks and the Norseman than they did about any of the personages of the Bible.—“The Passing Hours.”

The greatest inheritance parents can hand down to their children is a blameless life. This means for the child undiminished vitality, a foundation of good health, mental poise, a balanced nervous system, surer promises of success and happiness than great wealth. The drink evil is the greatest enemy of the unborn and the social evil slays its thousands and hundreds of thousands. A physician says, “The most difficult and delicate of our tasks is to make it clear that to the third and fourth generation come the consequences, the diminished vitality, if not the poisonous taint of vicious courses of living by either parent.”

And the influence of sound parentage is even greater.—Sel.

An American artist once made use of a piece of inferior canvas, for what he intended as a mere study; but the picture developed unexpected excellence, and eventually was hung in one of the great galleries of Europe and brought the painter the highest honors he ever received. But

he was ever afterward haunted by the fear that the canvas would crack. How often did he regret that he had not taken the pains to secure a better one. When we do not at all anticipate how permanent are to be the results of our course—at a time, perhaps, when we have allowed ourselves to be unwontedly lax—then we may be deciding the quality of our life's best achievement.—Sel.

Bro. Lindsay:

The following was suggested by the article on “Farm Life,” in a recent issue of The Herald. It is not desirable to cause any one to be duly discontented with their present conditions, but we all should desire the “good time to come.”

Why coop yourself up in the city
With the dregs of humanity there
When you can live in delight in
the country,

Mid nature all blooming and
fair.

Plant your home in a grove in
a valley,
Where a mountain stream flows
by your door,
You may sail your boat on the
lakelet,
And bask 'neath the shade on
the shore.

The fresh air is good for your
health,
The sun tints your cheeks with
the brown;
Health is the best kind of wealth,
Fair nature much nobler than
town.

The breeze that floats over the
mountain,
Bears the scent of the pine and
the rose,
The wild fruits grow by the fountain,
Sweet dreams beguile your repose.

The farm life is truly a pleasure,
Gives you joy to see the crops
grow,
You may improve your mind at
your leisure,
While you torment the weeds
with the hoe.

J. E. Hogarth.

Choose the wise for your constant companions,
And the good your home life to share,
Thus shield you from trials and care.—J. E. Hogarth.

Matt. 10:23 and Jno. 9:2.

A person who volunteers to answer a question asked may be regarded as egotistical, but having some ideas on both scriptures referred to by Bro. Hathaway, the writer will venture them for the good of all seekers after truth.

In Luke 10:1, we read that the Master sent the seventy out two by two into every city and place where he was later to come, so the same word "come" in Matt. 10:23 would seem to mean, regarding the twelve whose mission was the same as that of the seventy, that the twelve who were sent out as the seventy, Mark 6:7, were to go before him to prepare the way for him to follow, and that the coming referred to here is not his coming the second time in glory to be king, but that before they should travel over all the cities of Palestine, he would have "come" into all the cities, Lu. 4:43, to which he was to come. This seems evident for he gives as a reason why they need not prolong their stay in a city that opposed their message, that they must hasten on to all places where he would come, lest the preparatory announcement by them of his coming should lag behind that coming itself.

Regarding Jno. 9:2, we can all see how the sins of parents might be responsible for blindness of children, for affliction of humanity often results from sin of progenitors, but it is not so easy to see how the disciples might have regarded the man himself as responsible for blindness from birth as a punishment for sin committed after birth, since then the punishment would precede the sin, so some have hastily presumed without evidence, that they believed the man sinned before birth, which is a belief in preexistence or even transmigration of souls, and that said disciples saw the possibility of his blindness as a punishment for his having sinned in a preexistent state. Even if the disciples had so believed, it need not be a true belief, for we find their views often conflicted with those of their Master, and truly v. 3 shows they conflicted here, but we are not driven to believe they held such views.

To begin with, why do all the lower animals die? Death is the wages of sin: have they sinned? Yes, surely they have. They steal, fight, kill and so on. To God, and even to man, these are sins in them, but to them these things are not sin, for they never ate of the law-tree of knowledge of good and evil. But some Being has sentenced them to death and

also to bodily affliction, for their sin before they ever sinned at all in the true sense that sin is transgression of the law since they have no law.

Likewise the scriptures clearly reveal that the first pair, and in them the whole race, were under the claims of suffering and death from their very creation, and passed into the actual suffering and death only when Jehovah pronounced these things on them after they voluntarily chose the condition under which they were already, by creation before they sinned by transgressing law, their simul. sating mortal flesh lived in the same condition that the lower animals do now. Why do not the animals now protest injustice in suffering punishment for their sin before it is really sin of transgression of law? But how can they know justice and injustice when living without knowledge of good and evil? Why did not Adam and Eve cry "injustice" for being created subject to death, the penalty for sin? But how shall they either cry "injustice," when they know not good and evil, and how can they cry it when they know it, since in learning it they voluntarily sin? When were you and I sentenced to die for sin? Before we were born. Why not cry "unjust"? Because by the time we know justice we have voluntarily sinned. In other words, in Adam, Rom. 5:12, margin, we all sinned, and so we do not die because he sinned, that would be unjust, but we die because we sinned in him, we were sentenced with him in Eden. For, being a part of our progenitors, Heb. 7:9-10, our conduct is even in their conduct, hence we sinned (reckonedly) in Adam, therefore were sentenced in him, and die in him, so that the first transgression in Eden, the knowledge and the penalty are reenacted in the life of each human being who comes to age and use of mind to know good and evil.

So Esau was sentenced before he was born to serve Jacob, as a punishment for his forthcoming sin of selling his birthright, and Judas was sentenced in prophecy in the Psalm before he was born and betrayed his Lord.

In the light of these things it is easy to see how the disciples, taught in these scriptures, could question whether the blind man was suffering from sin committed since his birth, but sentenced, and previous to his sin enacted upon him by the foreknowledge of the Infinite.

However, we see by this, that he was not suffering either for his or any one's else sin, but since the manifestation of Mes-

siahship was prophetically fixed as being by miracles, one of which was healing of blindness, this man, among many such, was provided of God thus for his glory.

So our suffering may not be the result of any one's sin, but a means to our grace and God's glory, and the objection some of you may raise that if our forefathers have sinned and we suffer the consequences, the argument in this that such would be unjust and so would prove the argument erroneous that we do not suffer and die for Adam's sin, finds its solution in this, that when we suffer for what others have done it is not a punishment upon us for their sin, but the suffering is a means to our good, even to be made perfect, not punished by that suffering, and not all, though some, suffering is for our own sin. Some is persecution for righteousness. Jesus never sinned, but he suffered.

May the Lord preserve Bro. Hathaway and all of us in his truth and holiness unto his glory in our salvation.

J. W. Williams

The Mystery of God.

Or, "All flesh shall see the salvation of God," (Lu. 3:6), in the millennium, or age to come. (Or in another English word from the same Greek term, aeon), and that will be the fulfillment of the mystery of God, or the fulfilling of the word of God that was given to Paul to make all men see the grace that should come to the Gentile world, as follows. "I, Paul, am made a minister, according to the dispensation of God which is given me for you, to fulfill the word of God, even the mystery that hath been hid from ages and from generations, but now is manifested to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ among (margin) you, the hope of glory; whom we preach, warning every man (one hundred fifty-three billions of them all told), i. e., calling them to God, and teaching every man wisdom. What for? That I may present every man—i. e., that will heed—perfect in Christ Jesus." (Col. 1:25-28.

What a minister Paul was commissioned to be. The great apostle to the Gentiles, one hundred fifty-three billions of them. He will have quite a few stars in his crown won't he? And here is another narrative about it in a little different wording.

I, Paul, a prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation

of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, (as I wrote afore in few words), whereby when ye read, ye may understand my knowledge in the mystery of Christ, that I received fourteen years ago when I was caught up to the third heaven, and received abundance of revelations, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel (or through the gospel). Whereof I was made a minister according to the gift of the grace (unmerited favor) of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Say Paul, you are quite a preacher, with quite a message, aren't you? Well I guess so. Just listen.

"And to make all men (one hundred fifty-three billions of them) 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 Christ Jesus; to the intent that now unto the principalities and powers in heavenly places might be known by the church, (where is there any church that knows it yet?) the manifold wisdom of God: according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11 com. with Eph. 1:3-12 and 17-23.

And so no wonder Paul that you felt yourself a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise.

So as much as in you is, you are ready to preach the gospel to those that are at Rome also and that you are not ashamed of the gospel of Christ. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith, Rom. 1:14-17.

And to prove that every last Gentile will be in the probationary or test trial of salvation for eternal life, we will cite out of a score of passages, three specific ones, viz., John 1:9; Rom. 5:18, 21; Heb. 5:9, and we might add 1 Tim. 2:4-6, corroborated by Luke 3:6, as at the head of this article. And sure enough, as we found all the dead and unregenerated Jews, who never had the afore cited "new covenant" operating for them, come into

resurrected life and have trial (probation) and judgment for eternal life therein (as per Rom. 5:21); so also shall we find abundant proof that the whole Gentile world will have the same grace and precisely the same way. For St. Paul says, that He is a God of the Gentiles also. Rom. 3:29, and that he hath concluded them all (both Jews and Gentiles) in unbelief, that he might have mercy upon all." Rom. 11:29. And in surprised wonder Paul exclaims, O the depth of the riches, both of wisdom, and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him and it shall be recompensed unto him again? For of him and through him are all things; to whom be glory forever and ever, amen. Rom. 11:33-36.

"And unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:21,

And this universal probation of the race, in grace for eternal life (see Rom. 5:18-21, especially 21) is the mystery of God that has been hid since the world began until now; it is revealed unto his holy apostles and prophets by the spirit; to be made known to all men." Eph. 3:1-9— one hundred fifty-three billions of them, out of which only three billions have yet learned it. Only 1 to 50, and that is, because it has never been the time to convert the world, but only to take out a people for his name. See Acts 15:13-17.

But now please take notice, the seventh angel of Rev. 8:2 has been sounding and Gentile time that shall be no more, is ending, and the mystery of God is finishing, and we are learning it right well, and its crowning apex will be at the near resurrection of the just, when we who are alive and remain shall not prevent them which are asleep... and the dead in Christ shall rise first, and we 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. 4:15-17.

And the mystery of it all is what we call the apex or crowning mystery, and Paul says of it. Behold I show you a mystery, we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump (the 7th one that we have just noticed), for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put in incorrup-

tion and this mortal must put on immortality....Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ 1 Cor. 15:51-57.

And so it is the mystery of God and the Father and of Christ, in whom are hid all the treasures of wisdoms and knowledge. Col. 2:2, 3. And all together constitute the mystery of the gospel. Eph. 6:19, and to the Gentiles, Christ in them or among them, the hope of glory. Col. 1:26.

We said, please take notice of the effect of the 7th angel's trumpet.

"In the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." Rev. 10:7.

Now that we have run into a fog of mysteries, let us peer around a little and solve them if possible. and do it for our edification and instruction.

What is the mystery of God that is to be finished at the last trump?

We think it is primarily, the mystery of his will, according to his good pleasure which he hath purposed in himself. Eph. 1:9, and includes the combination of Christ and his body, the church in holy wedlock. "This is a great mystery, but I speak concerning Christ and the church," 5:32. and "among the Gentiles which is Christ in you the hope of glory," Col. 1:27, and "that the Gentiles should be fellow heirs and of the same body and partakers of his promises in Christ by the gospel," so it is called also the mystery of Christ, Eph. 3:4, and the mystery of the gospel. 6:19. As well as the mystery of God and the Father; Col. 2:2, and as Paul says, "in other ages was not made known to the sons of men, as it is now revealed unto his holy prophets by the spirits,....and whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power; unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, 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. Eph. 3:5-9.

Now how can Paul make all men see this mystery when more than half of them were dead and

gone before it came to him and as he says. in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit, Eph. 3:5, and even since then, but a scant portion of men have ever heard of it, and nay more, not a tenth part of the professed church of today— both ministers and laymen— have any knowledge or conception of it whatever, and to them it is still unfulfilled or an unfinished mystery.

Now say, do you suppose a person designed for a bride who had no knowledge of it, would or could qualify, and be ready for the wedding? Of course not. I wonder how many of us will be ready with our lamps trimmed and burning when Christ comes? Matt. 25:1-10. And especially as no one knows the time, but as all signs portend that it is eminent, and apparently liable to happen any day, and as when the morning sun rose on Sodom and Gomorrah in the day of their destruction, it was as other days, quite regular, but in the evening there was no Sodom and Gomorrah to be found. So the Lord may come now at any time in just such manner, and as the light comes out of the east and lights up all to the west, so as suddenly, he may come and take his bride up to himself in the clouds to meet him in the air. 1 Thess. 4:17. And our heart responds. Even so come Lord Jesus, come quickly.

How is it with you reader? Would you be glad or greatly troubled? St. John says, Now little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming. 1 Jno. 2:28. Had we not better come to Jesus now and get saved, and have a wedding garment for the marriage when he comes, and be now in this portentous and importune hour, in a right condition, and have it said of us, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not because it knew him not"?

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure. 1 Jno. 3:1-3.

To be continued.

A. J. Marsh.

No man in the world ever attempted to wrong another without being injured in return—someway, somehow, sometime.

Thy Will Be Done.

We see not, know not; all our way
Is night—with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we life,
Thy will be done.

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these,
The weakness of our love is ease?
Thy will be done.

We take with solemn thankfulness
Our burden up, nor ask it less
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done.

Though dim as yet in tint and line,
We trace Thy picture's wise design
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done.

And if, in our unworthiness,
Thy sacrificial wine we press;
If from Thy ordeal's heated bars
Our feet are seamed with many scars,
Thy will be done.

If, for the age to come, this hour
Of trial hath vicarious power.
And blest by Thee; our present pain
Be liberty's eternal gain.
Thy will be done.

Strike, Thou the Master, we Thy keys.
The anthem of the destinies—
The minor of thy loftier strain.
Our hearts shall breathe the old refrain,
Thy will be done.—J. G. Whittier.

Let a man have an aim, a purpose, and opportunities to attain his end shall start forth like buds at the kiss of spring.—Bishop Spalding.

The will to start a good thing is nothing, unless you have the will to hold out.

The honest, faithful struggler should always realize that failure is but an episode in a true man's life—never the whole story.

The surest, best and quickest way to kill time is by hard work.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

Bro. Williams reports that in all 15 were baptized at Belle Plaine, Ia., and 3 at Clarksville, Iowa. We are glad to hear of Bro. Williams' successful work at these points.

Bro. and Sr. Jeffrey, of Murphysboro, Ill., have both been on the sick list for some time past. We trust and pray that they may have speedy recovery.

Word from LaCrosse, Wis., says that the elder little boy of Bro. and Sr. Harlan Bell is crit-

ically ill with bronchial pneumonia, but that latest indications are that he is now on the road to recovery.

We are extending the time for that hundred new subscribers to Thanksgiving day. Since our last notice, 12 new ones have been sent in. How much are you willing to help?

Sr. M. A. Woodward is the one to snap up our offer on the Young's Analytical Concordance and Index. She surely got a bargain in it. There were other calls for it, but she got her bid in first.

We obtained four new subscriptions at the Moriah, Ill., meeting. We were glad for the privilege once more of meeting those brethren. We have some zealous young people at work at this place.

Since we are away from the office so much now, correspondents must not wonder if they do not get personal replies to their letters. Postcard receipts for all money sent are immediately sent out, and if within a week you do not get such acknowledgement, drop us a card to find out the reason. In writing us the good letters many do, please state either "for publication," or "not for publication," for there are many we would publish if so privileged.

We expect to begin a series of meetings at Blush church near Fredericktown, Mo., on Saturday evening, Oct. 21, to last over Sunday, Oct., 29, and at Ripley, Ill., Wed. evening, Nov. 1, to last over Sunday, Nov. 12th. Let those who can attend these meetings try to be present from the first.

HELPING FUND.

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

- Mrs. Mary Eberhardt, 5.00
- Leora Rouse, .50
- A brother, 1.20
- Mrs. Ernest Crundwell, .25

Reports.

Dear brothers and sisters:

It is with the greatest pleasure that we introduce to the household of faith the following: Bro. Clement Miller, wife and daughter, Alice, Bro. John Alexander, wife and daughter, Lether, our young brother Floyd, and our own two sons, Teryl and Leland.

Bro. W. L. Crowe of Chanute, Kansas, held a two weeks' meet-

ing here at our school house and the nine above named were obedient in baptism, and others showing a great deal of interest in this, to so many, new, strange doctrine, but so dear to the hearts of those who understand the covenants of promise.

Bro. Crowe is certainly a fearless defender of the truth and understands how "rightly to divide the word of truth."

Dear brothers and sisters, we cannot tell you how happy it makes us feel to know that we are no longer isolated from all of like precious faith. There are now thirteen of us here and we hope and pray that with God's help we may each one let our light shine and that others may be led to seek out the grand truths of the soon coming King who will rule this earth in righteousness.

We meet tomorrow evening in Bible class with Bro. Miller as leader and ask the prayers of the brethren and God's blessing that we may be guided into a further knowledge of truth and that others may be led to search the scriptures daily, whether these things be so.

Your sister looking for the soon coming King,
Grace Lawrence,
Burlington, Kansas.

Sunday evening, Oct. 15, marked the close of an enjoyable and profitable week's meeting the memory of which we will cherish for some time to come.

We had the inestimable privilege of having Bro. S. J. Lindsay with us, it being his first visit for several years. We recognized in him his old time ability to preach and teach the word in all plainness and sincerity. He commended our work and growth in spirituality since he last met with us and we received much encouragement to press forward in the more excellent way. We enjoyed several Bible lessons which were well attended.

Bros. L. E. Conner was with us for the week end and in the week's services we received much food for thought for the coming year. Bro. Conner has been with us once each month throughout the summer months and we regret that his visits will be discontinued.

Our sister church at Salem was well represented and Miss Leota Hanson, of St. Louis, was here over the first Sunday. Bro. and Sr. George Slack, of Dundee, attended part of the week.

May we all be kept by the power of his might against that day.

Amy V. Weaver, Sec.

Salem, Ill.

Report of the meeting at Sa-

lem, beginning Monday night, Sept. 18, and continuing over Sunday the 24th. Bro. S. J. Lindsay preached to good crowds every night and Sunday. All seemed interested. There were three baptized during the meeting.

John W. Hutchings, Sec.

The Sunday School.

By Anna E. Drew.

Shipwrecked on Melita (Malta).
Nov. 5, 1916. Acts 27:38-28:10.
Lesson Text: Acts 27:38-44.

Golden Text:—Jehovah redeemeth the soul of his servants; and none of them that take refuge in him shall be condemned. Psa. 34:22.

Time:—November, A. D. 59, Paul was at Malta three months.

Place.—A bay on the north shore of Malta, called St. Paul's bay. Our lesson is a continuation of last Sunday's lesson.

Questions.

How many in all were in the ship? Acts 27:37. What was the purpose of lightening the ship? v. 38. Were the sailors familiar with the land they had neared? v. 39. See R. V. Tell of the preparation to make the beach and the result. vs. 40-41. See R. V.

What narrow escape had Paul? v. 42. Why was this? "They were responsible for the prisoners with their lives, and as the latter had a good opportunity to make their escape, the simplest plan was to kill them at once."

What good turn had Paul done the soldiers? vs. 30-31. Did the soldiers act on principles as base and selfish as those of the sailors? Who saved Paul and through him the other prisoners? vs. 43-44. God had promised Paul there should be no loss of any man's life on board, was it necessary, then, that they should use the means of safety within their reach? (Dependence upon God does not mean sitting down and doing nothing, but rather a strong motive to do what lies in our power). In continuing this account as an illustration of the voyage of life, to what may we apply the contrary winds, in our experience? Name six things. Do some encounter fiercer storms than others? What is the purpose of all this? To what can we apply the lightening of the ship? 2 Cor. 10:5; 1 Jno. 2:15, 16; Matt. 6:24. Is there any hope for a wrecked life to secure salvation? How? Matt. 11:28-30; 2 Cor. 6:17, 18. What did they passengers

learn when they reached the island? 28:1.

Melita is a small island 60 miles south of Sicily, and about 200 from the African coast. It is about 17 miles in length and about 9 in its greatest width. It was then governed by the Romans.

How were they received by the inhabitants? v. 2. Why are the people called barbarous? See Rom. V., also Rom. 1:14.

Those of non-Greek birth. To the Greeks and Romans all other nationalities were barbarians,—that is, foreigners.

Tell the story of Paul and the viper. vs. 3-6.

“The viper was the most venomous and fatal of all serpents and thought by the ancients to be sent from heaven to punish the most enormous crimes.”

Why had Paul such perfect composure? Mark 16:18; Luke 10:19. By whom high in authority were they entertained? v. 7. What in return was Paul able to do for this man? v. 8. What was the purpose of these miracles performed through Paul?

To give confidence in Paul that the people might more readily listen to and receive the gospel preached by him.

How long did they remain on this island? v. 11. How was the time spent by Paul? Nothing is said of Paul's preaching. Do you think he preached as well as healed? How did the people show their love and gratitude to him and his companions? v. 10.

Point out the time and ways in the last two lessons in which Paul brought help to others.

What is true service? Eph. 6:6, 7. Our Golden text says,—“None of them that take refuge in him (Jehovah) shall be condemned,”—how do we “take refuge” in him? Can you say with David the words of Psa. 62:7?

Notices.

Bro. J. H. Anderson writes that he will begin a special meeting at Roll, Ind., the 4th Sunday to run over the 5th Sunday in Oct. Also that he will begin at Brush Creek, Ohio, the 1st Sunday in Nov, to continue over the 2nd Sunday. Let all who live near take notice of these dates.

Letters.

Dear Bro. Lindsay:

I enclose P. O. money order to renew my subscription to our paper. There is so much in it that helps to keep us in touch with others of the one faith. Such a help to those of us who do not have the privilege of

hearing the truth. Our city is blessed with churches, but I never hear the gospel in any of them. Very good talks about almost every subject but nothing to tell them what they must do to be saved.

I also send one dollar for the helping fund. How I wish that I could send more. Paying rent, and everything so high, one must be rich if they could do as they would like to.

With kindest wishes for you and yours, and the success of our paper,

Mrs. C. E. H.

Dear Bro. Lindsay:

Please find enclosed one dollar and seventy-five cents to pay for the Restitution Herald for the coming year. I hope all of the brethren will take notice of what you said about the advanced prices on paper, etc., and that you are working at a disadvantage financially, and send a small sum extra of subscription. Most of us can do this, and it will keep the paper running nicely. The church papers are about all the preaching we have. We were unable to attend the annual meeting at Mullin this year. I was just recovering from a severe attack of appendicitis and was not strong enough to leave at that time. However we heard from the meeting after it closed. Six became obedient to the truth and were baptized into Christ, one of whom was Bro. Bradley's son. Also that Bro. Bradley did some splendid preaching, which I am sure he did for he always proclaims the truth fearlessly. We were pleased to see something from Bro. J. J. Heckman, also Bro. Auld.

Wishing the paper much success, I am,
Yours in hope,

Mrs. E. C.

What About You?

In conversation with one of our most faithful young sisters recently she said, “I am now studying the scriptures with a view to answering the various questions that may be asked me, with a Bible quotation.” What a splendid idea. Come to think of it, however, the scriptures teach us to be ready to give an answer to any who may ask the reason for our hope, etc., and why wouldn't a text of scripture be the very best? Why needful to add our comment? It is the way Jesus did when he was accosted.

Suppose some one were to ask why you believe in the sleep of the dead. What would be your best answer? What are you doing by which to grow?

S. J. Lindsay.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

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

Articles Which Were Read During the Illinois Conference at Oregon, Illinois.

Dear Bereans:

With Christian love I greet you. I have no report of my Berean work as I am the only Berean here. However one sister in the faith and myself have kept up our weekly Bible study. We enjoy our Bible study and so often we say, If we were only in a class of Bereans. For we truly see the great need and the spiritual strength we gain by studying the scripture.

Let us as true Bereans pledge ourselves the coming year to do more for the work, so that we may be worthy to be called noble Bereans. And dear young Bereans, who have this grand privilege of meeting in class study and assembling together in your conference, bless and love those who labor to make the work a success. Remember the old soldiers are falling, and the ranks must be kept filled, and Berean study is the stepping stone for higher places. My prayer is that all work may be well rewarded with blessings from our Heavenly Father who knoweth our heart's desires.

Remember us, the isolated, how we long to meet you in person.

Your sister Berean,

Mittie Chandler

Burbank, Okla.

Dear Bereans:

It is strengthening to meet with many of like precious faith. But as we are not permitted to be with you today, it is encouraging to think that no matter how far apart we are, we may honor and serve the Lord today and all the other days of our lives. We know this life is even a vapor that appeareth for a little time and then vanisheth away. As we are pilgrims in this life, traveling on to another life, let us be diligent “to do justly, love mercy and walk humbly with God,” that we may be ready when Christ who is our life shall appear, for we know there is a life beyond the grave, an everlasting life, full of glory and unspeakable joy for all of those who walk in the ways of the Lord.

Your Berean sister,

Jennie Townsend.

Dear Bereans:

I have been asked to tell of my Berean work the past year. I cannot say that I have any

proof that I have accomplished much the past year in any Berean work, but I have been trying to do what I could. I lend our literature regularly to some who read it, and when I see a request for good reading, I send our papers and tracts. Every week I send to one or more. I send to all parts of the United States, hoping thereby to reach some.

Winter evenings I read and study the Bible, etc., a great deal. During the warm months I cannot study as much, but do not neglect it altogether as I get hungry for such mental food, and I believe all who love the Bible do. I think we are required to sow beside all waters at all times, and we have the promise that it shall accomplish that whereunto it is sent, that we shall find it again in this life or in the other. There is no song I like better than the one beginning, “Cast thy bread upon the waters.”

Lillie H. Willis.

Giving.

As a society, the Bereans have become very strong in membership. Many new members are added to the list each year.

The officers of this society spend much time preparing a Berean Bible study. This study is to bring its members in touch with the true words of God. As the leaders of this society often lack funds to accomplish what they could, it is our duty to give them these funds. It is also our duty as Bereans and true followers of Christ to supply those teaching the Master's words with what we have.

If we do not form some system of saving for this we are often unable to do what we should. There are many passages in the scriptures where they saved portions of their earnings for the Master's work. In 1 Cor. 16:2, we find a way concerning a collection for the saints. “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 gatherings when I come.”

Would not that be a good way for us to do in this day and age? More of us would be able to help more readily. In 2 Cor. 8:12-15, “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened.

But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. As it is written, He that had gathered much had nothing over and he that had gathered little had no lack."

In these verses we find if we give willingly and according to how God has prospered us, He asks no more. Therefore if we have prospered well, let us save a goodly amount for our helping fund. A small amount given accordingly will help also, for there may be many of these and when added together will mean much. In this way we will always be ready to help spread the good news. Is it not our duty to keep those with the knowledge at work? They have the knowledge. Should we not supply the necessary funds?

In Lev. 27:30, we read, "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's, it is holy unto the Lord." In the 32nd verse, "And concerning the tithes of the herd or of the holy flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. Here we find that one tenth was the Lord's. Do you not think this about the proper amount? I am positive more and better work could be carried on by means of this saving system on our part.

In Luke 6:3, "Give, and it shall be given unto you good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Thus if we give nothing, we can expect nothing. But by giving what we can we will receive much.

In Mal. 3:8, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Is not this the truth that we should keep before us, so that it can not be said that we rob the Master of what belongs to him? There are many other passages of the scriptures telling us of the importance of our duty in keeping the Lord's words before His people, but these ought to be enough to convince us of our duty.

To show you that as true followers of the truth we do not belong to ourselves but to God, I take 1 Cor. 6:19-20. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your

spirit, which are God's." By belonging to God, what we have must also belong to Him. Therefore as Bereans and followers of the truth, let it not be said of us that we are robbing God. He offers so much and asks so little of those he has bought with a price. Not with dollars and cents as most of us figure a price but with the blood of His only Son, the One that some day will be a just Judge in this world. One we hope to see and will see if we do our part. This should not be hard for us to do.

W. A. Hanson

Organization and Its Benefits.

A number of people have it in their hearts to accomplish a certain work. All want to see it succeed. In order that they may see it succeed they must work together. In order to work together, each must do a certain part of the work. Assigning to each individual, or a certain number of individuals, a certain phase of the work is organizing the interested parties, is putting them into working order. The organization is the body of people having a common work in view and divided in working parts or departments. Each department has its special phase of the work to pursue, and the work it pursues must serve to the building up and final success of the enterprise.

The coming into existence of any organization depends upon the common desire of two or more individuals to see a certain work accomplished. Its continued existence and the final success of the work it seeks to accomplish depends on keeping uppermost in the minds of the individuals the final success of the work, and upon each individual in each department sacrificing everything that stands in the way of his special line of work.

Organization is the natural, instinctive method of work where two or more are working to the accomplishment of the same end each individual willingly assumes the work he is best fitted to do, even if he is not given that work by votes or appointment.

The benefits of organization are self evident. It and it alone makes possible the very necessary condition of systematic work. Systematic work is necessary because it is the only method by which no phase of the work is neglected. Furthermore, organization brings the individuals interested in the work, into closer contact and companionship, thus creating a bond of sympathy among them and keeping up the courage and spirits of the workers. This is very necessary to the life of

any work. By this contact, resulting from organization, each may profit by the mistakes of others as well as gain courage by their successes.

God's church means God's called out people. The Israelitish nation was his typical called out people, or church. They were very efficiently organized. The true, antitypical church must also be an organized body of people, and so we find the New Testament scriptures teaching Jesus by the authority of God is the organizer and ever living head. Eph. 1:22 says, "And hath put all things under his feet and gave him to be the head over all things to the church." In Matt. 16:18 Jesus says, "On this rock will I build my church." God's church is his house. 1 Tim. 3:15. Building a house is selecting and systematically arranging the various building materials into such a form that it will be of highest service to those who dwell in it. So building God's house would be selecting material (people) and arranging them into such order that God can best dwell in it and reveal himself to the world from it. Jesus says in Jno. 14:2, "In my father's houses are many abiding places. I go to prepare a place for you," etc. Each true disciple is now being fitted into God's house. Jesus' early disciples were organized, built into a house for the purpose of accomplishing this two-fold phase of God's plan of salvation—that of calling out and fitting a people for his name. They did it personally then, through their inspired words. They are now issuing the same call and exercising the same discipline through those same words recorded. Those who hear and answer that call, identify themselves with that self same organization and put themselves under the discipline of the same officers and head.

That the early church was organized with these two purposes in view is clear. It was after Peter had confessed to Jesus that he was the Christ, the son of God, that Jesus said, "Upon this rock will I build my church." That is the central purpose for building his church, or organizing his followers would be the promulgation of this truth. But preaching this truth means nothing more nor less than preaching the gospel of the kingdom and restitution, the resurrection and forgiveness of sins, for these truths embody the work of Jesus as the Christ the son of God. There is no way to preach Jesus as the Christ the son of God except by preaching his work in that capacity. The purpose of preaching the gospel is to call out a people for his name to aid Jesus in

this work. This establishes the first phase of the work of the organized church of God.

Eph. 4:11-13 establishes the second phase of the work of God's organized church. "And he gave some apostles and some prophets and some evangelists and some pastors and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. It is very evident from the above texts and also 1 Cor. 12, that those who in any way held official positions in the primitive church did so by appointment from God and not by votes or appointment by men.

God's church today is an organization, but only as God organized it at the first through Jesus. Jesus is the living head. He directs as literally through his words as when he was here and spoke verbally to his followers. This divine authority was delegated, in part at least, to the apostles. Matt. 16:19. Jesus says to Peter, "And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." In Matt. 18:18, he says the same words to all the apostles. As Christ still holds his position as head over the church through his written words so the apostles still hold their position of delegated authority through their written words. To them and Christ the individual membership must go for final decisions on all matters of faith or discipline. If they have issued no decision on any church question we may bring up, we must drop it, for we can speak and decide only where they have. The head and officers being absent physically does not make their authority any less effective than it was 1900 years ago.

But the apostate, Catholic church and many who consider themselves entirely separated from the apostacy, set aside God's church organization by substituting the authority of man made organizations, some doing it to a greater degree than others.

Organization is only dividing the work into its departments and assigning each department to men fitted for the work. God evidently did this through Christ according to Ephesians 4:11 and 1 Cor. 12:8-11, 28. "And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers, after that

miracles, then gifts of healing, helps, governments, diversities, tongues." In 1 Cor. 13, it seems to me that this was done once for all time. In verse 8 Paul mentions prophecies, tongues and knowledge as vanishing away for "we know in part and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away."

If we use this scripture to prove to Mormons that there are no apostles in the church outside the 12 original apostles, we must let it prove the same for all the other departments of work including helps, government, and teachers in the sense that God directly appoints men to these offices with the same authority vested in them as they had then. Helps, governments and teachers are not mentioned among those things vanishing away, but neither are apostles. So what we prove concerning apostles by this scripture we must also let it prove the same for helps, governments and teachers. At that time the word of God necessary for calling a man and fitting a people for his name was not complete and on record. This is proven by the fact that from time to time, visions, revelations and prophecies were received. But as soon as the truths necessary for calling out and fitting a people for his name was completed by Revelation to John and put on record, then that which was in part was done away and now "abideth faith, hope and charity, but the greatest of these is charity." These are the sure guides in searching out God's will from his completed and recorded word. Men as apostles, teachers, evangelists or any officer are no longer the sure guides as they were then of necessity, there being no recorded word to the church. If God in early church times, appointed men to perform these various duties and he has no where delegated that power of appointment to the church membership through the medium of votes, how can we have the right to ordain ministers, evangelists, elders, etc., through the medium of votes? On the other hand, who among us can say that God has appointed him to any particular office as men were appointed then? As far as the record goes, officers were chosen then, either directly by God, as in the case of the apostles, or were appointed by the inspired men. Paul was an inspired man, therefore Timothy's appointment to teach and care for the churches was of inspiration. This is further proven by 1 Tim. 4:14. "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of

the presbytery." There is no record that others, outside of Timothy and Titus, received authority, either from God or the apostles to appoint elders, bishops, deacons, etc. The only provision made is found in 2 Tim. 2: 2, where Paul says, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The things which Timothy heard of Paul had to be committed to faithful men verbally then. Now any one who has his eyes open to the keynote of all Bible truth, the mortality of man, has those same truths committed to him through the written words of Christ and the apostles. If he is faithful in his study and to what he learns he must teach and act upon its precepts and truths. His knowledge and faithfulness constitute his authority as teacher, and not man's appointment, inspired personal appointment from God, nor apostolic succession as is claimed by Catholics.

There is no way in which one of Christ's followers is advanced above another now except by his being able to teach. His ability and authority to this resolves back to three things that Paul said remained. We may, at first, think that there are other officials in God's present day church. But what we call evangelists are simply teachers to the world. The particular lesson they teach is the gospel. We must admit, however, that they are not evangelists in the sense that Paul was. He being inspired, would tell those whom he taught to follow him. Phil. 3:17; 4:9. There are no evangelists now who would dare assume such responsibility, knowing that they can and do make mistakes. Elders are those old in the faith, able to teach others. But who among such elders is willing to claim such authority as the elders of Ephesus had. Acts 20:19. Or would claim that their prayers would heal the sick, as Jas. 5:14 says the prayers of elders would do? All present work resolves itself into teaching and authority to teach rests on faithfulness to God's word.

God's visible church is not now divided into clergy and lay men. Christ and the apostles still constitute the clergy. Each individual is a layman dependent for growth upon the teachings and discipline of this clergy. Each is subject to mistakes on church matters as well as on all other matters, but the God appointed men were not subject to mistakes on church matters. Therefore it behooves each true child of God to heed Paul's advice to

Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." After studying he must prove faithful by teaching and acting upon it. Every true child of God will thus study and thus act, not necessarily at identically the same time, since all children were not begotten by the word at the same time, and all do not grow evenly. But in God's own time all who have an honest desire to stand on the side of right and truth only will be found standing together measuring up to the full stature of Christ, without any individual having exercised an assumed authority over another but by each submitting individually to the authority of the God inspired head and his apostles.

Those who do not so submit themselves will be found standing outside of Christ's body. They have separated themselves. This is the Bible method of disfellowship and the only fair, thorough method.

The only foundation Christ's followers have for organizing themselves into conferences, Sunday Schools, and Bible classes of various kinds, is the very evident necessity of systematically financing the work, of systematic study and interchange of thought. The church is told, "Be not slothful in business," and "Neglect not the gathering of yourselves together." So long as these man-made organizations are made to serve these purposes, it is hard to see any Bible condemnation for them. But when they begin to supplant the church organization by claiming to ordain ministers, evangelists, elders or officials of any kind belonging to the church organization and assume that they have the same authority in church matters as was held by these same officers of the early church, and when these man-elected officers vote any one out of the church, or claim to, then these organizations become a part of the apostasy. True children will not so organize themselves. Man-made organizations are seemingly necessary under present conditions, but we should be careful that they do not lead us off into apostasy as "orthodoxy" has been lead.

Our conference meetings, Berean societies, Sunday Schools, etc., rightly controlled, can be made the means of disseminating much truth, and also of our own individual, spiritual growth. At the same time we should bear in mind, that the deepest, most substantial spiritual growth comes from individual study and private meditation.

The most that class work can

do for us is to give us a thought here and there that starts us in the right way. How much we grow spiritually depends upon how much the spiritual man is exercised in meditation on that truth, how closely our fellowship, companionship, is knit with the Father depends upon how much of his mind we imbibe. This depends upon constant study and meditation of his word which reveals his mind. Continually pouring truth into our ears will not answer the purpose.

When employing the method of organization in connection with God's work we should guard against two dangers. First, that of confusing and merging together, in our minds, man made organizations with the church. The church is the called out people of God, those who have heard the gospel, believed it and been baptized. Such a person, so far as we can judge, belongs to God's church, whether he has been identified with one of our organizations or not. He belongs to the organization over which Christ and the apostles have sole authority. Our organizations are simply the means we have devised to finance the work, and for cooperative study in searching out the many truths by orthodox organizations claiming to be the church.

Second, we may lose the spirit of individual service and be influenced too much by each other, forgetting that the only authority any one can claim is faithfulness to God's word. The only way we can be sure each other is measuring up to this standard is by personal knowledge. Do not permit the organization to swallow up the individual. By so doing we become servants of the organizations. Make the organization serve the purpose for which it was intended—that of cooperative study of a book about which we know so comparatively little.

Alta King.

Still, we oft' times sadly remember,
That nature is not always in tune,
When we experience the blasts of December,
We long for the balm air of June.
Soon "the good time" will dawn on the morrow,
When our Lord in the clouds will appear,
He will banish the vcourse, and all sorrow,
It will be glorious then all the year.

J. E. Hogarth.

A little oil may save a deal of friction.



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The Misfortunes We Escape.

It is a pity that so often it takes disaster to make us appreciate our blessings. We hardly realize that a pair of good eyes is a reason for thanking God till we pass a blind man on the street. If we counted the misfortunes we escape as reasons for thanksgiving, every heart would be so full of thank-

fulness that it would overflow in praise.—Sel.

The whole difficulty of bringing up a family well is the difficulty of making its members behave as considerately at home as on a visit at a strange house.—Bernard Shaw.

You must master yourself to master the world around you.

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The Parables.

Bor. Lindsay:

Our Lord when speaking to the people used many parables. Some of them He gave an explanation of, and others not. Perhaps it would be interesting if you would take up some of them and give an explanation in the paper.

One in particular is the parable of the tares. Matt. 13:24, v. 37. He answered and said unto them, He that sowed the good seed is the Son of man, the field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, age; and the reapers are the angels. As therefore the tares are burned in the fire, so shall it be in the end of the world. v. 30. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to be burned; but gather the wheat into my barn. This last statement is what I wish to call attention to. The binding of the tares in bundles,—is this being done at the present time? We as a people claim that the end of the age is approaching. It appears that the tares are to be gathered into bundles, before the righteous are called away. If so, are the tares now being bound into bundles? We find that conditions are much different at the present time than they have ever been. Secret societies, false religions, political parties, societies, etc., surely are binding the people in bundles or factions. This is one thing I would like to see explained, Are those bundles the wicked (tares) are to be bound

in?

Railway unions, mine workers, and many other unions are a menace to civilization, and the government, anarchy and mob rule appears to be likely to defy all law. The more wages they get, the more dissatisfied they become. Many of them get double what they earn and squander it all. Rockefeller, and Carnegie started at the bottom of the ladder, and are doing more good with it than those people ever will do in all their lives. The ones that the capitalists are fleecing are the consumers of what they produce; oil, gasoline, autos and many other things. Many of those things are double the price they should be, usually they make their gains out of the wealthy people, and not out of the laboring classes.

There is much complaint about the high cost of living. The trouble in this case is the middle men. Much fault is found with the baker in raising the price of bread. It is not so much the baker's fault as the miller's. They as a rule are getting rich, charge about double for flour, to what they pay for the wheat. They are the ones that the government should get after, and see that they sell at a reasonable price, or take it in hand themselves, and give every one his rights. The fruit and vegetable dealers often make double the profit in handling such produce that the producer gets for raising it. Potatoes a year ago, the farmers were getting 55c to 65c per 100 pounds, retailers selling 8 to 10 pounds for 25c. Tomatoes, buying at 1c per pound, retailing at 5c. All things are not so much on an extreme as those, but too much that way. The only way for the consumer to get a fair deal, would be to deal direct with the producer, and cut out the middle man. Let him go to work and earn his own living, like other people.

J. E. Hogarth.

Superstition Creates Bad Luck.

Calamity has no pet days nor favorite dates. Accidents are bound to happen in the best regulated calendars. Chance doesn't follow a schedule. There's a definite and logical cause behind every happening. Superstition is unintelligent. The man who fears Friday can't expect to accomplish as much in life as those who face every day in the week with enthusiasm and hope. You produce bad luck by credulity in it.—Herbert Kaufman.

The easier it is for you to find excuses for your failures, the less likely you are to succeed.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, Nov. 1, 1916.

Number 4.

PEACE.

We long for thee, Oh day of blessed peace,
 Jesus there will reign on David's ancient throne;
 The long looked for time of glad release,
 There sin and death shall never more be known.

There marshalled hosts ne'er hear the bugle call,
 Tumult and din no more shall rend the air,
 Then peace and plenty extending over all,
 Earth restored, sublime, magnificent and fair.

The curse removed, banished from the earth;
 There Eden's bloom bedecks the verdent plain,
 There songs of praise, and joyous children's mirth,
 With holy angels join the glad refrain.

Oh day of peace, we glad would welcome thee,
 Choice blessing from a hand that is divine;
 The eyes fast closed in death then shall see,
 And risen saints in luster there shall shine.

And there the peasant happy in his sphere,
 In peaceful quiet reaps the golden grain;
 All there shall share the bounty of the year,
 And man no more shall barter then for gain.

'Neath vine and fig tree, each shall peaceful rest,
 Men shall enjoy the labour of His hand,
 Like Eden was, when Adam there was blessed,
 Abundance then shall cover all the land.

Oh peace, Oh joy, we cannot comprehend,
 The blessings held in store for mortal man,
 The rolling years that know no bounds or end,
 Saints live forever in that glorious land.

Man then, one true brotherhood shall be,
 When the happy days of Eden come again,
 When Christ shall rule the earth o'er land and sea,
 And thus forever more it shall remain.

THE WAY TO BE HAPPY



HERMIT there was who lived in a grot,
 And the way to be happy they said he had got.
 As I wanted to learn it, I went to his cell,
 And the answer he gave, when I asked him to tell:
 "'Tis being and doing, and having that make
 All the pleasures and pains of which mortals partake:
 To be what God pleases, to do a man's best,
 And to have a good heart is the way to be blest."

---Anonymous.

All gather there from every clime and coast,
 The high, the low, the rich the lame and poor;
 All equal there, in stature, state and cast,
 No beggar there shall plead from door to door.

The rich no more shall board their worldly pelf,
 The poor are rich in the immortal state;
 All there is free, none covets for himself,
 Plenty there abound man's wants to satiate.

The haughty one, if he should gain the prize,
 Will be brought low and bow at Jesus' feet;
 The lowly one in immortal youth will rise,
 And pay his Maker homage that is meet.

And there throughout the ages soon to come,
 In dewy meades, and fragrant shady grove,
 The brute creation there shall share a home,
 Provided by God's hand in His infinite love.

J. E. Hogarth.

Sentence Sermons.

If you can't find a way, make one, but make it straight.
 Most people do not lack strength to act; they lack will.
 No man is born into this world whose work is not born with him.
 Things don't turn up on this earth until somebody turns them up.
 The cheerful live longest in years and afterwards in our regard.
 You are not so likely to catch a train by running for it as you are by getting an early start.
 It is the idle man, not the great worker, who is always complaining that he has no time or opportunity.
 Not many things indifferently, but one thing supremely, is the

keynote of success and the demand of the day.

Early adversity is often a blessing.

As sins proceed they ever multiply and like figures in arithmetic, the last stands for more than all that went before it.

There are moments when petty slights are harder to bear than a serious injury: men have died of the festering of a gnat bite.

For every evil under the sun there is a remedy or there is none:

if there be one, try and find it; if there be none, never mind it. —Holmes.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be done again.

One may see beauty and harmony wherever he looks, even his tears affording visions of resplendent rainbows as the sunbeams of hope fall upon him.—Sel.

FOLLOW THE ANCIENT RITUAL.

Samaritans of Today Observe the Passover With All the Traditional Ceremonies Ordered.

"The Samaritans stood close together to prevent the Mahometan spectators, who delight to torment them, from snatching even a bit of wool, which would remain over and thus cause them to break the command. "Ye shall let nothing of it remain until the morning," says a writer in the Christian Herald.

"After cleansing the lambs, they removed a front leg of each, and these were set apart as the priest's portion. A long wooden pole was then threaded through each of the prepared lambs and was carried thus to the pit nearby, wherein a large fire, which had been kindled in the evening had burned down, leaving a bed

of red-hot coals at the bottom. The poles, protected by metal at the lower end, were stuck into this bed of coals, being long enough to reach to the top of the pit, the lambs thus suspended about half way up. A matting was placed over the mouth of the pit, which in turn was covered with earth, making a sort of improvised oven, for the law demands that they be roasted with fire, not sodden with water.

"The sheep were left to roast until midnight—the appointed hour—and all but the guards retired to their tents during the interval.

"Being the guests of the Kabin, we went to his tent, and edified us by reading the various laws in Leviticus concerning the sacrifices, besides the chapter which gives the narrative of the first Passover."

Some Interpretation.

The following information (?) is taken from the Chicago Examiner of Oct. 20, 1916. Upon second thought no one who has even a limited knowledge of prophecy would be so simple as to heed to such an interpretation of the texts given, yet the vast majority who give the Bible little thought will be led to think, as they read, that such an interpretation is as reliable as any.

"The idea of these land-dreadnaughts and to some extent the application of it, has existed since the dawn of civilization. Bible students will find many texts in the Old Testament which they may acclaim as prophecies, concerning this latest man killing device.

What can be a finer and terser description of the dreadful destructive powers of these modern cars of Juggernaut, which demolish houses and tear down trees, than the familiar verse from the book of Job: "He esteemeth iron as straw and brass as rotten wood"?

Or again, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." Dan. 7:7."

A Crown of Thorns.

"And when they had platted a crown of thorns, they put it upon his head." Matt. 27:29.

In God's divine plan, the crown of suffering precedes the crown of glory. Thus we see that perfection comes as a result of suffering. Paul in his letter to Timothy writes: "If we suffer, we shall also reign with him." 2 Tim. 2:12. Again the same writer says, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16-17. Peter says, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Pet. 5:10.

With Jesus, the crown of thorns was a mockery. Little did those wicked Jews on that day realize that they had really crowned the King of kings, as "they bowed the knee before him, and mocked him, saying, Hail, King of the Jews." Neither did they sense the relation that man would bear to the world when some day he would come in the robes of righteousness, as they clothed him with the purple robes, in further mockery. Some day he will come in the robes of authority, wearing the crown of gold (purity), and will forever crush the power of Rome that allowed him to be put to death.

"He shall have dominion also from sea to sea, and 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 Tarshish and of 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. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psa. 78:8-12. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11

Many are the humble, uncrowned kings and queens today that will some glad morning share his glory and obeisance.

In the ministry of Paul among the churches which he founded and suffered much because of, we find him "exhorting them to con-

tinue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22. The crown of thorns was in reality a mockery to him also. The great Apostle to the Gentiles had to suffer much for the faith which he espoused—slandered, beaten many times, cast into prison, shipwrecked, etc.—but he counted all those nothing that he might 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: that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:9-11. Even so are we mocked for our faith and teachings. We are even to be hated. Luke 21:17. 1 Jno. 3:13.

We find from the example of Jesus that there should be humble submission to persecution for "righteousness sake." From the record set forth in Jno. 19:1-12, the mob was mocking him, and even smiting him; Pilate was trying to get out of any responsibility of condemning him, and confessed that "I find no fault in him." When the people said "He made himself the son of God," Pilate became afraid and said to Jesus, "Whence art thou?" "But Jesus gave him no answer." Why did not Jesus resist the injustice being done him and seek to have his rights? Because the head that is to wear the crown of glory must first wear the crown of thorns. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:24-25.

Have we suffered loss? Have our friends forsaken us, and those we held dear drifted away from the truth and been turned unto fables regardless of our efforts to teach them a better way? Are we discouraged because our efforts are not more largely rewarded? What was the example of Jesus amid just such experiences? We find that he and his disciples and the seventy that were also sent forth, converted only a few hundred. The closest of his friends forsook him in trial. The three dearest of his disciples went to sleep while he suffered in the garden. Are we misjudged? Do we find some of our dearest friends forsaking us because of the false statements of some one who thinks he knows something of us, telling that of

us which is untrue? Are even those of our own church and almost of our own family ready to learn anything possible against us rather than to refute such charges and help to right them? How about the Master? They of his own people that he came to save and to make better conditions for, not only here but hereafter, called him a criminal and killed him with thieves. Are we unappreciated? O, for shame upon some of us. Too many of us have altogether too exalted an opinion of ourselves and of our worth in the world. Too many of us do not possess enough of that sweet disposition and spirit of our Master—humbleness. If we do not get about so much praise for our work, no matter how little we have done, and about so much notice taken of us and our abilities generally, then we at once feel that we have been very much hurt and unappreciated, and proceed to make ourselves and every one about us about as miserable as possible. I believe that God is not pleased with that in us. Jesus first wore the crown of thorns. His living flesh was nailed to the cruel cross. He trod the winepress of the wrath of God alone. "Our crown of thorns" surely sits light compared with his. "Blessed is that man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." Jas. 1:12

Dear ones, let us be faithful then, and have the crown of life.

F. V. Blakely.

**THE MYSTERY OF God.
Chapter 2.**

We digressed from the mystery of God in our former chapter but now we will come back to it and say that besides other things, it primarily includes an "age to come," and includes the conversion of the world by preaching the gospel of Christ to every child of Adam's posterity. Isa. 26:8-9

Hence why it says: "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."

There is a natural body, and there is a spiritual body. The first man Adam was made a living soul, the last Adam was made a quickening spirit. However it that was not first which is spiritual, but that which was natural, and afterward that which is spiritual. The first man is of the earth earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and is the heavenly, such are they also that are

heavenly. And as we have born the image of the earthy so shall we also bear the image of the heavenly." 1 Cor. 15:21-49.

This will be true for us if we come through in the process of trial loyal to the end; otherwise there will only be abortion and a puffing away in abortion and cooption. And as Paul says in another place, "If we sow to the spirit, we shall of the spirit reap life everlasting; or to the flesh we shall of the flesh reap corruption." Gal. 6:8. And the conversion of the world by a resurrection of all men unto justification of life, and of hearing, believing and obeying the gospel of Christ, the last Adam a quickening spirit, 1 Cor. 15:45. "The Lord from heaven." v. 47.

And some of the scriptures for such times are as follows: Yea in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance to thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early, for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. 26:8-9. One hundred and fifty-three billions of them, the whole of Adam's posterity for whom Jesus suffered and died. And then will he see of the travail of his soul and be satisfied. Isa. 53:11. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth, he shall judge the world with righteousness and the people with his truth. Psa. 96:12-13; 98:9.

He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, (or offered faith to all men, see margin), in that he hath raised him from the dead. Acts 17:31.

Who shall not fear thee, O Lord and glorify thy name; for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest. Rev. 15:4.

I have sworn, and I will perform it, that I will keep thy righteous judgments. Psa. 119:106. Hear my voice according unto thy loving kindness: O Lord quicken me according to thy judgments. v. 149.

Thy word is true from the beginning, and every one of thy righteous judgments endureth forever. v. 160. Now another universal passage to all men, every man that Christ tasted death for, viz.: "For the grace of God that bringeth salvation to all men (margin, one hundred fifty-three

billion all told) hath appeared." Titus 2:11. The following scriptures in Revelation show it up. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and the earth. Rev. 14:6-7.

One of the elders (of the 24) said unto me, weep not, Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld ... a Lamb as it had been slain. ... And he came and took the book out of the right hand of him that sat upon the throne. ... And the four and twenty elders ... sung a new song, saying ... 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. 5:5-11.

Blessed and holy is he that hath part in the first resurrection (the better resurrection, Heb. 11:35, the resurrection of the just, Luke 14:14); 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. (a millennium, French, meaning 1000). And hast made us unto God, kings and priests and we shall reign on the earth. Rev. 5:10. And the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea, and no man shall say to his neighbor, Know ye the Lord, for all shall know him from the least to the greatest. Heb. 8:11.

Now we want to further say, and gently rub it in to the semi-pagan Christian (?) church of these modern times, that according to their pagan teaching, in a very short time the whole human family with the billions already gone to their supposed doom, must go down in to eternal death and oblivion or conscious and excruciating pain in torment in Gehenna fire (hell fire and brimstone. See Rev. 20:10; Matt. 25:41). But Malachi says it will burn them up, ... that it shall leave them neither root nor branch, ... and they shall be as ashes under the soles of your feet. Mal. 4:1, 3. And David says they shall perish, ... and be as the fat of lambs; they shall consume; into smoke shall they consume away. Psal. 37:20. David and Malachi must have gotten a false conception from their spirit guide, and Christ made a

gross mistake when he taught that the soul and body both can be destroyed—not preserved like salamanders in Gehenna. Matt. 10:23. And a theory like the first mentioned is only twin sister to the most horrible second one and they both belong to those who practically say by their false teaching, We have made a covenant with death and with hell we are at agreement. Isa. 28:15.

A pretty state for professed Christians to be in, but alas, they don't know it, and how long must they be blind and what shall their loss be? (They must be in collusion with Apollyon, the destroyer or satan, and surely his ministers). But as the Lord God hath laid in Zion for a foundation stone, a precious corner stone, a tried one, a sure foundation, (and) he that believeth shall not make haste, v. 16. for the hail shall sweep away the refuge of lies, v. 17. Therefore, let us who are true believers and know the truth, be not in any hurry to have the door of mercy closed, and almost all the human family destroyed by fire, for the Lord our God is not limited, that he must necessarily compete all of his mighty works of salvation in this now closing wicked Gentile age, of whom the devil is the prince in full sway, and whenever a saint is doing too much for righteousness, he will by hook or crook hound him to death and shunt him off the stage of action.

But nay verily, God has appointed a time, (the millenium) for his son Jesus with his church the bride, the lamb's wife to reign in, and that gloriously that he may see of the travail of his soul and be satisfied. Isa. 53:11. And by his mighty redemptive power, bring all men back to life, and in a reign of peace and righteousness discipline the vast majority of them into obedience and harmony with himself.

For the free gift came upon all men (A-L-L men, one hundred fifty-three billion) unto justification of life, ... that might much more abound, ... and reign through righteousness unto eternal life. Rom. 5:18-21.

And we poor, self conceited weaklings need not attempt to steady the ark or to be in any hurry about the consummation for the Lord God omnipotent reigneth and the eternal years are his heritage, and with him a thousand of them is as one day, and all that we should be anxious about, and hasten unto, is preparation for a place in the Lord's body as elect members of the bride, the lamb's wife and in doing that, we will be sufficiently hastening the coming of the day of God. 2 Pet. 3:12, and

preparing the bride for the marriage. Rev. 19:7.

In this present age a call is being made for a bride,—a people for his name, Acts 15:14, and Eph. 3:6, and also an invitation given for guests to the marriage of the lamb. Compare with Rev. 19:7, and Matt. 25:10. And a membership in that body or bride constitutes Bible election, and though many are called and will seek to enter in, yet few compared with the many, will prove faithful to the calling and make it sure according to 2 Pet. 1:10 and thereby be chosen and admitted. And the time will probably soon come, when the bride will have finished making herself ready, and the bridegroom come and receive her and the guests unto himself, and shut to the door, and consummate the wedding, and then a chance and probation to prepare for fitness to gain that inner and glorious circle and be a part of that chosen and elect company will have forever passed by. But the door to these conditions being shut, and only a few as a select company having gained the high calling does not imply that everybody else in the world will remain in a lost condition; neither are we to conclude that there will be no blessing for the rest of the world to receive. On the contrary, it insures and facilitates salvation for them in abundance, and does so by perfecting the Lord in the riches of his saints in their glorified state, to reign with him in righteousness and bring the world in loving and humble obedience to his feet. Heb. 5:9.

In the days of our Lord the Jews were so bigoted and narrow minded, that they thought no body could have the covenants and promises of God but themselves; at any rate without subscribing to their faith and traditions, and joining their company, neither did they understand the scope of the promise to their father Abraham, that in his seed which is Christ, all the families of the earth are to be blessed Gal. 3:8 and 16, and that it was necessary to bring all unblest ones, who have never known Christ, to life again, that they might partake of it. The resurrection is therefore the hope of the promise, to which the twelve tribes instantly serving God day and night hope to come. See Acts 23:6, and 26, 6-8. How much those Jews resemble the professed people of God of this present Christian era, who hold that only themselves, a very small and select number, as compared with the whole will be saved, and all the balance of mankind lost in perdition. And how like the Jews do they stupidly

ignore or blindly misunderstand the promises.

In our Lord's preaching, the Jews perceived not their polity was ending, and the door of salvation opening to the Gentiles, and selfishly, they would not have it so, and with all their might fought against it.

And now that the fullness of the Gentiles is nearly in, and the body or church of Christ is about complete and ready to enter with him upon the work of fulfilling the promise of blessing all the family of the world, the Scribes and Pharisees of the present day say, Not so; that cannot be true, for we have not so read the scriptures, or heard the voice of God. And they cry, Away with it, away with it, we will not have it so. Thus close they the door of mercy and salvation against the world before a fiftieth part of it has ever had a chance to hear the gospel and be saved. They go not into the kingdom of heaven themselves (like those of old, Matt. 23:13), nor are they willing to let others go in.

Beloved, let us beware lest we fall into the same unbelief and disobedience, and that come upon us which is spoken of in the prophets: Behold ye despisers, and wonder and perish; for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you. Acts 13:40, 41.

And if we have fallen into such an error before God as that, let us speedily repent, and come out and be separate, and touch not any longer the unclean thing, and God will receive us and be our Father, and we shall be his sons and daughters.

A. J. Marsh.

The rainbow is gorgeous, radiant, supernal;
The bauble of pleasure enticeth man on;
But they leave no boon, lasting eternal;
When the glitter of pleasure and wealth is gone.
Then weigh well each problem that meets you,
In the scale of prudence, wisdom and right,
When vice and temptation persistently greet you,
Pass them all by like a dream of the night.
Make God's word your constant guide and reflection,
Be honest, industrious and kind,
Pray the Lord to afford you wisdom and protection,
Then there will be no sting of remorse left behind.

J. E. Hogarth.

There is no better counsellor than time.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

We submit an article by Bro. W. R. Peterson Jr., not that we agree with the idea presented, but to give the brethren opportunity to investigate and meet the argument.

"Mr. and Mrs. George Herrick moved their household goods to Lyndon last week where he was given a charge by the Methodist conference and will commence preaching at once."—The Ogle County (Ill.) Reporter.

The foregoing news item will be of interest to many of our

readers.

Passing through Springfield, Ill., on our way into Mo., we had opportunity to say, "How do you do," and "Good bye," to our long time friend, Ed. Grotfelty, formerly of Lanark, Ill. He reported all well.

The brethren at Fredericktown, Mo., heeded our admonition for all to attend the first meeting of the series and to be found there throughout. Usually loyal to the cause, of truth, they were especially so at this time.

HELPING FUND.

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

Dock Frye.	.50
Mrs. E. C. Railsback,	.50

The Sunday School.

By Anna E. Drew.

World's Temperance Lesson. Nov. 12, 1916. Rom. 14:13-15:3.

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

Questions.

What were two of the questions which puzzled the early Christians church? Rom. 14:5, 6; Col. 2: 16-17. With which does our lesson today, chiefly deal? (Concerning the eating of things offered unto idols).

What were the questions concerning this that they desired settled?

1. Should they eat of such meats?
2. Were they in so doing, partakers in idol worship?
3. Should they fellowship those who did?
4. Should they go to feasts among the heathen with their friends?

How does Paul answer in general? Rom. 14:14; 1 Cor. 8:8.

What does he say on question 4? 1 Cor. 10:25-27. Is there any condition? 1 Cor. 10:28.

Have we an answer for question 3? Rom. 14:1-3. 17-18. For question 2? 1 Cor. 8:4-6. Is this conditional? v. 14. 1 Cor. 8:7. What law should at all times rule the partaking of such things? v. 19. 1 Cor. 10:24, R. V., 31-33. Rom. 13:19—"Love thy neighbor as thyself." Notice the ways and number of times this is emphasized by Paul in this reading lesson,—vs. 13, 15, 20, 21; 15:1-2. See also 1 Cor. 8:9-11. Wherein would it be sin for the partaker? 1 Cor. 8:12-13. In refraining from such indulgence

for the sake of others, what fruit of the spirit would they manifest? Can we apply the same principles that Paul advocates in this lesson to the use of intoxicating liquors in our times? What are some of the stumbling blocks in the way of the weak and young? In what ways can a person deny himself for the sake of the intemperate man or woman? Did Christ die for the intemperate as well as the temperate man? Do you think Gal. 6:1 will apply to one overtaken by temptation to intemperance? Name six dangers that strong drink leads to. (1. Injures health, Isa. 5:11; 28:7. 2. Causes poverty, Prov. 23:21; 21:17; 3. Causes trouble. Prov. 23:29-35. 4. Leads them to disobey God. Isa. 5:12; Luke 21:34. 5. Leads to sacrilege. Dan. 5:1-5; Lev. 10:1, 2, 8-10; 6. Shuts out of the kingdom of God. Gal. 5:21. It is the fruitful cause of strife, crimes and woes innumerable).

Can a Christian take it and serve God with all his heart? Why? 1 Cor. 8:9; Gal. 5:13. Is it right to help license a traffic which increases crime, pauperism and woes throughout the land? What is the duty of every true follower of Christ? See Golden text. Intemperance is not only the excessive indulgence of intoxicating liquors but the excessive indulgence of any passion or appetite. Let us abstain from those things which may cause others to fall, striving not only to turn them from their evil course, but to lead them to Him whose blood cleanses from all sin, thus bringing a blessing to ourselves as well as those we seek to benefit.

Church and World.

2 Tim. 2:12. Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth. Study is the first thing in this lesson we are told to do. 2nd. What are we to study and why? Study to rightly divide the truth to show that we are the right kind of a workman. Now for a few moments, let us study God's word and see how we are in God's mirror. Eph 5:25-28. Are there any spots on us? Christ gave himself for the church that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. How many of us are contaminated with the world? 2 Cor. 6:17. Christ says to come out from the world and be ye separate. That means just what it says. Now don't let any of us

try to crawl around that fence nor through it, for if we keep ourselves separate from the world we must keep on Christ's pasture field, this side of the fence. Just as sure as you get on top of that fence you are going to lean and show favor toward Christ or Satan. Which? Soon becoming lured with the fascination and sights, where are you? That question I leave with you.

Are you and I separate? Let us study ourselves and see. Do I engage in worldly pleasures such as Christ would not approve? Would Christ join that lodge or society, attend that theater, dance, card party, show, etc., were he here? Are they of the world or Christ? Now be honest with yourself and God for he sees your innermost thoughts. Do you not find the church and the world joining hands there? Are not those things spots on our garments? 2 Cor. 4:4. The god of this world is blinding the people.

Here is an advertisement which I wish you to examine. (An advertisement of an entertainment to be held in a church, the proceeds of which, were to help defray the church expenses). Read, look at the views, then take your Bible and read Mark 11:15-18. See what Christ did in the temple. Took a scourge and drove them out and said, "Ye have made my house a house of merchandise; my house of prayer, a den of thieves." If we attend or uphold such things are we not putting spots on our garments? Brethren, the time of our Lord's coming is short. We have no time and should have no love for such things.

If the love of God dwell in us in all fullness, the love of the world cannot. We are in the world, but a Christian cannot be of the world, any more than a garment can be clear white and black at the same time, but they can be spotted or smeared with the unclean, filth. Then we would be ashamed to wear them. But how about ourselves being spotted? May God make us ashamed of ourselves if his mirror points out the spots on our garments to us. Can you tell the difference in principle between selling tickets in the house of God, or doves? Buying and selling tickets, doves or anything else is all for gain. Merchandise—can you make any thing else of it? I can't.

Oh, but you are doing it for the Lord, do you say? Why don't you be honest and say, "I loved the fun, and didn't want to give my money without value received." If you loved the cause to that extent, why didn't you attend the prayer meeting or other gathering for worship and as cheerfully hand that coin to the

pastor telling him it was for God's cause. He would have used it for the purpose you wished him to. Aren't the majority of professed Christians today astonished at such doctrines, the same as they were with Christ? Oh that same taunt is thrown at us, "You are narrow minded." Would to God I was just as narrow minded as he. Isn't it a cause for rejoicing to know that some see we are different from the many? God's power is keeping us from the worldly things. May we consider this subject, taking it to God in prayer that we may be a workman that needeth not to be ashamed.

Ada Moses.

The Fountain Head.

A stream may be defiled. A reservoir may become polluted. A cup may be poisoned, but the fountain will still remain pure. The gospel comes to us today in many forms and through many channels; it comes to us tinged with the feelings, thoughts and fancies of a multitude of men of passions like our own, and often the honest inquirer is perplexed and misled by the wordy strifes of discordant teachers who profess to draw their differing faiths from a common source and to bend their steps to a common destination.

There is nothing better for us to do under such circumstances than to go to the fountain head. The Christ who died on the cross still lives; the Holy Spirit which brings all things to our remembrance yet abides in the world; and the sacred scriptures which contain the truth as it is in Jesus, are within our reach. Nothing but our idleness and indifference can prevent our searching for ourselves, to see if these things be so; and if we turn away from the advices of man, and draw our faith from the fountain head, the Word of God, we shall attain a knowledge of the truth, pure and unadulterated, which we may not hope to gain in any other way.

"Search the scriptures." Within the pages of that word which "liveth and abideth forever," the inquiring soul may find his doubts resolved, his faith nourished, his soul purified, and his heart made glad; for he shall find that the Holy Scriptures are able to make him "wise unto salvation, through faith that is in Christ Jesus."—Armory.

The way to make the best of any situation is to make it better.—Cope.

A man has no more religion than he acts out in life.—Beecher



Bro. and Sr. Thomas R. Swindler.

Obituary.

Thomas Russell Swindler

Was born near Findlay, Hancock Co., Ohio, Oct. 25, 1844 and died at his home near Roll, Blackford Co., Ind., Oct. 11, 1916, aged 71 years, 11 months and 16 days.

On March 5, 1871, he was united in marriage with Olive Jane Burman, of Bellevue, Ohio, to which union were born six sons and two daughters, all of whom grew to manhood and womanhood.

Of his immediate family there remain to mourn his loss, his widow, five sons and the two daughters, viz.: Dr. Russell L. Swindler, of Logansport, Ind., James E. and Carl E., of Tulsa, Okla., Mrs. Cora Robinson, of Nowata, Okla., and John C., Claude E., and Mrs. Virgie E. Richey, who reside in the community in which their father died.

On May 27, 1904, Bert A., the third son died in the 29th year of his age.

One sister, Mrs. A. S. Thomas, of Findlay, O., and two brothers, G. W. Swindler, of Findlay, O., and Samuel, of Marion, Ind., also survive.

In April 1889, he removed with his family from Ohio to the farm where he has since resided. He was born of Presbyterian parents and always attended services in the various communities in which he resided, at the churches which best suited his religious views. About twenty-five years ago, he saw the light and cast his lot with the Church of God, of which faith he has since been an ardent supporter.

He possessed a rare and comprehensive understanding of the scriptures which was founded from his habit of persistent study and research. He said to the writer not long ago that he has read the Bible through once a year for a number of years. It is not enough to say he read the Bible, he studied it. He has been a tireless worker

in various capacities in the church for years, having been an elder in his home church at Roll, for fifteen years or more. He has always taken great interest in the Sunday School, having served as superintendent and Bible class teacher for many years.

As a man in the community a comment is necessary. Those who knew him and have had dealings with him know him to have stood for the best. His fairness, honor, and integrity were beyond reproach.

As a husband and father he was kind and indulgent. His family's best interests were paramount with him. He felt their reverses keenly and was elated with their successes.

The above was handed to the writer to be read at the funeral services which were conducted by Bro. J. H. Anderson, pastor of the church at Roll, and the writer in the church house at Roll, Ind. where Bro. Swindler has been a very active and competent leader for many years. His home was a cheerful place, where love and truth were rulers, the Bible, always at hand, being recognized and accepted as the standard by which all questions were answered and all disputes settled. Very seldom, if ever, has the writer been in his home, and we have been very intimate friends for twenty-five years, that he did not open his Bible and make some inquiry seeking more light and endeavoring to get a more clear understanding of some vital subject.

His faith was strong and his life true and pure and he now sleeps in peace, awaiting the return of the Redeemer whom he loved and served so well.

A large congregation which filled the church to "overflowing," composed of neighbors and friends who knew him well, bore solemn testimony to the high esteem in which he was held. But sadness of heart will soon give way to the joys of God's eternal day.

L. E. Conner.

Will The Jews Return To Palestine?

This question has caused a great deal of discussion. Many believe one result of the present war will be the restoration of the Jewish nation.

A careful study of the scriptures will show that until the new earth is established, Israel will not come into her own. It is true that all promises are to Israel, but those promises will not be fully fulfilled until Jesus sets up his eternal kingdom.

There were two covenants made; one on Sinai's flaming mount, the other on Calvary's cross, and those were made to Israel. Israel is an overcomer; all who overcome, become Israel, and when Jesus comes, Israel will come into its own. The Jewish nation led by God through prophets, kings and priests for 1500 years, refused to receive its King, when He came, and was cast off, and the Gentiles who receive the King are grafted in. Any Jew who accepts Jesus, becomes an Israelite and part of the new earth's nation.

But to understand why there will be no establishment of the Jewish nation again, necessitates a short study of our Lord's prophecy.

Time now is practically over; at any moment the Savior may come. If this present war comes to an end, it will be only in the shape of a truce, and immediately be followed by a greater. Distress and trouble in every form from now on will increase till Jesus comes.

When Jesus was asked what should be the sign of the end, He replied: Luke 21:25-28, And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations, in perplexity, the sea and the waves roaring, for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. v. 31. So when you see these things coming to pass, know ye He is near, even at the door.

Now let us note carefully. First sign, sun darkened, fulfilled May 1780; second sign, moon refused to shine, May 1780; third sign, stars falling. Nov. 1833. v. 32: Verily I say unto you, this generation (what generation?), this generation that sees these things shall not pass away till all be fulfilled.

Is not this plain enough? How many years are left of the generation that saw the stars fall? There are people alive today that saw the signs, but how much longer will they live?

Time's sands are almost run;

may be one, two, perhaps five years. The Father only, knows the day and hour, but His children who study the Lord's mile posts, know the last mile post is past, that the feet are lessening, a few more weary steps, then the way-worn pilgrim will reach home.

Daniel forecast the nations of earth to the end, and tells of the fall of Turkey as the event when Michael stands up. The eyes of the world center on Constantinople. See the hand of God holding the climax. The weak Turk has withstood the might of Europe. Just as the wave appears ready to overwhelm him, it breaks and he is seen standing, but tottering to his fall. It seemed that when Roumania with 500,000 troops entered the war, that she and the 700,000 allied troops at Salonica, would quickly drive a wedge across the Bulgarian neck, having only about 400,000 Bulgarian troops divided on two fronts to overcome. But no, the hour is not ready yet, it soon will be though. When the moment arrives, the Bulgarian defense will crumple up like paper, and the Turk will fall. Events will come to a head quickly then, and the Son of man come. Armageddon's battle will be fought, and the word 'Finis' written to this old earth's history.

Is this the final war? God only knows. Its end is not in sight. On the contrary, it is on the verge of spreading. The situation is becoming more acute every day. At any moment others may be plunged in the maelstrom. The Lord has a controversy with the nations. He will plead with them with fire and sword. Look about us today, then read our Lord's prophecy in Matt. 24. This generation shall not pass away till all be fulfilled.

Trouble is springing up on all sides: strikes, famine, unprecedented floods, diseases in crops and animals unheard of before, disasters, crime, earthquakes and fearful storms. Was this old earth ever in such a condition as today?

Ye, brethren, are not in darkness. Why? Because we study the way marks. Don't let us fall asleep. Let us trim our lamps and get ready, for soon we shall see Him who died for us. In that day we shall either say, Lo, this is our Lord, or we will cry for rocks and mountains to hide us.

No, time is too short, the Jews will not be a nation again on this earth, but soon the true Israel will come into its own, and in the earth made new, inherit the promise to Abraham, Isaac, and Jacob, and under the glorious reign of the lowly Nazarene, be blessed for ever more.

For God shall wipe away their tears, and there shall be no more sorrow, nor death, nor pain, for the former things are passed away.

W. R. Peterson, Jr.

Palestine For The Jews.

The editor of an Adventist paper publishes a selection from another paper, entitled, "Palestine for the Jews." It gives a brief synopsis of the movement on foot among Jewish organizations, looking to the time when this people will be able to "take part in the peace conference after the war, so that Palestine may be set aside for the Jews." The writer adds, "This is not to be the destiny of Palestine as the student of the Bible knows."

We presume the Adventist editor gives place to this selection because it is in harmony with his personal views, as also those of his constituency, the Adventist body.

We might, if we had space, quote a long list of well-known and honored names of writers on prophecy, reaching back over a hundred years, who endorsed and taught the view of Israel's restoration to the Holy Land—men from all prominent denominations.

In view of this fact does it not smack of self exaltation for a man to assert that if they had been "students" of the Bible, they would have known that Palestine would never come into possession of the Jews?

We have studied the Bible some what ourself during the past sixty years, and our reverence for the holy word, and faith in the power of God to perform that which He has promised, compels us to believe that the time is nearing when the awful straits through which the Jews have passed for eighteen hundred years will cease, and the land from which they were driven out will be restored to them; their eyes will be opened to discern Jesus as their Messiah; their sins be forgiven them, their iniquities pardoned, and all their enemies be brought low.

We must believe the word of the Lord concerning their future, no matter what men may say.

"Hear the word of Jehovah, 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 does his flock: for Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the

young of the flock, and of the herd, and their soul shall be as a watered garden; and they shall not sorrow any more at all." Jer 31:10, 11, 12.

This must refer to mortal Jews, and to the future for its fulfillment, as the immortals will not depend upon wheat, oil, flocks and herds.—Last Days.

Looking Back.

"Lord, I will follow thee; but —" Luke 9:61.

If a man or woman expects to be fit for the kingdom of God he or she will have to pay strict attention to the fitting. The practice of ancient plowing with the crude implements then in use, drawn by an unruly animal, both of which had to be constantly watched to turn out anything like good work, is used as an illustration by our Lord, Luke 9:62. To enforce his teaching on this point no man could have his attention divided at that work. Nor can he today, nor could he at any other time, in gospel work. It is a straight-ahead business. One who has a neck with a swivel in it that turns at a breath of worldly pleasure will with great difficulty attain to the kingdom of God. The fitting must be done here and no one will reach it in an unfitted state. One therefore needs a face set as a flint Zionward. They need not be obtusely set in their ways or manner of thinking, as some people call set and stiff, though they will, perhaps, be so regarded as they turn down this and that invitation to some worldly pleasures extended to them by friends when the true reason is stated without veiled excuses. After a few instances of this sort well met, they will be apt to be let alone, however, and left to themselves; and thus it will become easier and easier to deny self and take up the cross and follow Jesus. Then it is that his yoke becomes easy and his burden light. Otherwise the burden is heavy and the yoke galls.

"Remember Lot's wife." Luke 17:32. What did she do? She looked back upon Sodom when her business should have been to pay as strict attention as possible to increasing the distance between that rotten city and herself when the Lord had told her and her husband and family to get out of it; and be quick about it: as he was going to destroy it. But she looked back. Stopped in her tracks perhaps with half a mind to retrace her steps. Her love for evil had not been turned to hate. Her feet were making some progress toward escape, but her heart was behind in Sodom. She immediat-

ly turned to a pillar of salt by divine edict, as a warning monument to others traveling the divine way. What if all should turn to pillars of salt nowadays, who having started in the good way in obedience to the divine call, looked back to the world with longing eyes. The pillars would be so numerous that the way would be cluttered and they would be stumbling blocks in the way of those who really want to do better. And aren't they, after all?

Once having put the hand to the plow our business is to plow as straight a furrow as possible and not make a zigzag journey of it. It is not the length of the Christian journey that makes so many weary, but it is its width. Some people seem willing to follow Jesus as a secondary matter. "First" they want to do this or that and then they will attend to the call of religion. But we are to'd to "seek first the kingdom of God and its righteousness, and all these things shall be added unto you." It is a mathematical question; a sum in addition and subtraction. If we will subtract our love from the world and seek first the kingdom of God, there are many legitimate pleasures and things that shall be added unto us, and you will not have to go outside to find them. They are within that charmed circle. The trouble is in trying to reverse this order of things. Here is where many a fatal mistake is made.—C. E. Copp in World's Crisis.

Burlington, Kansas Sunday School.

Dear Bro. Lindsay:

I am sending some short essays written by some of our Sunday School girls from thirteen to seventeen years of age.

Grace Lawrence.

Life of Saul.

Kish was a Benjamite, a mighty man of power.

He had a son whose name was Saul. He was a choice young man and a goodlier person could not be found. There was not among the children of Israel a goodlier person that he. From his shoulders up he was higher than any of the people.

The asses of Kish, Saul's father, were lost, and Kish said unto Saul, Go ye in search of the asses. So Saul and one of the servants went in search of them.

They went through the land of Zeph and through the land Shalim, and there they were not. Then Saul said to the servant, But behold if we go, what shall we bring to the man? For the

bread is spent in our vessels and there is not a present to bring to the man of God. What have we?

And Saul said unto the servant, I have in my hand, a fourth part of a shekel of silver to pay the man of God to tell us the way.

After Saul went to the city. Samuel took him and poured over his head a vial of oil, and told him he would be the ruler over all men.

Carrie Mattox.

The History of Joseph.

Joseph was the son of Jacob. He had eleven brothers. When Joseph was young he had two dreams; the first, that he and his brothers were in a field binding grain and his sheaf stood up while his brothers' sheaves bowed to it. The other was that the sun, moon and eleven stars bowed to him.

One day his brothers took him and sold him as a slave to some Ishmaelites. Joseph was then sold to Potiphar, an officer of Pharaoh. Soon after that, his master's wife made complaint against him and he was cast into prison, where the king's prisoners were kept. After two years Pharaoh dreamed that he stood by a river and there came out of the river seven fat cattle and after them came seven poor cattle, and the poor cattle ate up the fat ones. And again he dreamed of seven poor ears eating up seven fat ones.

These dreams troubled Pharaoh and he called all the wise men of Egypt, but they could not tell what they meant, so they got Joseph to tell them. Joseph said the seven good cattle and ears meant seven good years and the seven poor cattle and ears meant seven years of famine, and what was stored up from the seven good years would be used up by the seven years of famine. Then Pharaoh made Joseph ruler over Egypt. Joseph stored food and grain in the seven good years, and when the famine came, people from nations around them came to get food. Jacob sent ten of his sons into Egypt to buy grain and they came before Joseph and bowed to him for they knew him not. The second time they came, Joseph made himself known unto them and they were sorry for the way they had treated him.

Joseph is a type of Christ, his brothers, the Jews. The first time he came they knew him not and the second time he comes, he makes himself known unto them.

Alice Mille.

A Short Life History of Paul.

Paul was a Jew, but being

born in Tarsus, a Roman city and of parents who had obtained their freedom, he could therefore say he was a free born citizen of the Roman empire. He was educated by Gamaliel, and taught according to the law of the fathers and was very zealous toward God. He helped to persecute the Christians and held the garments of the young men who stoned Stephen. As he was on his way to Damascus to bring others unto Jerusalem to be punished, a very bright light from heaven shone around about him and out of this he heard the voice of Jesus telling him to arise and go into Damascus, and there he would be told the things that were appointed for him to do. When he entered the city, he was met by Ananias, a devout man, who told him that he was chosen to be one of the leaders to witness for Christ, and he immediately believed and was baptized.

All the rest of his life was spent in teaching and trying to get followers for his Master, and always he repented for the way he had persecuted the Christians in his earlier life.

Paul was not afraid to preach or talk to anyone about the great cause he so loved.

The Jews were so opposed to any teaching concerning Christ that they took Paul and cast him in prison. He was first tried by the high priest Ananias, then by Felix, and then was taken to King Agrippa, and after he made his defense, the king was so impressed that he said, "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."

If any should desire to hear of the grand defense before the king, it can be found in Acts 26. He was last tried by Caesar.

Fern Lawrence

The History of Samson.

Samson was the son of Manoah, of the family of Danites. He was a man of great strength.

There was a woman in Timnath of the daughters of the Philistines who pleased Samson. Samson and his father and mother went down to Timnath. When they came to the vineyard, a young lion roared after him. Samson killed the lion with his hands.

He talked with the woman and when he returned to take her, he saw the carcass of the lion which was filled with honey.

Samson caught three hundred foxes and tied fire brands to them. Then he set fire to them

and let them go into fields of corn belonging to the Philistines and burned corn, vineyards and olives.

In the valley of Sorek there was a woman whose name was Delilah, whom Samson loved. He told her if they would bind him with green withes he would be weak and as other men. But when the Philistines came upon him, he broke them as threads. He also told her to bind him with new ropes, but he broke them too. At last he told her if she would cut his hair off, he would be weak and as any other man. And while Samson was asleep, she cut his hair off.

The Philistines took him, put out his eyes, and bound him with fetters of brass, then put him in prison. In the meantime, his hair grew out again. When his hair grew out, his strength returned. They had a great festival and called for Samson to make sport for them. He asked the boy that held him to lead him to the pillars on which the house stood, that he might lean upon them. He took hold of the two middle pillars. The house fell upon the lords of the Philistines and killed three thousand people, and also killed himself.

This was a sad end of Samson's life. Being endowed with splendid power he might have had a noble career, but he squandered his powers and wasted his opportunities.

Lether Alexander.

Don't Change the Ten Commandments.

Without challenging the authority of the house of bishops of the Protestant Episcopal church many laymen, we suspect, will regret its action in shortening the phraseology of the ten commandments.

It is true we live in a brisk age and incline to the short cut in all things. But the ten commandments as we know them in the King James' version of the Bible are much more than a religious statute which may be rearranged at will so long as the rules they convey are not altered. In the noble form the old masters of the great epoch of the English language gave them they are more than mere imperatives. Their verbal vesture has a high quality which is a part of their influence, as the carriage and countenance of a clergyman convey the spirit of his office.

Esthetically the ten commandments have become a part of our lives, and no economical paraphrase can take their place. There is the great beauty of antiquity in their phrases which we cannot afford to sacrifice. Doubtless the gothic cathedral might

have been cut down with a saving of stone and labor.

But the commandments will lose artistically if the prohibition to covet one's neighbor's wife or his ox or his ass is omitted; if the confession that "I the Lord thy God am a jealous God" is excised; or the threat to visit the sins of the father upon the third and fourth generation is quietly shelved.

The writings upon the tablets are a masterpiece of literary art as they stand. They may not be so when the bishops get through reading copy on them.—Chicago Tribune, Oct. 20, 1916.

The Still Room.

The other day, when visiting Niagara Falls, we were shown through one of those wonderful power-houses.

Our friend and guide explained to us as they took us about something of the process by which the mighty volume of water was being harnessed, directed and utilized for the lighting of our cities and homes, and turning of factory wheels, and the manufacture of our food and clothing.

At last they took us into a large room in which there were many strange looking machines. The place was different from all the others in which we had been. There was not a person to be seen at work. There was scarcely a sound to be heard.

"This is the Still Room," explained the guide. "Nothing much doing here," I replied. The guide smiled and answered something like this: "Why this is the center of the whole thing; the whole process hinges on what is done here. It is the most important place in the building."

I went away musing: the Still Room the center of all—everything hinges on what is done here. So it is in our lives. If my life, if your life, is going to be the wonderful power-house it should be—that God meant it to be—it must have a Still Room, some time in which to be alone, to be quiet.—Sel.

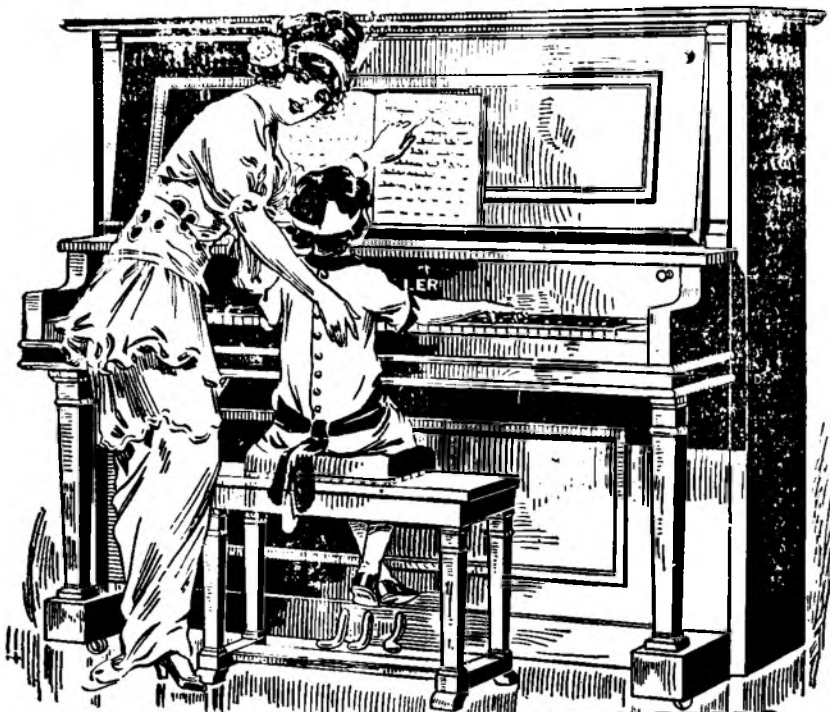
Announcements.

The Quarterly Conference

Of the Church of God of the Abrahamic Faith in Michigan will be held at 1107 Sheldon Ave., S. E., Grand Rapids, Mich., Nov. 18-19, 1916. The Church at Grand Rapids earnestly invite all interested in the Lord's work to come to the feast of good things from the word of God.

F. V. Blakely, Pres.

Emma Jackman, Sec'y.



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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." "Inherent Immortality." "Where Are the Dead?"

CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening.
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.

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 Si. 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 F. E. Siple, 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. Alard, 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.

The Church of God at Adeline, Ill., meet for preaching morning and evening on the second Sunday in each month. Sunday School each Sunday F. E. Siple, Pastor.

Two in distress makes sorrow less.

"They say" is often proved a great liar.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Ilinoir, Nov. 8, 1916.

Number 5.

Resurrection.

Hopeless, cries the modern skeptic.

Future life? It cannot be.
Sense and reason contradict it,
We stand with the Sadducee.

Let us eat and drink, be merry,
For tomorrow we must die;
Nothing with us can we carry,
Simply by our idols lie.

And the places that now know us,
And the friends whose hands we press,
Nevermore shall know or see us.
We are lost in nothingness.

If there be no resurrection,
Then the Savior did not rise,
And the dreadful crucifixion
Was a needless sacrifice.

And the ancient saints and sages
Noah, Moses, Daniel, Paul,
Buried in the dust of ages,
All are lost beyond recall.

If there be no resurrection,
Hopes of future life are vain.
We may turn our heart's affections,
To the things of earth again.

But we know in whom we've trusted.
He, the first born from the grave,
Sits above, High Priest exalted,
Clothed with power His church
to save.

Rocky tomb could not retain Him
Death's dark shadows fled away;
Life immortal He brought with Him,
And the light of endless day.

Soon will shout the "mighty angel,"
Standing on both land and sea,
Heralding the glad evangel,
That "Time shall no longer be."

Then at last, death's power broken,
Sleeping saints shall be made free
And with living ones be taken
Evermore with Christ to be.

So we'll comfort one another,
And the more as now we see.
Very soon a bright tomorrow
Will bring in the Jubilee.

J. J. Bronson.

A Dog Between Him and Glory.

I very much doubt if true theology is responsible for the following amusing incident which I heard related from the pulpit a year or so ago.

A PARABLE



IDE by side within my garden,
Grew a flower and a weed.
Oft I watched the flower unfolding,
To the other gave no heed.
So the sun smiled and the rain fell
On them both alike, and lo!
Soon the weed's rank growth was spreading
O'er the hidden flower below.

Trifles oft do make or mar us.
If to faults we give no heed,
They rise up and dwarf us, spreading
Rankly as the garden weed,
Checking in their growth the nobler
Instincts that our natures know,
Till, like tender flowers uncared for,
They in dust are trampled low.

---Minneapolis Housekeeper.

The Rev. Dr. House of the Congregational Church had been delivering a short series of lectures in Santa Cruz for a few weeks. The Doctor is a very learned man and an interesting speaker, standing for the "old paths" as opposed to the more modern destructive methods of more up-to-date departure of a firm belief in the Scriptures. Indeed, there was very little that anybody loving the Word of God could think of taking any exceptions to.

But one evening when speaking of the providences of God over his children, he said, It is possible that even death may overtake you. But what of it? Death is nothing but an open door to a higher and better life. There is nothing about it whatever that any one need to dread or even be anxious about. Then he raised his voice and declared very loudly and in most emphatic tones, "God never saw a graveyard." I never heard this expression before and think it must be original with the learned Doctor.

Then he related how once he was climbing up a steep grade for a number of blocks and a little dog joined in with him and went along up the hill. Some men were working on the electric line and the way was strewn with down wires, but the men assured him that they were all "dead wires," and were harmless. But a little later on suddenly the dog sprang high in the air and a blue flame showed that he had stepped on a live wire. He went on to say that God was thoughtful and good to spare his life. But I wondered if what he said about death was true, if it was not the devil that had a spite at the Doctor

and sent the dog to keep him out of glory that day?—Virgil F. Hunt in Messiah's Advocate.

A Shepherd's Care.

I remember watching a shepherd drive his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a Southern sun. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket slung round his neck, formed a cradle for a new-born lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod, a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature he carried in his bosom.

The hungry sheep strove to crop the withered leaves and dusty herbage on the borders of the road; but the shepherd would neither let them eat nor rest. He urged them forward, and bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and withered weeds; but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protect-

ed from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigour at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way.—Sel.

Life's Burdens.

There are some grand souls who endure, natures that never bow before any storm except in the spirit of submission. Such do not worry.

There are others who will not adjust themselves to the inevitable conditions that surround them. They are continually seeing how different their lives would have been if only they had had the other person's opportunity. The secret of life is not in being the other man, but in being yourself, getting and giving every possible opportunity for growth and strength in your own life. Nothing shows more clearly the mental weakness of a person than the excuse for deterioration, material or spiritual, that "I have not had a chance;" that circumstances have been too much for me." Circumstances are the waves in the sea of life; if a man is swamped by them, it is evident that he has not learned how to manage his life when these waves are met.

Every one must meet his life under its own conditions. "It is hard for thee to kick against the pricks." The pricks were the inevitable facts of God's ruling power. Not all the Pauls in the world, fired by the most intense zeal, could prevent the triumph of working out eternal good.—Christian Union.

To be conscious you are ignorant is a great step toward knowledge.

He that knows least commonly presumes most.

Travel teaches toleration.

A Memorable Walk.

"He showed Himself alive after His passion by many infallible proofs." Acts 1:3.

Three days had elapsed since the city of Jerusalem was stirred to its depths by the crucifixion of Jesus of Nazareth. Already public interest in Him was abating, for the world soon forgets its friends. The chief priests and scribes who had put an end to His career hated Him and were glad to have done with Him, and they desired only to forget all about Him. There were only a few of His friends who still cherished His memory. The great majority of them looked upon Him as—well, a puzzle. He saved others, Himself He could not save. So they thought. They had admired Him whilst He lived, but now they believed that He had been self-deceived, and that He had also deceived them. Some of them had sacrificed much, and had followed Him in hope of getting positions of honor when He reigned upon the throne of His father David. And now there was some bitterness in the thought that they were made a laughing stock in the eyes of a wise and prudent world, and must go back to their trades and professions poorer than when they left them. They too, however, would try to forget the past.

But again, there were some who had done more than admire Him, for He had won their hearts' affections; and though He had disappointed their hopes, and though their faith in Him had been rudely shaken, there was something in their hearts greater than faith or hope, and that was the love that "taketh not account of evil," but rather "beareth all things," a love for Himself, begotten in their hearts by His great love for them, and so for these three days they could do nothing but linger around Jerusalem, where He whom they loved was buried. Their love thought of nothing but Himself; and all they could talk about, all they could think about was Jesus.

It was on the afternoon of the third day that two of these men were travelling the road that went down from Jerusalem to Emmaus. It was an eight miles' journey, but they thought not of the length of the road. They were absorbed in conversation, and they walked slowly, like men who gained their experience and whose experience had made them sad.

"It seems impossible to believe that we shall see Him no more," said one of them to his companion; "what are we to do

now?" "I do not like to think of the future," he replied; it all seems dark. We thought He was going to set up His kingdom that day when He rode into Jerusalem."

"What a King He would have made, Cleopas," said his friend. "But it was not to be. Yet He told us plainly that He was our Messiah. Do you think He saw His mistake before He died?"

"On the contrary," said the other, "He could have saved His life if He had denied the claim, but He maintained it boldly before Pilate."

"But on the cross did He not at last confess that He was mistaken?"

"No," said Cleopas, "He seemed to glory in the title that He put over His cross, and just before the end He was still speaking about His kingdom to one of the thieves. My wife was amongst the women who were standing at a distance, and she told me that He died as He had lived—patient, majestic, kingly."

"Tell me all about it," said his companion; and though the story had been told again and again in their hearing, yet once more in earnest tones and grave they talked together of all those things which had happened.

After a pause Cleopas spoke again. "What do you think of the women that He had risen from the dead?"

"I don't believe it," said the other; "for if He could rise from the dead, surely He would have used that power to save Himself from the cross."

"But they say that they saw two angels, who said that He was alive."

"Yes, but they did not see Him Himself, and I am not going to be deceived again. I would never believe that He was alive unless I saw Him with my own eyes."

"Children," said a voice beside them, "what manner of communications are these that ye have one to another, as ye walk and are sad?"

So deep had they been in conversation that they had not noticed the approach of a stranger, who seemed disposed to join them in their walk. There was something so kindly and sympathetic in his tone, that they were content to take him into their company, and share with him their hearts' sorrows.

"Are you only a stranger in Jerusalem?" said Cleopas to him.

It seemed as if a shadow passed over his face as he replied,

"Yes, I am a stranger in Jerusalem."

"But even a stranger could not help knowing the things

which have come to pass in these days."

"What things?" he asked.

"Concerning Jesus of Nazareth," they answered, "Who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He who should have redeemed Israel; and besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not His body, they came saying they had also seen a vision of angels, who said that He was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not."

The stranger listened as to a subject that interested him intensely. And after they had told him all it was his turn to speak.

"Foolish men," he said, "this was your Messiah after all. Did not Moses testify of Him, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me?' And you yourselves have born witness that Jesus of Nazareth was a prophet mighty in deed and word, even as Moses was. And ought not the Christ to have suffered these things before entering into His glory? Was not His name called Jesus because He should save His people from their sins, and do not he sacrifices of your law teach you that there can be no remission of sins without the shedding of blood? This great Passover Feast that you have been celebrating, what is it but the shadow of a better sacrifice? And now indeed the Lamb of God has been slain that taketh away the sin of the world."

"These were the very words that John the Baptist said of Him," they interrupted, with surprise in their tones.

"It was needful then that the Scriptures be fulfilled, and that the Christ should give His life a ransom for many. And David likewise testified both of the sufferings of Christ and of the glory that should follow. Have you not read in the twenty-second Psalm, 'My God, my God, why has Thou forsaken Me?'"

"These were the very words of Jesus on the cross," they both exclaimed.

"They pierced My hands and My feet," continued the stranger, for he seemed lost in his subject; "David wrote not this con-

cerning himself; and, again, 'Thy part My garments among them, and upon My vesture do they cast lots.'"

"They did all that to Jesus," cried his astonished hearers "and do you think then," they eagerly asked "that Jesus was really the Christ after all?"

"It is written again," he said, "in Daniel, that after the three score and two weeks, the Messiah would be cut off, and would have nothing. Search and see whether these weeks were not ended when Jesus rode into Jerusalem, according to the prophecy of Zechariah, 'O, daughter of Jerusalem behold thy king cometh unto thee slowly, and riding upon an ass.'"

"Truly this was the Christ," said he, "for He fulfilled all these words. But how then can a dead Christ profit us anything?"

"Foolish men," he said, "and slow of heart to believe all that the prophets have spoken. Is it not written in the sixteenth Psalm, 'Thou wilt not leave My soul in the grave: neither will Thou suffer Thine Holy One to see corruption?'"

"But does this also point to Christ?" they asked.

"Assuredly," he replied, "for the testimony of Jesus is the spirit of prophecy. You yourselves know that David was left in the grave and saw corruption, but it behooved the Christ to die, and be laid in the grave, and rise again the third day according to the Scriptures."

"The third day," they repeated. "Does the Scripture also speak of that?"

"Was not Jonah," he replied, "a sign of Christ when he lay three days in the belly of the fish?"

"Now we do remember," they said, "that Jesus told the people that He would give them the sign of Jonah. And this is the third day. Do you think it true then," they asked excitedly, "that Jesus is really alive again?"

"Fear not," he said, "only believe. Must not the Scriptures be fulfilled?"

How their hearts were burning within them as this wonderful teacher opened to them the Scriptures. No one had ever spoken to them like this since they had heard their beloved Master speak, and oh, to think that it might be true that He was alive again. Their minds were strangely agitated between hope and doubt, between joy and despair. Oh, that they might have an infallible proof.

But meantime they had reached Emmaus, and were standing at the door of their lodging. "Will you stay with us?" they asked.

and with loving welcome they Christ. pressed him to come in, for in truth they longed to sit at his table. He had risen from the dead, and he was calling the story of His resurrection a cunningly devised fable, these two men found their hearts still burning within them as they recalled to memory how He had opened up to them the Scriptures on the road to Emmaus and how He had made Himself known to them in the breaking of bread.

“Where else can you find lodging tonight?” they asked. “You said you were a stranger here.”

It seemed again that a shadow passed over his face as he answered, “A stranger, indeed, in Jerusalem;” and then a smile of wonderful grace lit up his face as he added, “but I will come in and sup with you.”

What a joy to have him with them. Soon their meal was prepared, and they were about to take their places when their guest did something that caused them to marvel still more. During the journey he had led them captive by the charm of his speech, and they were honored to be the disciples of such a teacher. But now he was taking upon him another office; for with a quiet and natural dignity, that they could not gainsay, he took his place uninvited at the head of their table, as if he were the master of the house; and the men were somehow under a spell, and with unquestioning obedience were content to recline on the vacant couches, waiting to know what this mysterious stranger would do or say next. Nor did he keep them long in suspense. He took up the bread that was provided, and gave thanks for it, and then broke it and handed it to them. But the feast proceeded no further. For, as they received the bread from him, they saw an extraordinary sight. They saw in his hands the marks of cruel wounds. It was the print of nails. How came these marks there? Was it possible? Yes, this was none other than Jesus of Nazareth, the King of the Jews. With a cry of mingled fear and joy they sprang up that they might throw themselves at His feet to worship Him. But lo, His place was empty. He had vanished from their sight. Up and down the road they looked, but He was nowhere to be found.

David L. Norris.

The Intermediate State.

What follows death? Adventist people believe and teach a condition of unconsciousness preceding the resurrection. They are antagonized in that belief by an overwhelming majority of the members of the great Christian denominations. Believing in natural or inherent immortality and thus believing in a so-called “immortal soul,” these people honestly and consistently deny any cessation of consciousness in what may be called the “intermediate state.” With but few exceptions the preachers say the believer “goes to heaven” when he dies.

Change your belief in unconditional immortality to a belief in conditional immortality, and you are prepared to throw down the challenge to all believers in consciousness prior to the resurrection. With a change of belief comes a new meaning to this even predicted and promised so plainly in the New Testament scriptures. Instead of taking a subordinate place in Christian doctrine it takes in eschatology a central and fundamental place. Why do so many good Christian people so persistently overlook the fact that the promise of eternal life is linked not with death but with the resurrection?

The writer of this article soon after his acceptance of the doctrine of conditional immortality, was led to consider without prejudice the promises of the New Testament bearing on eternal life. What did he find?

He found no promise connected with death—he found the entire foundation of the Christian hope resting in the resurrection promises. The teaching of the apostle Paul is wonderfully harmonious and illuminating on this point.

Paul was waiting for something, for what was he waiting? He was “waiting for our adoption, to wit, the redemption of our body.” Rom. 8:23.

Paul was longing for something. What was it? “If by any means, I may attain unto the resurrection from the dead.” Phil. 3:11.

Paul was expecting something. What was it? “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.” 2 Tim. 4:8.

It was Paul’s great desire to comfort Christians in the heartbreaking hour of bereavement. He comforted them not with an immediately after death hope, but with the resurrection hope.

Why does not the modern preacher give heed to Paul’s injunction, “Wherefore comfort one another with these words?” What words? Read 2 Thess. 4:13-18.

The modern preacher is compelled to read the resurrection chapter (1 Cor. 15) for the accustomed scripture reading at funerals, because there is no death chapter that can give comfort.

Peter likewise gives the coming of Jesus as the ground of hope for the future. He says to believers: “Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Pet. 1:13.

“When the chief shepherd shall be manifested, ye shall receive the crown of glory that shall not away.” 2 Pet. 5:4.

One chapter in the New Testament may be called the “eternal life” chapter. It is noticeable that in the chapter there is not the slightest hint concerning any blessings for believers prior to the resurrection. Jesus affirms concerning the believer, and he repeats it, “I will raise him up at the last day.” Jno. 6:39, 44, 54.

Why is it that as Adventist people, we make so much of the second coming of Jesus? The scriptural answer is better than any we can give: “For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. The sleeping ones sleep until Jesus comes.”

We can understand why so many make so little of the second coming. Their expectancy is connected with death and what they think immediately follows death. We have no such expectancy. We have no promise on which to base such an expectancy. Our hope is a resurrection, hope, and we know that there can be no resurrection until Jesus comes. The thought of an

unconscious intermediate state is for us not in the least a disturbing thought. Why should it be so? To be “asleep in Jesus” is to be ready for the waking of the morning. The sleep will seem less than one brief hour when it ends.

“Asleep in Jesus, blessed sleep from which none ever wake to weep.”—Enoch E. Rogers in World’s Crisis.

Pay Thy Vow.

It pays to trust God and also to obey him; to fail of keeping our promises to God may mean a failure to us. It is bad enough to be slack in our promises to one another, and to fail of keeping our word, will soon bring us into dispute and the public has no longer any confidence in us.

What about the promises we make to God, are they not of even greater importance? It is better not to vow than after we have vowed to fail of keeping it, so the Word of God teaches.

It is related that some years ago a poor lad in the city of London started out in search of a situation as errand boy. He made many unsuccessful attempts but at last a gentleman took him into his employment and made him an apprentice. He conducted himself in such a manner as to gain the esteem of all with whom he came in contact. After a time his employer advanced capital for him to commence business for himself. He retired to his closet, thanking God for his goodness, and then and there vowed he would give God one tenth of his income. The first year this amounted to ten pounds; he prospered and business increased until his tenth was five hundred pounds a year. He then thought this was too big a sum to give into God’s cause, and he withdrew, and was careless as to his giving. The next year he lost a vessel and cargo by a storm, amounting to some fifteen hundred pounds. This caused him to repent; once more he gave his tenth. Again God blessed and his business prospered and continued until later losing his hold on God, he drifted into worldliness and again went back on his vow to God, discontinuing his tenth. He made large speculations, but lost all and became as poor as when he was an errand boy.

It pays my brother and sister, to be true to God in every sense of the word. Don’t think that your promises are of no consequences.—H. A. Mitchell in the World’s Crisis.

It is hard for an empty bag to stand upright.

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, 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.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

Bro. W. A. Hanson and Sr. Leota Hanson met us upon our passing through St. Louis recently. Will is suffering a very bad condition of the fore-arm as the result of a recent struggle in trying to bridle a horse.

We read with deep regret of the sudden death of our friend, Mrs. M. J. Breinig, of Holbrook, Neb., We visited this home when in that vicinity some five or six years ago, and found both Mr. and Mrs. Breinig to be splendid people and interested in the

truth. A happy home is now broken up by man's worst enemy. The husband and children have our deepest sympathy.

Our meeting at Blush, Mo., closed on Sunday evening, Oct. 29. Bible class and preaching each day was the week's program. We once more enjoyed the hospitality of these brethren. Report will follow.

Sr. Alta King, of Palmer, Neb., writes us of the death of her brother by accident. A team which he was driving ran away, throwing him out in such a way that he was unconscious from the first. Thus another home is saddened, and hearts are aching. However, we know that the faith of the home will serve to good purpose at this time. May God give them the comfort they stand in need of at this trying time.

While the editor is absent from the office, only such letters as demand his personal attention, will receive an answer. All others will be acknowledged by receipt or in other ways.

Bro. and Sr. L. D. Decker of Blanchard, Mich., are continually at the bedside of their son, Archie, who is very ill.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- Mrs. Seraphine Cleek, .50
 - W. A. Hanson, .50
 - Mrs. E. H. Wyman, 1.00
 - Mrs. W. H. Scott, 1.00
 - L. M. Howell, 1.00
 - Mrs. W. S. Cooper, 1.00

Announcements.

The Quarterly Conference of the Church of God of the Abrahamic Faith in Michigan will be held at 1107 Sheldon Ave., S. E., Grand Rapids, Mich., Nov. 18-19, 1916. The Church at Grand Rapids earnestly invite all interested in the Lord's work to come to the feast of good things from the word of God.

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

Marriages.

William A. Porter and Minnie B. Rouch, both of Bourbon, Ind., were married at noon, Oct. 26, 1916, at the residence of the writer in Argos. The happy couple took the Nickle Plate train for Chicago for a brief

trip, and will be at home to their friends north from Bourbon in the near future. Sr. Porter is a member of the Morning Star Church of God, recently admitted to the Indiana Conference, where she has been a faithful worker.

The groom owns a farm, but at present is engaged as a salesman.

May the Heavenly Father guide and protect these worthy fellow sojourners along the journey of life. May peace and plenty and the priceless boon of many friends be theirs.

D. E. VanVactor.

Obituary.

Eli Croubaugh

Born at Bucyrus, Ohio, Oct. 14, 1835, was one of six sons of John Croubaugh. In 1842, the family removed to Michigan and twelve years later to Koszta, Ia., where the father and three brothers preceded the deceased in death. The six families and the parent family developed in the river valley at Koszta on farms and experienced the usual trials of pioneers, leaving a large number of descendants bearing the family name. Here the family of the deceased lived all their days after he left Michigan, except fourteen months spent at St. Joseph, Mo. Early in life he learned the plasterer's trade with a cousin, but spent most of his days as a farmer.

In Dec. 1862, he married Abigail Coats, who died Feb. 7, 1881, leaving him four children, Perry F., Mrs. J. C. Tunbell, of Muncie, Ind., Mrs. W. D. Crick, and Lottie, all surviving and present for the funeral.

In 1862, he became a member of the Christian Church at Greenwood, then in 1873 he was baptized in Honey Creek, by Bro. Ed Huston, and was always a faithful member. His greatest interest in life was to talk on the word of God.

The last two years he was kept close in his chair by bodily afflictions, but was always patient and was satisfied to lay down the armor, saying he would not sleep long. He fell peacefully asleep at noon, Oct. 23, 1916, at his old home where his son and youngest daughter still reside, where the family cared for him, kindly and faithfully to the end.

The oldest nephews acted as pall-bearers, and the funeral which was held in the M. E. Church at Koszta was largely attended by relatives and friends.

His brothers, P. T. and C. C., of Marengo, and Marion, of Koszta, survive.

The writer gave the funeral comfort we are told in scripture

to offer, then we laid him to rest in the cemetery near, to await the fulfillment of those blessed words, for which we rejoice in hope.

J. W. Williams.

The Sunday School.

By Anna E. Drew.

From Melita to Rome. Nov. 19, 1916. Acts 28:11-31. Lesson Text: Acts 28:11-24, 30-31.

Golden Text.—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Time:—Paul sailed from Malta in Feb. A. D. 60, for Rome.

Place:—From Malta 80; 100 mi. to Syracuse. Syracuse, one day's sail to Rhegium, Italy. Rhegium 180 miles to Puteoli. Puteoli, by land 140 miles to Rome. Nero was emperor of Rome.

Questions.

After how long a stay at Malta was the journey to Rome continued? v. 11. What is said of the ship? (Castor and Pollux,— "the twin brothers." R. V. —in heathen mythology was regarded as the patrons of sailors. Instead of having the name painted on the vessel, their figures adorned the prow).

What was the first stop after leaving Malta? Locate it. Capital of Sicily on the east side of the island. What was the next port and where located? v. 13.

What was the last point on the sea journey? (Mt. Vesuvius is in sight from this place. "Nineteen years after Paul caught his first view of this mountain, there occurred that great eruption which buried Pompeii at its foot so deep that it was unseen and unknown, except for the tops of its walls, for 1700 years.")

How long a stop was made at Puteoli and why? v. 15. They had travelled a sea journey of 340 or 350 miles from Malta. They now had a walk of about 140 miles to reach Rome. What happened on the way? v. 15. See R. V. ("Appii Forum was about 93 miles from the coast, where the first delegation of Christians from Rome met them, and the second delegation met them 13 miles further on at Three Taverns")

Why did this give Paul courage? What privilege was given him when he reached Rome? v. 16. Tell of his conference with the chief of the Jews. vs. 17-20.

What was the hope of Israel? Acts 26:6-7; Jer. 23:5-6; Gen. 17:7-8. Does this hope embrace the doctrine of the resurrection? Give texts. Was the chain of which he speaks of being bound, a literal chain? v. 16. (To bind with a chain to the one who kept the prisoner was a mode of custody in use among the Romans. See Eph. 6:20, R. V. Paul wrote the epistle to the Ephesians during this imprisonment). What was the purpose of the second meeting with the Jews? v. 22. What was the faith of the "sect everywhere spoken against?" v. 23.

How did Paul testify to the kingdom of God? (He bore witness to the truth of what he said from his own experience, in the revelations God had made him, Gal. 1:11, 12; Eph. 3:3, and from the scriptures.

Was to testify the kingdom of God to testify of the Messiah? Did the Jews claim to believe Moses and the prophets? Jno. 5:39, 45-46; Acts 3:22-25. ("Paul placed the prophecies of the kingdom of God and the Messiah to come side by side with the life, death and teachings of Jesus, and showed the Jews how perfectly in the latter was the fulfillment of the former").

What was the result? vs. 24-27. (This quotation from Isa. 6:9-10, is quoted 6 times in the New Testament—in each of the gospels, here and in Rom. 11:8).

What is the meaning of the "heart waxed gross," and "ears dull of hearing"? "The prophet had predicted the gross stupidity of the great body of this people. Their hearts were fattened with luxuries which rendered them deaf to the divine eloquence of our Savior and blind to the miraculous evidence of his mission, notwithstanding curiosity or a worse motive led them to attend upon his ministry."

Who would be willing to receive the gospel? v. 28. By what parable did Jesus prophecy this? Matt. 21:33-41. How long did Paul preach the gospel in Rome and to whom? vs. 30-31. Mention 5 things concerning the kingdom and 5 things concerning Christ that Paul preached, giving texts. What power has the gospel? See Golden text. How may we have our eyes lightened to the truths of the gospel and receive the salvation it offers? (By an earnest and prayerful study of the scriptures and obedience to the conditions made us).

Much of Paul's time at Rome was occupied in correspondence and at the end of two years it was generally believed that he was set at liberty, and that he went forth and preached "in the west to its utmost bounds and to the islands of the sea" and

that after this he returned to Rome where he was beheaded by Nero, A. D. 66, at Aquae Salviae, 3 miles from Rome. What was Paul's comfort and assurance at the close of his life? 2 Tim. 4:7-8.

Letters.

Dear Bro. Lindsay:

I enclose a money order for \$1.50, to renew my subscription for another year. The papers are all we have here. None of our faith here, and of course no meetings, which I miss very much, and only wish we could have. So the next best is to have the paper every week which is enjoyed very much.

Mrs. J. A. T. Adams, Tenn.

The Resurrection.

There are some features of this subject which are hard to be understood, no matter from which angle they are viewed. We wish to write of certain features resulting from a more recent study of the subject. From a thought contained in 1 Cor. 15:22-24, we determine that there are just three resurrections; viz., Christ the first fruits, afterwards they that are Christ's at his coming, and then the end resurrection corresponding with the Revelator's statement that the "rest of the dead lived not again until the thousand years are finished." In other words, the order is, Christ the first fruits; all that are in Christ at his coming, and then the end or general resurrection of all the dead.

The resurrection of Christ took place something more than 1900 years ago. Upon this fact in history we rest our hope.

The next in order is the resurrection of all that are in Christ at his coming.

How many, or what classes will this include? With many it is thought that all who come forth at that time, will come forth to everlasting life and glory and honor forever more. An examination of the scriptures will reveal the fact, however, that there will be two distinct classes to come forth at this time. Paul says (Acts 24:15), "that there shall be a resurrection of the dead, both of the just and unjust." While this gives no idea of the time, yet taken together with other scriptures, there is a measure of light even on that point given in it. To be just, some certain standard of judgment must be considered by which they are to be judged to be just. Therefore by the same standard are they to be judged who are called

unjust. Paul's terms, "just" and "unjust" signify a common standard of judgment. There being a common standard, it is only reasonable to believe that the time of judgment is the same for both. To this Daniel agrees, as follows:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was, since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many (not all) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1-2.

Here Daniel shows the following facts:—

1. This resurrection is to take place at the great time of trouble when Jesus comes.

2. It will include all whose names "shall be found written in the book (of life)." None whose names are written in that book will remain among the dead until the general resurrection at the end of the thousand years.

3. Only "many" of the dead are raised at this time, and not "all" of them.

4. Of this "many," some are brought forth to everlasting life and some to shame and everlasting contempt.

We think there can be no mistake in coming to these conclusions from a careful reading of this text. Who are these, then, who come forth to shame and everlasting contempt? They must be "in Christ," for none come forth at that time except such as are "in" him, according to Paul's statement to the Corinthian church.

The question may be asked, "Is it possible for one to be in Christ and yet come forth to destruction?" Our answer is, Yes. We know that the scriptures teach that many are called (by this gospel), but few are chosen. For as many of you as have been baptized into Christ have put on Christ. Then to get into Christ we must hear and believe the gospel, repent of our sins and be baptized into Christ for remission of sins. This constitutes us "in Christ." But how many there are who make shipwreck of faith. Once in Christ can they ever break that relationship? If so how? They have become adopted sons, and even though the Father sees fit to disinherit them, yet they are still of the son relationship, else they could not be disinherited. And so the scriptures teach, In Luke 19 by use of the parable of the talents this truth

is shown. The man who took a journey dealt with ten servants. There were other people around, but these were his servants. He gave to each servant the same measure as servants. When he returned, he dealt first with his servants, apportioning to each the measure of his merit until he came to the last who had neglected his talent. He was judged to be a wicked servant and he was cast out at the same time the others were rewarded.

In Matt. 24:42-51, there are two classes of servants described. The causes leading to their different conditions are shown and their judgment takes place at the time "when the thief would come."

Again in Matt. 22, the Master sets forth a parable in which is shown a marriage feast made ready with, first, guests (Israel), invited who refused to come and

who killed the prophets and even the Lord himself who were sent to do the inviting. Then others (Gentiles) were invited and these came, but when the guests were all present at the feast, there was one found who had not on a wedding garment. He was cast out where were "weeping and wailing and gnashing of teeth."

All these texts, and others, go to show that at the coming of Christ, all who are "in him," whether white-robed or not, must come forth, they that have done good, to life, and they that have done evil, to condemnation, all judged by the same standard, but none are to be measured by that standard who have never had knowledge of it.

It is our purpose to write two or three articles upon this subject while in the field and we invite a close study of the subject by all who read, then we shall be glad to entertain and publish any criticism which may be prompted by a kindly spirit. May the Lord give us understanding minds that we may know the deep and hidden things of his truth.

S. J. Lindsay.

Little at a Time.

The chief art of learning, as Locke has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions.—Johnson.

It is not the quantity but the quality of knowledge which is valuable.

Ignorance is the mother of impudence.

Why?

Why do I believe the righteous receive their reward on the earth at the resurrection, instead of in heaven at death?

Because Jesus says, No man hath ascended up to heaven. Jno. 3:13. Because inspiration says, David is not ascended into the heavens. Acts 2:29-34. Because our Lord said when he was about to go from his disciples, Whither I go ye cannot come. Jno. 8:33-34. 13:33. Because he has promised to bring our reward with him. Behold I come quickly, and my reward is with me, to give every one according as his work shall be. Rev. 22:12.

If we belong to the family of God, we naturally desire to be with him in the glorified state, and the prophet Zechariah says, The Lord shall be king over all the earth. Zech. 14:9.

Again, The righteous shall be recompensed in the earth, (not in heaven). Prov. 11:31. At the resurrection, (not at death). Jno. 5:28-29; Dan. 12: "And then, thank God, the righteous shall never be removed from the earth. Prov. 10:30.

We believe it because the meek and all who keep his ways shall inherit the earth. Psa. 37:9-11. 22:29. Matt. 5:5. And the kingdom and the dominion and the greatness of the kingdom under (not above) the whole heavens shall be given to the saints of the most high. Dan. 7:27.

Our beloved Christ has made it possible for us to inherit all this with him. Rom. 8:17 says, If children, then heirs; heirs of God and joint heirs with Christ. What do we want better than that?

The beloved John saw with a prophetic eye the gathered ones in the sweet bye and bye, and echoed back to earth's weary ones. Thou hast made us unto our God priests and kings and we shall reign on the earth. Rev. 5:10.

Are you looking for his return? For if you are, here is a glorious promise. Unto them that look for them shall he appear the second time without sin unto salvation. Heb. 9:28. Notice this promise is not to the world, they are not desiring to see him, but to those who are looking for him. The righteous are promised their reward not at death, but at the resurrection. Luke 14:12, 14.

Jesus says, If I go away, I will come again and receive you unto myself that where I am there you may be also. Jno. 14:3.

Tell me you who are still doubting but desiring to understand God's word, if Jesus is really coming back to this earth to make a home for his redeemed

ones. himself to be here with us, remove all sin, all sorrow, all death, make this earth a beautiful paradise, with joy in the place of sorrow, smiles instead of tears, why should you or I wish to be in any other place? And we have his word for it: I will come again and receive you unto myself. Do we need any better evidence of its truthfulness than his word? Take God at his word and be ready to enter the kingdom when Jesus comes.

Yours waiting for the king,
Mary A. Woodward.

The Kingdom and Dominion.

To the law and the testimony; if they speak not according to this word it is because there is no light in them. Isa. 8:20. The apostle says, Holy men of God spake as they were moved by the Holy Spirit. So the record that we have is the product of the Spirit of God.

Paul was taught the gospel by the revelation of Jesus the Christ. He taught this same gospel and said, 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. This curse is pronounced upon any man who preaches any other gospel.

The writers of the New Testament were directed as were those of old by the Holy Spirit, whose teachings we find in harmony with the teachings of Jesus. In Dan. 7:27 we read, 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. So we can see the promise to the saints is a kingdom and dominion. This kingdom is to be located under the whole heavens and not in it. If the language of the prophets means anything, it means that (his kingdom is yet future and is to fill the whole earth and all rulers shall serve and obey the laws of this kingdom. The law of God will remain the same, it changes not. It will still say, The soul that sinneth, it shall die; and the condition of man will be no more favorable, so far as surroundings are concerned than the conditions and surroundings in Eden; but the great difference will be the increased knowledge. This kingdom is to teach the law of God, when all shall understand even from the least to the greatest. David says in 1 Chron. 28:5, Of all my sons, the Lord hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel. We can see Solomon sat on the

throne of the Lord as king. The above is proof that the kingdom over which David and Solomon ruled, was the Lord's. This kingdom continued until overturned in the time that Zedekiah was king. Ezek. 21:27. I will overturn, overturn, overturn it, (the kingdom) and it shall be no more until he comes whose right it is, and I will give it to him.

There has been no king on the throne of David since its overthrow, yet there is one promised. Psa. 89. I have made a covenant with my chosen, and I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.

Dear reader, do you see all generations will be blessed when Jesus comes to rule? As king on David's throne, this will harmonize. 1 Tim. 2:4. Who will have all men to be saved and to come unto the knowledge of the truth. Psa. 132, The Lord hath sworn in truth unto David. He will not turn from it; of the fruits of thy body will I set upon thy throne.

Peter in Acts 2:30 applies this prophecy to Jesus whom he declared had been raised from the dead to sit on David's throne. The angel announced this same truth to Mary, saying, that her son Jesus should sit on David's throne and rule over the house of Jacob forever, and unto his kingdom there should be no end. Jesus the Christ is the son or seed of David and when he comes he will occupy the throne. 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. Jesus is to be a literal king over a literal kingdom. He is to have associate rulers. Isa. 32. Behold a king shall reign in righteousness, and princes shall rule in judgment. Acts 15:14, 17. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, I will return and will build again the tabernacle of David which is fallen down, where the trivial thoughts are, and I will build again the ruins thereof, and I will set it up that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Rev. 26-27, 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 pot-

ter shall they be broken to shivers: even as I received of my father. Rev. 3:21. To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my father in his throne. Rev. 9:10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation. Rev. 20:4. And I saw thrones and they sat upon them: and judgment was given unto them and I 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 the mark upon their forehead or in their hands; and they lived and reigned with Christ a thousand years.

Rev. 22:5. And there shall be no night there and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.

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

2 Pet. 3:13. Nevertheless we according to his promise look for a new heavens and a new earth, wherein dwelleth righteousness.

These texts are sufficient to prove that those who overcome, will be rulers in that kingdom promised. The territory ruled over, according to Daniel is under the whole heaven, Psa. 115:16,—The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men.

The kingdom spoken of in the prophets will have Christ as their king, the saints as associate rulers, the earth as the territory and the nations as subjects. Then the laws will go forth from Zion and the word of the Lord from Jerusalem, which will then be the capital city. This is the kingdom that Jesus preached throughout all the cities of Judea. The gospel or glad tidings were that this kingdom that was then in an overturned condition will in the future be set up, and the ruins thereof built up. He commanded his apostles to preach the gospel and directed that men should believe it and be baptized into the name in order to be saved. This is the gospel that Paul declared is the power of God unto salvation to every one who believed. He also pronounced a curse upon any one who preached any other gospel.

Luke wrote that he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets from

morning till evening. Philip also preached the things concerning the kingdom of God and the name of Jesus, to the Samaritans, and when they believed, they were baptized, both men and women.

This is the gospel, the good tidings of great joy, "which shall be unto all people." Unless you preach a universal literal kingdom, you preach another gospel.

Yours for gospel truth,

C. T. Stevenson.

Power and Weakness of Emphasis.

Mr. H. M. Stanley in his work, "Through the Dark Continent," speaks of that singular power of the human voice when raised to a certain pitch in rousing others to immediate action, conveying the will of the speaker to the one commanded with such force as to overcome his irresolution or unwillingness, causing the one addressed to save himself in a moment of danger or to do that which may not be to his liking.

The noted explorer then gives an instance from his experience of a native who was on the point of being drowned while fording an African river. Bearing a valuable package on his head, his master, seeing his danger, pointed a revolver at his head and raising his voice in a stern, penetrating pitch, exclaimed, "You drop that box and I'll shoot you." The box was not dropped nor the native drowned, both reaching the shore in safety, saved by that act and emphasis.

In relating this incident, Mr. Stanley warns his readers that the common or too frequent use of this tone in speaking nullifies its power completely, and it would become of no avail should the necessity for its employment arise at any future time. We are reminded of the wise man who said, "There is a season, and a time to every purpose under the heaven."

We often note the effect of over-emphasis in certain periodicals where the trivial thoughts are expressed in italics, secondary ones in small caps, and those of some interest in as large capitals as the printer, mayhap, has in stock, the result being the confusion of the reader, and impossibility of emphasizing anything properly.

This may crop up in individual experience; the man who has been saved from scepticism by a new view (to him) of the nature of man, would like for his pastor to preach every Sunday in Conditional Immortality. There are some who will argue by the hour on Sabbath-keeping on a partic-

ular day, who cannot keep their tempers while so engaged.

One man wishes to convince you concerning the return of the Jews and their particular salvation who never seems to get around to the work of doing anything for the salvation of the people of his own race and nation. Another is horrified at the depth of iniquity in the Romish hierarchy, who forgits apparently, that sin in Protestants is just as abhorrent to the Almighty in one class as the other, and will receive condemnation in Boston as surely as in Rome.

A man saved from Catholicism sometimes talks of little else; one blessed among the holiness people of England speaks only on that theme. One saved from drunkenness may fulminate against saloon-keepers, especially if there are none present.

The danger is that in emphasizing one line of thought we may lose our sense of proportion and close our minds to rich treasures of knowledge and blessings which our Heavenly Father plans we should enjoy. We may also be standing in our own light and shut away from others the help we might bring them if we but had a larger equipment, a broader view, and a better understanding of the needs and heart-yearnings of those about us, and how to meet them.

If we degenerate into hobbyists we are apt to become a mild kind of nuisance to our friends, and an object of ridicule to some others. We should aim at an even development in our Christian character. We should be as ready to give our money as our testimony; to receive truth as to proclaim it; to be as humble as we are firm, seeking to stand perfect and complete in all the will of God. Col. 4:12. "Let no man despise thee, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee,....meditate upon these things give thyself wholly to them that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:12-16.

All around development is advocated there, brother, by the highest authority. If we fall into the error of over-emphasizing any phase of duty or doctrine, we need not be surprised if our words fail of effect in the crisis hour of the soul that may need the words we could have spoken, had we been more cau-

tious, more in attune with heaven's will. It is well to wait for the moving of the Spirit, with caution: whose mighty aid we can do nothing worth doing.

Said David: "I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me, while I was musing, the fire burned: then spake I with my tongue." But he spoke to the Lord. See Psa. 39:1-5.—Isaac E. Terry in World's Crisis.

The Triumph of Life.

Death is swallowed up in victory. 1 Cor. 15:54. And death shall be no more,....the first things are passed away. Rev. 21:4.

That in the name of Jesus every knee should bow, of things in heaven and things on earth and things of the world below (margin) and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father. Phil. 2:10, 11. R. V. I have placed together these passages of Scripture in order to suggest the strongest possible contrast between what I believe to be the truth, and the prevailing doctrine, viz., that instead of there being no more death, in the final future, death becomes established and eternal having an everlasting life of its own parallel with the true life of the blessed.

Of course it will be claimed that the promised disappearance of death refers only to the body, and the resurrection of the just, but many students of the Scriptures are beginning to discern that this traditional understanding fails to harmonize the Divine Word. Paul in the verses quoted, makes his language as strong and comprehensive, as possible; and he was no mean master of speech. If words can exclude the conception of a permanent world of sin, his do it. Every knee is finally to bow to Christ, and bow, not in rebellious rage, when crushed, but to him as its Lord, to the glory of God the Father. There shall be no knee left not bowing in loving obedience. And this passage is only one of several in Paul's writings that point to this result. Col. 1:20; Eph. 1:10.

The Bible interpreted in harmony with this idea, shows death temporarily victorious over the race, in bringing it under the law of spiritual depravity and animal decay, and exhibits the bringing in of the higher spiritual life by the Giver of life as a new stage or unfolding of life conditioned upon the consent and co-operation of man himself.

This is a triumph to which we are brought by the incarnate

Son, the Captain of our salvation. It is the gift of our Father, "who always leadeth us in triumph in Christ." "Nay, we are more than conquerors thro' him that loved us." Love, life, joy and service triumph together. With worship they shall make up the fullness of our being in thee forever and forever.

The above are extracts from the concluding chapter of a book entitled "The Triumph of Life," by T. S. Potwin. Thanks be to God, who giveth us the victory (triumph) through our Lord Jesus Christ, the Life-giver.

J. T. Smith.

Joy.

The deepest and most abiding joy in life is a product and reward of religion. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full," said Christ. For the man who believes in the God and Father whom Christ reveals there is a joy in life which sorrows cannot dim, nor the mysteries of human experience overwhelm. Paul in prison sings hymns, John Bunyan writes his Pilgrim's Progress.—T. Farwell.

You have had a long, hard march? You are weary and thirsty, and have found the waters bitter? Utter not one word of murmuring or complaint. This is your hour of opportunity. God waits your call of faith. Cry to Him, and He will certainly discover to you the branch that will sweeten the bitter draught. "Mara is never disappointment to the one who by faith discerns in it His appointment. Concentrated bitterness becomes sweetness to the child of trust and prayer.—Sel.

The world is a great book, of which they that never stir from home, read only a page.

Learning is an ornament in prosperity, a refuge in adversity, and a provision in old age.

He that boasts of his own knowledge proclaims his ignorance.

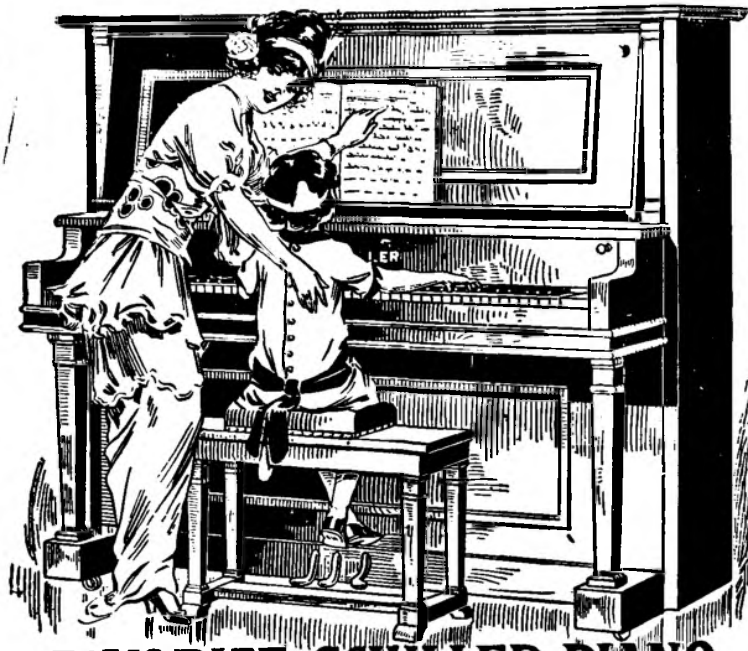
Education polishes good natures and corrects the bad ones.

Education begins a gentleman, conversation completes him.

There is no royal road to learning.

Ignorance shuts its eyes and believes it is right.

He who is afraid of asking is ashamed of learning.



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The Destruction of Jerusalem and Second Coming of Christ.

Dear brethren in the Lord:

In Matt. 23:37, we have these words: O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy child-

ren together, even as a hen gathereth her chickens under her wings, and ye would not.

Dear brethren, Jesus says that Jerusalem shall be destroyed and its people taken captive. He also says that earthquakes, fires, storms, awful times on the sea as well as on the land, famines, and pestilences, wars and trouble

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of all kinds shall come to his people.

Now dear brethren, let us take one thought and that is this great and awful war that is now going on. The first is one of great guns of the Germans. Its weight is more than 100 tons. It is called the Giant Fort Wrecker. In Ezek. 21:26-27, it reads: Thus saith the Lord God, Remove the diadem and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is and I will give it him.

The armies of the East in Europe are larger and stronger than in the days of the great Napoleon. Now the United States has some guns too; some 14 inch and some 16 inch guns. The Wyoming has four 12 inch guns and some 16 inch guns.

Jesus says in Matt. 24: 6-7, And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass but the end is not yet. For nation shall rise against nation, and kingdom against kingdom and there shall be famines and pestilences and earthquakes in divers places. Matt. 24:15-17. When ye therefore shall see the abomination of desolation spoken by Daniel the prophet, stand in the holy place, whose readeth, let him understand. Then let them which be in Judea flee into the mountains. Let him which is on the house-

top not come down to take any thing out of his house. v.21: For there shall be great tribulation, such as was not since the beginning of the world to this time, nor nor never shall be. Matt. 24:27-33: For as the lightning cometh out of the east and shineth unto the west, so shall the coming of

the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. 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. 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. Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door.

Dear brethren the fig tree is budding now. We can look for very bad times, for in the book of Joel,—2:30-31—it says, And I will shew wonders in the heavens and in the earth blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come. 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.

Dear brethren, the coming of the Lord is closer each day when he will gather all the nations from the four corners of the world, and the great battle of the Lord's called Armageddon, where the blood shall flow as deep as the horses' bridle bits. Now let us get ready for the Lord's coming and be ready for the great battle, and we who are on the Lord's side shall win.

Your brother looking for the golden morning.

Ora L. Worley

Faith and Obedience.

Faith and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God. He that is without faith is without works; and he that is without works is without faith.—Spurgeon.

Want is a bitter and a hateful good, Because its virtues are not understood; Yet many things, impossible to thought, Have been by need to full perfection brought.—Dryden.

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Number 6.

Ever See a Fish 'Sore'? Look Him in the Face.

Washington, Oct. 29.—Fish cannot sing or dance, or attend dinner parties—except in an unfortunate capacity—but they have souls, said Dr. Paul Bartsch, curator of the National Museum, before the Aquarium Society last night.

"If you want to know whether a certain fish is kindly disposed to you, look at its face," advised Dr. Bartsch.

"The physiognomy of a fish reveals its character just in the same way that a man's most secret traits are imprinted on his face," he declared.

Dr. R. W. Shufeldt was delivering a lecture to the society on the subject of "The Physiognomy of a Fish," when Dr. Bartsch was asked if fish have souls.

He answered: "If a human being has a soul, why not concede one to other animals? Man is a physical organism, only different from other organisms in that his is more perfectly developed. It is certain fish are temperamental—some fish are sluggish, others are lively."—St. Louis Globe Democrat.

Sure enough, why shouldn't fish and all other of God's creatures have "inner" beings as well as men? It follows, then, that there must be a fish heaven and a fish hell. If they are to be judged by that "sore" look it is to be feared the fish hell will get most of them, at least such as are caught by man. Fish are souls as much as men are and both are called "souls" in scripture, but as for their having "immortal souls" that is quite another thing. How foolish our "wise" men sometimes become.—Editor.

The Rich Little Poor Girl.

Willie and Kittie were poor, but they were very happy, because their mother always insisted that the house should be clean no matter how poor it was, and that the children should have their clothes mended and darned. They had only candles for lighting the dining room, which was also the living room of their little flat, but they were always in nice, clean candlesticks, and when Kitty found a pretty piece of paper she would make it into a candle shade. The table had

SOLITUDE

By Lord Byron



HERE is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot conceal.

only an oilcloth cover, but it was white and clean, and when the children sat about it in the evening it was very cozy and nice. Kittie had collected a big sackful of pine needles when she went down into the hills in the summer with some wealthy people to help them care for their children as they were several years younger than she, and now she was making them into tightly stuffed pillows covered only with muslin, which she would sell, and already had a list of ladies who wanted them. Willie made popcorn balls in the evenings and sold them to the drug store man every morning. Their father was dead, but mother had been father and mother both to them, having a position downtown, but she always cooked them a nice supper at night. They liked pork and beans and fried cakes and molasses, and would have eaten them every day if mother had let them, but she changed the bill of fare every day or so, and tonight they had soup and crackers, mother having bought a bone for 10 cents at market before she came home.

Every Saturday night they had a "day off." That is, mother came home early and cooked supper, and then they closed the little flat and went to a picture show, and such fun as they had walking the ten blocks to the show, looking in at the windows and getting fun out of everything. No one ever thought of feeling sorry for them, because they enjoyed life so much, and never wasted any time feeling sorry for themselves, and they were so happy in their work that it never even occurred to them that they were poor.—Sel.

Independence.

Like most other ideas, the idea of this word has both a true and an untrue meaning.

Its true meaning is exemplified in that body of principles you hold as binding upon you and for which you would make any sacrifice to maintain. If any one of these principle is called in question, or if any circumstance should arise in which you would have to choose between yielding one of them, or suffer severe sacrifice and loss, there would be no hesitation about accepting the loss, and remaining true to the principle.

Suppose you should be asked by some one who is in authority over you to do an unworthy thing, and, in the event you refused to do it, you would lose your position. In this case there would be no question as to what you would do. You would show your independence by refusing to do the unmanly thing. And you would be in the right.

But there is a false view of independence, which many are tempted to yield to. It will pay you to study this fact with the utmost care, lest you become a victim of it.

It is the refusal to yield any of your rights for the sake of another. For example, your employer may ask you to take temporarily, part of the work of a fellow worker in addition to what you are doing now. But you are working hard as it is your reason, and if you do his work too, you will have to remain late at night, and get no extra pay for it. You show your independence by refusing, believing you are fully competent to get another position as good as this, or even better.

The assertion of this kind of independence has grave disadvantages.

It has a losing policy. The boy who insists on standing on his rights all the time, unless some great moral principle is involved, is already in league with an unjust view of independence. It

will quite surely bring him loss and humiliation soon enough.

It magnifies self importance. It assumes that it would be difficult to get along without him; that it would be difficult to get another to do what he is doing. Whenever a boy comes to this conclusion, he is sure to take every advantage of those who are depending on him that he possibly can. His own importance measured by his conception of it, is indisputable. This mischievous idea has set the trap for the downfall of many a boy who might have succeeded if he had only in some way been dispossessed of it.

There is a discipline, and of its value some boys have not yet dreamed, in yielding in things that may justly be called their rights. The highest kind of independence you can possess is independence of your own personal rights, yielding them for the sake of accommodating others.—Boys' World.

The Bible.

The Bible will stand the test of philosophy and the test of science. We need have no fear whatever of the result. The most philosophical nation of the world is now studying the Bible from a philosophical standpoint. There is no need to tremble for the safety of the ark of God. The great Philosopher, who is also the Scientist, has given to the world this Book, and He knows how to reveal the harmony between his work, his ways and his word.

Things pass. A brief while and the places of earth we know are no more forever. Even while here things cannot satisfy. They disappoint. They enslave. The greatest good fortune any one can achieve is integrity of heart. The divinest welfare is that conscious rectitude, the peace of which never forsakes a man through all years and all worlds. The imperishable riches of God are his good fortune whose youth is a well spring of water.—John Milton Scott.

Of all excuses this is most forbid, "I did the thing because the others did."

A cheerful person is welcome everywhere.

Does It Matter What We Believe?

This is a subject on which much has been written but is like the old, old story that never grows old.

After many years of careful and ardent study, for myself I am prepared to say, it is a matter of grave importance what we believe since what we believe has such marked effect upon us in our Christian life.

The Master's answer to the question, "Are there few that be saved," that the entrance to the kingdom was by the strait gate, and but few would find the way, while the multitude would follow the broad way, indicates the need of care in various lines that we be headed with care and precision toward the desired goal.

I was answered by a very dear friend in response to holding for but one correct way of entrance to the future life, that "she didn't believe we would be asked in the judgment to which church we belonged." Again I was admonished by a brother to remember, "the popular church people believe in Jesus as the Messiah and son of God."

I know too, that Paul was just as zealous for the cause he espoused while persecuting the church before his eyes were opened as he was afterward while espousing the cause of Christ, but he would have fallen outside the kingdom entrance had he not been converted.

What is the means of entrance at the strait gate and narrow way is enough to know, which may be found by a careful, prayerful search of the scriptures, for Paul said to Timothy, "The scripture is able to make thee wise unto salvation."

Paul also instructed the Galatian brethren, Gal. 1:8-9, that there was but one gospel and that God's curse was upon any other gospel, and again in Eph. 4. The "we" Paul speaks of in admonishing the Galatian brethren, I take to be his apostles led by the Master, the burden of whose teaching was the gospel or good news of the kingdom of God. As I have stated in a former article God once had an established kingdom at Jerusalem presided over for him by the various kings, 1 Chron. 28:5, 29:23, also 2 Chron. 9:8, from Saul and David to Zedekiah, for the continued increase of wickedness of which kings, God overthrew the kingdom, declaring it overthrown "until he comes whose right it is and I will give it him." Ezek. 21:27, and the good news was that this overthrown kingdom God would again establish with Jesus as king for him over all the

earth, according to the declaration to Mary the mother of Jesus, as made by the angel Gabriel, Luke 1:31-33.

For the correction of any skeptical idea, let me confirm this by calling your attention to the fact that David never had a throne anywhere else than in Jerusalem. No sky kingdom theory is in harmony with scripture truth. I desire to call the attention of the friends previously spoken of to the fact of the popular church of today, in variance to the truth, all believe and teach the sky kingdom or heaven at death, which carries with it the fallacious belief of the immortality of the soul which is in direct refutation of God's word in the declaration to Adam that should he eat of the fruit forbidden, he should surely die, and in belief in the declaration of the other voice which said, Ye shall NOT surely die, and whom Jesus declared to be a liar from the beginning. If we already possess an immortal soul, then must God have made a mistake and permitted the sacrifice of his son Jesus in vain. "Ye shall know the truth and the truth shall make you free." There can be no compromise with error.

Since God is perfect there could be but one promise to mankind which we find to be that made to our father Abraham in Gen. 12 and confirmed by an oath Gen. 15, and continued through his lineage through Christ to you and me. If Jesus as the begotten son by his obedience has earned the right to restore what Adam the created son by disobedience lost, and life and the Edenic home were lost, then continuous life and the removal of God's curse from the earth, with the return of Christ to be king over all the earth, will be the grand consummation of God's plan and the realization of what Jesus had in mind when he taught us to pray, "Thy kingdom come."

In Gal. 3, we are taught that as many as have been baptized into Christ have put on Christ, and are become Abraham's seed and heirs according to the promise.

Mark that baptism is not accomplished by sprinkling a little water on our heads, but we learn in Rom. 6 and Col. 2:10-12 that baptism symbolizes the death, burial and resurrection of the Christ, by us dying to the old life of sin, being buried in the watery grave and raised to walk in a new life. Then do we become the children of God and if children, then heirs of God, and joint heirs with Christ. Rom. 8:17. If we study the scriptures along this line of thought we will nevermore be possessed of a desire to

say, they contradict or conflict.

Baptism with belief in this promise, and that Jesus is the son of God and the promised Messiah, makes us eligible to life and a body such as Jesus is possessed of, Phil. 3:20, 1 Jno. 3:2, when he shall come to receive those who shall give to him faithful service. 1 Thess. 4:13-17.

Then will again be restored the kingdom to Israel that was overturned, then will be fulfilled the promise to faithful Abraham, "to thee will I give this land for an everlasting possession," and then will those worthy ones come into joint rulership by being appointed of the king to rule over two, five or ten cities, according as we have employed our talents here.

F. M. McCrory.

The Coming of the Lord.

The world is to grow worse and worse, and at length there is going to be a separation: "Two women grinding at a mill, one taken and the other left; two men in one bed, one taken and the other left." The church is to be translated out of the world, and of this we have two examples already, two representatives, as we might say, in Christ's kingdom, of what is to be done for all his true believers. Enoch is the representative of the first dispensation, Elijah of the second, and as a representative of the third, we have the Saviour himself, who is entered into the heavens, and became the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified church is set on the throne with Christ, to help judge the world.

Now, some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that many spiritual men in pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no good reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days—this doctrine is not preached or believed. They do not want sinners to cry out in their meeting, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of

Shams in Religion.

The church is cold and formal; may God wake us up. And I know of no better way to do it than to get the church to looking for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience. I have felt like working three times as hard since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life boat and said to me, "Moody, save all you can." God will come in judgment to this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?"—No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and has been left to himself. Christ will save his church, but he will save them finally by taking them out of the world. Now don't take my word for it, look this doctrine up in your Bibles, and if you find it there, bow down to it, and receive it as the word of God.

Take Matt. 24:50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Take 2 Pet. 3:3-4: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Go out on the streets of this city and ask men about the return of our Lord, and that is just what they would say, "Ah, yes, the Lord delayeth his coming."

"Behold I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus come quickly." Were the early Christians disappointed then?—No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for 4000 years and when he came he was here only 33 years, and then he went away. But he left us a promise that he would come again; and as the world waited

and waited for his first coming and did not watch in vain, so now, to them who wait for his appearing, shall he appear a second time unto salvation. Now let the question go round, "Am I ready to meet the Lord?" "Ye also ready, for in such an hour as ye think not the Son of man cometh."—D. L. Moody in *The Messenger*.—Sel. by Mrs. J. G. A.

Some of the Reasons Why I Have Left the Baptist Denomination.

I do not consider it right to support a doctrinal system and a church life which is in open opposition to the Word of God.

Our pastors preach doctrines by which they make Jesus Christ, His second coming and resurrection from the dead wholly superfluous for attaining to life eternal.

They mingle the Godly truths of the gospels with satan's old falsehood: "Ye shall not surely die." It was with this lie that the crafty serpent deceived our first parents and brought sin, death and all misery over the entire human race.

Following are the assertions which are made in their sermons:

"Man's personal ego and being cannot die. Man's soul is immortal. It may be damaged but it cannot be destroyed. Who knows how a soul may be developed in coming eternities? Man's rest after death consists in this, that he then becomes truly refreshed and active. Man's soul or spirit does not depend upon a material body for existence. Man is in reality spiritual. I would rather suffer eternal torment under the wrath of God than to be turned into ashes under the feet of devils. Death is in reality no death; it only places us in the real life with God in heaven or leads to eternal suffering in hell. The spirit of Moses was with Jesus on the mount of transfiguration; and the saved already stand on Zion's mountain and sing the song of Moses and the Lamb," etc.

Dear friends, what is all this other than Swedenborg's teaching, spiritualism; Plato's philosophy, and satan's old falsehood?

Let us then listen to Plato himself, the pagan philosopher who lived a few centuries before Christ. He says: "Birth and death are only different portals from and to the eternal spring of origin. The gift of our souls, our ability to learn and feel, point out the divine in the soul and a pre-existing origin. Its unity and indivisibility make its destruction impossible. Its relation to the body, of which it is lord and master, shows its relation-

ship with God, the lord of creation; and being partaker of an eternal principle of life, it cannot be destroyed or annihilated."

Thus in darkness do those stumble in their thoughts who lack the clear light of revelation in a world which is passing into the power of the evil one. It was against the wisdom of this world that Paul warns the Christians in Col. 2:8. Concerning this, Dean Melin makes the following observation in his *Aid to the student of the Bible*: "The false philosophy which is known by the name of gnosticism, which at this time (about 60 A. D.) began to rise in Asia. The gnostic heresy which Paul here opposes, was a peculiar mixture of paganism and Judaism, of Platonian philosophy and oriental theosophy (speculation concerning the pleroma or spiritual world). In 1 Tim. 1:4, he speaks concerning fables and endless geologies; gnostic fables concerning the world of spirits and fabricated spiritual beings in endless succession. He speaks in 1 Tim. 6:20 of false wisdom: Gnosis, the pretended higher knowledge or religious wisdom upon which the heretical teachers of false doctrines pride themselves." This heresy was taken up by Alexander, Hymeneus and Philetus, mentioned by Paul, who perverted the faith by teaching that the resurrection had already occurred (probably in the new birth).

Let us now turn to the Bible as authority and see if it does not teach the exact opposite to this philosophy of Plato. God said to Adam: "For in the day that thou eatest thereof thou shalt surely die." This "thou" evidently refers to Adam's personal ego and being, of which the pastors say that it can in no wise die. And furthermore it states that God placed cherubim with flaming swords to keep the way to the tree of life in order that Adam should not eat thereof and live forever.

"Of dust thou art, and unto dust shalt thou return. And Adam lived 930 years, and he died." What now becomes of Adam's immortality? But it is man's soul which is immortal. Let us see. "And Abraham said unto Sarah his wife: 'Say thou art my sister, that it may be well with me, and my soul shall live because of thee.'" Others translate the word "soul" with "I", which shows that the soul which is the same as the life, is considered as man's personal I and being, concerning which the pastors say that it cannot die. And Lot said: "Great mercy hast thou shown that thou should keep my soul alive." And Moses said: "If any one obey not the voice of the prophet, his

soul shall be cut off from among his people." And Bileam's glorious prophecy concerning Israel says: "Oh that my soul might die the death of the righteous." And Solomon says that no activity, no prudence, no knowledge is found in the grave whither thou goest. Both their love, their hatred and their zeal are passed away. And in Job's book we read that God through trials and suffering saves a man's soul from death and descending into the grave.

The prophet Ezekiel says: "The soul that sinneth it shall die." And he speaks of the father's soul and the son's soul, which shows that he refers to the life within, which our pastors say is immortal.

David says that his soul should not remain in the grave, which shows that when David died his soul died and would remain in the grave until the resurrection. "Hear that thy soul may live," says Esaias. The unrighteous shall become ashes upon the Lord's great day, says Malachi: "Every tree that beareth not good fruit shall be hewn down and cast into the fire," says John the Baptist. And Jesus says that branches which bear no fruit are taken away, cast into the fire and consumed—certainly the same as all dry branches do in fire.

He who seeks to save his life (soul) by denying Jesus, shall lose it, for God is able to destroy both body and soul in Gehenna. He who loses his life for Jesus' sake, he shall find it (in the resurrection) to eternal life. The wages of sin is death but God's gift is eternal life in Christ if ye live according to the flesh, ye shall die, but if ye stay the deeds of the flesh with the spirit ye shall live. For of such is death the end. A terrible expectation of judgment and fiery zeal which shall—not preserve but devour the adversary. He who had not his name written in the Book of Life was thrown into the burning lake, not to live there, for it is written that this is the second death. Thus it is written in God's book, the Bible.

This is evidently the stages of development through which a soul shall pass during coming eternities, of which our pastors speak. But to this divine truth of the Bible the old serpent's preachers of falsehood decidedly answer: "By no means"; for man in his personal being is really immortal, they say.

Those who falsify the Word of God, and preach the falsehood of satan certainly seek to spiritualize both life and death in the above mentioned Biblical statements. But their statements

indisputably refer to the death which terminates man's life and personal existence.

Concerning the so-called spiritual death, which is a condition of transgression and sin, Paul says that of such is death (which terminates man's personal existence) not a continuation but the end.

At one time I sent a brother a little tract in which \$500 was offered to whoever could point out in the Bible certain expressions such as "immortal soul," "immortal spirit," "to die and go to heaven," etc., etc. His answer was that these words were indeed not found in the Bible, but that the meaning is there. In this manner one can read between the lines and find proofs for any absurd or extravagant doctrine.

But what says Paul? "We preach you the gospel with such words as the Holy Spirit teaches. And if ye have kept the words with which the gospel had been preached to you, if so be, ye have not in vain come to the faith." It is accordingly a vain faith to believe contrary to the Word of God. It is to build with wood, hay and straw.

The so-called Christian life, which is a life of faith in God's Son and the Holy Spirit, does not place the believer immediately in the life eternal. That is done through the resurrection. Therefore Paul says that if there is no resurrection, then also are they lost who by death have fallen asleep in Jesus. But these would not have been lost if their souls had been immortal and through the Christian life entered into eternal life. Only life in the spirit entitles a person to eternal life in God's kingdom.

To be continued.

L. E. Nelson

Dietrich, Idaho.

Bravery in Goodness.

To do an evil act is base. To do a good one without incurring danger is common enough. But it is the part of a good man to do good and noble deeds though he risk everything in doing them.—Plutarch.

If all women would turn politicians and breathe their politics into the cradle, declaring on the strength of their mother love, and by their faith in Almighty God that their boys must become honest voters and incorruptible legislators they would accomplish more than a thousand civic federations.—F. E. Norcross.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager:

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of Address: In changing your address, always give the old, as well as the new address.

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The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked and life only through Christ. Also a thorough belief in repentance, 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.

Bro. J. J. Bronson writes from Madison, Wis., that his good wife recently had the misfortune to fall, breaking both bones above the ankle. This is a very serious mishap and will keep her off her feet for a long time. We are glad for the report that she is doing as well as can be expected.

According to press despatches, Pastor C. T. Russell, expired suddenly while in or near Los Angeles, Cal., the latter part of Oct. Laying aside our likes or dislikes of his doctrines, he had

demonstrated that he was a man of unusual power. Probably few men had more bitter enemies or more staunch friends. It was his privilege in his earlier ministry to bring many prominent Bible truths to the attention of great numbers of people. We believe he fell into grave error near the close of his activities, but a just God is the one who is the Judge of such matters and we will try to think of the good he did. If his work was of man, a little time will tell, but if it was of God, none can overthrow it.

These editorials are written from Ripley, Ill., where we are in the midst of very interesting meetings. The brethren from Camden, fifteen miles away, are very liberal in their attendance, some of them being present almost every night. From our experiences this fall we conclude that among automobiles, "Tin Lizzie" is the most religious.

Report comes to us that Bro. J. E. Boyer, of Maurertown, Va., is in quite serious condition of health. We regret to hear this, and pray that conditions may soon change for the better with him. We need such men in the work.

Word from Bro. Delos Andrew who recently left Oregon, Ill., for Portland, Oregon, says that he likes the country there and that since going there a few months ago, he has gained 12 pounds. We are all glad to hear this and we wish him continued health and prosperity.

Our linotype is on a rampage and it is with difficulty that we can use it at all. We are looking forward to an early change in this direction which will improve matters greatly.

Thanksgiving Letters.

The issue of the Herald which will be printed Thanksgiving week will be our Thanksgiving number and we throw our columns open to the letters of our brethren. Let this be the means for exhortation, encouragement and the provoking of one another to love and good works. These letters must all be our office by Wednesday, Nov. 29.

HELPING FUND.

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

- A friend, 1.00
- B. Schneider, .50
- D. L. Halstead, .50
- Mrs. Cochran, .50
- Emma McClarey, .50
- A. J. Boyer, .50
- Mrs. Wm. Eckert, .50

- A. J. Eychaner, 2.00
- Mrs. J. G. Adams, .50
- Mrs. W. H. Scott, 1.00
- Dora Haggard, .50
- Mrs. E. E. Lear, 1.00

Announcements.

The Quarterly Conference

Of the Church of God of the Abrahamic Faith in Michigan will be held at 1107 Sheldon Avs., S. E., Grand Rapids, Mich., Nov. 18-19, 1916. The Church at Grand Rapids earnestly invite all interested in the Lord's work to come to the feast of good things from the word of God.

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

Notices.

A RADICAL CHANGE

In Our Business Methods Must Be Made. Brethren, Please Take Notice of This.

When we left home recently, for work in the field, we left an order for paper to be mailed Nov. 1st. The order was sent in on time and word came back from the paper house at once that there were only 10 reams of the kind in the house and that if we wanted that to let them know by return mail. The request was complied with, but before it had reached the house they had sold 5 reams of it, leaving only 5 reams to come to us, and the bill for that was \$39.53. At this rate a bill for 15 reams which a year ago cost us about \$54.00, would cost us now in round numbers, nearly \$120.00. It will not require much mathematics for anyone to figure out how much some one has to make up if we are to continue to come to you each week in our present size and dress. Some are responding splendidly, yet there is room. Owing to present conditions we shall have to strike from our list all complimentary and extra copies which are very properly upon our list when no emergency exists, but which now we feel is asking too much of us. All extra copies containing obituaries, articles, etc., must be ordered when articles are sent in. These will cost 2c each. We regret to make this change, but if the paper is to continue, it must be done. Let us see now who are our real friends and liberal supporters.

S. J. Lindsay, Editor and Manager.

It is well now and then not to remember all we know.

The Sunday School.

By Anna E. Drew.

A Living Sacrifice.

Nov. 26, 1916, Rom. 12.
Lesson Text: Rom. 12:1-8.

Golden Text:—Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Rom. 12:1.

Written in the winter of 57-58, or early in the spring of A. D. 58, about two years before Paul reached Rome.

Place:—Written in Corinth near the close of Paul's last visit of three months there. Sent to Rome by Phoebe of the church at Cenchrea, the harbor of Corinth. The emperor of Rome at this time was Nero.

The epistle to the Romans is divided into two great sections. The first section, chaps. 1-11, is an exposition of what Paul calls, 'my gospel.' The second section begins with the 12th chapter, which we study for our lesson today, and contains practical applications of the truths in the previous section."

Questions.

What are the "mercies of God" which Paul has related in the previous chapters? 3:24-25; 10:9-13; 11:11, 30-33. What is the duty, considering these, of the true child of God? v. 1. Why called a living sacrifice? (As opposed to the slain animals of the Jewish sacrifices). How can one so present himself? Rom. 6:4, 11-13, 16; Heb. 13:15; 1 Pet. 2:5. Why is this called a reasonable service? What is the first step of devotedness, to God? v. 2.

What are included in the things of this world? "Its pleasures, its hopes, its pursuits," 1 Jno. 2:15, 16. How is the mind renewed? Eph. 4:21-24; Col. 3:1, 2, 10. What quality does Paul urge against? v. 3. "Self conceit, entertaining an exaggerated opinion of one's own abilities, wisdom or the like." What is meant by "God hath dealt to every man the measure of faith?" Eph. 4:7; 1 Cor. 14:26. What comparison does Paul use to illustrate this? vs. 4-5; Cor. 12:12. What is said of the gifts given to each? vs. 6-8. (The followers of Christ are to exert themselves to the utmost in their different lines of duty, whether in public or private, not seeking for some other place or service). What is said as to giving? v. 8, R. V. "With liberality." What is said

of love? v. 9. See R. V. Mention some of the fruits of love as described in 1 Cor. 13. What is the test of brotherly love? v. 10. What should be our attitude in the Lord's service? v. 11. What is the hope in which we should rejoice? Rom. 5:1-2; Phil. 3:20-21, R. V. 1 Pet. 1:3-5. Should this make us patient in tribulation? Why? 1 Pet. 1:6-7; 4:13-14. What is meant by continuing instant in prayer? At the time Paul wrote hospitality was a virtue of importance in that country where there were few public inns, and the Christians at that time were persecuted by both Jews and heathens. Do you think v. 13 as equally as important for Christians today?

What treatment for those who persecute you? v. 14. What is said of sympathy with others? v. 15. Paul enjoins humility, v. 16, a virtue much needed to keep in mind. How does James express much the same thought as this verse? Jas. 2:1-9. What will help to "live peaceably with all men?" See v. 17, R. V. Is it possible to always be at peace with others? What is meant by "giving place to wrath?" "Submit and not return it." To whom shall we leave the recompense? Where is this quotation "written?"—Deut. 32:35. From what is v. 20 quoted? Prov. 25:21, 22. What is the result of giving food and drink to the enemy? In what sense is "coals of fire" used here? ("That which melts and softens. By overcoming evil with good, makes the enemy ashamed awakens his conscience and leads to bitter repentance"). Let us keep in mind these exhortations and put them in practice each day of our lives.

Reports.

Dear brethren of the Abrahamic Faith:

The annual meeting of the Blush church near Fredericktown Mo., commenced Saturday night Oct. 21, and closed Sunday night Oct. 29th. The weather was fine with good attendance and good attention was paid to Bro. S. J. Lindsay, who was our only speaker. Eleven masterly sermons were delivered by him on the vital subjects of the Bible.

We had a Bible class every day at 10 a. m., which was very instructive. All who attended said it was just grand.

On Sunday evening at 6:30, we all partook of the emblems of our Lord's broken body and shed blood.

No additions were made during these meetings, but we feel impressed that the words spoken will some day bear much fruit to

the glory and honor of God.

A goodly number of the brethren and friends of the gospel of Christ Jesus, attended from Mine La Motte, Copier Mines, Fredericktown and Catharine Mines which was very encouraging and upbuilding to our spiritual minds. The week's meeting flew by so quickly that we hardly realized the time until we were shaking hands again with Bro. Lindsay bidding him good-bye and God-speed to his next appointment at Ripley, Ill.

Now a few words to the brethren everywhere. Why is it there are so many clippings from other papers published in the Restitution Herald? What has become of Bro. Conner, Bro. Austin, Bro. and Sr. Woodward, and many more able writers? Are they all dead, or have they departed from the faith? It must be very trying on Bro. Lindsay's nerves to scrap up from other papers to fill up the pages of the Restitution Herald, and if it were not for Bro. Anderson, Bro. Williams and a few more of the brethren who do write, I guess Bro. Lindsay would have to scrap up a few more papers to clip from. I am not falling out with the clippings Bro. Lindsay publishes, for they are all good, but the looks of it is bad, for I know we have some of the most able writers of any paper published, and we are so anxious to hear from you in the Restitution Herald again. Wake up gentlemen, and make the paper overflow with the good news from your pens as you use to do, and no doubt the Restitution Herald will greatly increase its subscription list. May God bless you is our prayer.

Yours in hope of the soon coming kingdom,

P. J. Graham.

Report for October.

Days worked,	31
Services held,	35
Sermons,	31
Bible Lessons,	1
S. S. Lessons,	3
Baptisms,	18
Funerals,	1
Financial Statement.	
Received from conference:	
Salary,	\$70.00
Expense money,	9.14
A. Seitz,	5.00
P. F. Croubaugh,	5.00
Expenses,	13.34
R. R. fare,	11.14
Meals,	.50
Transfers,	.50
Telephone,	1.20

The first part of the month was spent at Koszta, where we closed the 7th, and baptized 8 making 15 here in all. This is a good field for us to work in, although many of the people will

not go to the services regularly held there, and some of the people told me the reason was that they were not satisfied with what they ordinarily heard preached. Our attendance and interest were excellent. We visited nearly all the neighbors, and everywhere people wanted to talk on Bible matters. Our brethren here are very faithful. They and all the people did all in their power to make our stay agreeable. The Methodist people are to be commended for permitting us the use of their building. The janitor, one of those baptized, gave his services free. At the close of the meeting we held communion services at Bro. Warren Croubaugh's and in the afternoon he took me by auto to Clarkville, where we had preaching over Sunday, four sermons, and on Sunday afternoon baptized the household of Herman S. Hunt consisting of himself, his wife and his daughter Gladys. Sister Hunt is the daughter of Sister Mead. We hope some day to see Bro. Hunt heralding the gospel.

Our next point was Hickory Grove church where we stayed over two Sundays. Corn husking hindered our attendance, so we decided to close and return there again for a longer stay, Dec. 1. Some here also decided on baptism and we trust they will not neglect it when we return.

Then the next night we had a very interesting session at Ft. Dodge, at the home of our old friend, Homer Cleveland. After an interesting lesson and questions conducted by themselves they requested me to preach on The Rich Man and Lazarus. so we held till about eleven o'clock. The special interest here at present is due to the late work of Bro. A. M. Jones who comes over from Eagle Grove. Bro. and Sr. G. P. Allard are also even more zealous than ever.

Here we received the sad call to return to Koszta for the funeral of our aged and esteemed Bro. Eli Croubaugh. Then we finished out the month at Waterloo and had the most interesting time there we ever had. They seemed unusually hungry. One member refused to attend a banquet in order to come to preaching, and she is a young, unmarried sister too. One thing noticeable these days is that while the world is drifting to infidelity, the faithful brethren and friends are becoming more and more zealous.

One brother near our home last summer, came to Sunday preaching instead of going to his brother's birthday dinner. Such things show we love the truth. At Waterloo I was handed \$2.00 for my personal tract fund. We are to begin a meeting at

the Momsen school house, near Pleasant Prairie church, Nov. 15. Let all interested take notice. If any isolated members can use our personal or written services, please notify Bro. G. P. Allard at Ft. Dodge, or myself at Sac City. Let all do the same if you see an opportunity for preaching in your locality. We want to do all we can in the good work.

At Belle Plaine, in the Koszta meeting the evangelist had his third experience of being considered a wolf in sheep's clothing. This time it was because of his sermon on "What church shall I join?" in which it was argued that since church joining is an unscriptural idea, the thing to do is not to join any of the churches but be baptized through death and resurrection into the body of Christ, the only true church. But our accuser was man enough to say it to our face instead of making it as a printed insinuation as one charge made it, and while it would be disastrous to my salvation and to the service of the people if true, we believe our friend misunderstood the truth presented and will some day be in our fellowship and see his mistake. May it be so.

J. W. Williams.

Letters.

Dear Bro. Lindsay:

Inclosed find \$2.00 for the helping fund.

I enjoy the Restitution Herald and I think there are many who would also enjoy reading it, if they could only have it to read. I wish its circulation could be extended and a liberal policy adopted by all its readers.

We should endeavor to keep the unity of spirit until we all come to the unity of faith. That may be some time yet future.

We send best wishes.

A. J. Eychaner

Dear Bro. Lindsay:

Please find enclosed \$2.00 for renewal and high cost of paper. Would have the paper sent to some one, but I find people are so unwilling to accept the truth that I scarcely know what is best to do.

As ever in the one faith,

B. Schneider.

Marquond, Mo.

Dear brother and friend:

I have received the Herald from the first of this year even up to date. I have for many years been reading the Advent Christian papers and I like them very much, but I always felt that there are some things lacking in them. For when I got to the question of the restitution as the

Bible teaches, I have not found it in their papers. I am reading the B. F. M. Standard, Friendship, Me., and on the wrapper I found these words: "The Restitution Herald. Oregon, Ill.," and I sat right down and subscribed for the paper. Now I have been busy for some days looking through all the numbers to find out the contents, and I am surprised over the good contents the paper has. It is in my opinion the closest to the Bible and the best paper I have ever seen. Oh, what a lot of fine articles there are. The editor asks: "Will you support a paper teaching these things?" Yes I will, is my answer.

I feel just like going to some big city and distributing the paper everywhere and at the same time of course, preach the good truths it contains. I am sending you \$1.50 for a year's subscription and at the same time my little book, "Some of My Motives for Leaving the Baptist Church." If you wish to publish this writing and the little book in your paper, you are at liberty to do so. Excuse me, I am a Swede and don't write the English very good.

A brother in Christ.

L. E. Nelson.

Dear Bro. Lindsay:

Enclosed find \$1.00 to help a little, as I feel we ought all to be paying more for our good paper, as every thing is so much higher. Hope to do more soon.

Yours in the faith,

Mrs. E. H. W.

Dear Bro. Lindsay:

When I consider how long the Restitution Herald has made its weekly visits into our home, I cannot help but feel a twinge of shame that I have not written a few lines to express our gratitude and appreciations for the good paper.

We are indeed grateful to you Bro. Lindsay, and all of the dear brothers and sisters for the many excellent articles which appear in its pages each week, and especially to Sr. Anna Drew for the Sunday School lesson.

Being of the isolated ones, we have no Sunday School to attend and never hear a sermon preached. So you may know how much pleasure and spiritual strength the paper affords us.

I am sending \$1.00 to be used as you see best. I hope the coming year to be able to do more for the cause of truth.

Wishing the paper success and desiring an interest in your prayers,

Yours in hope of everlasting life when Jesus comes,

Mrs. J. W. Dismukes
Vanderpool, Texas.

From the Burlington, Kans. Sunday School.

Joshua.

When Moses died, Joshua took charge of the children of Israel and to do God's will as Moses had done and Joshua sent word throughout the camp that in three days they would cross the river Jordan. When they set foot in the stream, the waves stood back like they did in the Red Sea, and they went through Jordan on dry land, and as they came up out of the stream, the waves closed up and there was no pathway between them. The children of Israel made their camp at a place called Gilgal and as there was no lack of food in this good land, the Lord ceased to rain down manna for them to eat.

The next day Joshua left the camp and came near to the walls of Jericho. There he met a man with a drawn sword in his hand and Joshua said, "Art thou for us or for our foes?" And the man said, "As prince of the Lord's host am I now come," and at those words Joshua fell on his face to the earth, for he knew it was the Lord that spake to him, and the Lord told Joshua not to be afraid of the king for the children of Israel should take the town.

All their men of war were to march round the town once each day for six days. Some of the priests were to bear the ark which held the things they made use of when they went in to talk with God, and some were to blow on ram's horns. When the six days were at an end, they were to march around the town seven times and the priests were to blow their horns, and when they heard a long, loud blast, they were all to give a great shout, and the walls would fall flat to the ground, and they could march in and take the town. Joshua told his men to do all the Lord told them to do and not to make any noises with their voices as they made their rounds until he would tell them to shout. When the priests blew their horns for the last time, Joshua cried, "Shout for the Lord is with us." There was a great shout and the walls fell and they took the town.

Joshua fought with quite a few kings and won their land from them. But there was yet lots more land in Canaan they would have to fight for.

Maggie Wuerfele.

The Desire to Depart.

Phil. 1:21-23.

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of

my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better."

Bro. Lindsay: Will you please give me the right understanding of this text in the Herald?

Lloyd Johnson

Dear Bro. Johnson:

I will give you my understanding of the text and let us pray that it is the right one.

It was not within Paul's power to choose to live or to die. That was for the Romans to choose. If his life was spared by God's mercy, he had no idea what his future course should be. As to his living or dying, he had resolved that if he lived, it should be for Christ, or if he died, it should be in a manner that would glorify Christ. It is generally conceded by scholars that verse 21 should read, "For to me to live is Christ, and to die is gain (to Christ)." So his choice was not as to whether he should live or die. He did not contemplate suicide.

There is to Paul one event of far greater concern than either living under present conditions or dying and being asleep in death and that is to depart, as he describes in 1 Thess. 4:13-18, and to be with Christ. This course all true followers of Christ would choose. However he realizes that for the present, it was more needful for him to abide in the flesh.

He goes on in the remaining verses to show why the brethren had need of him. This letter was written from Rome probably while he was in bonds and chains there, awaiting the pleasure of the tribunal. This is taken from Phil. 1:14-16.

He was in a strait betwixt two—possible death at their hands, or possibly to continue this life, but there was one thing which to him was "far better," and that was the coming of Christ and his departure to meet him. So say we all of us.

S. J. Lindsay

Notices.

To the Brothers and Sisters in Iowa.

May I ask you to let me know if any of you would like to have Brother Joseph Williams come and hold a meeting in your town or neighborhood? He now has three meetings ahead, namely,—in Mumson neighborhood near Lake View, Gladbrook Church, and the Church in the country between Maxwell and Colo. This will occupy his time probably until about the middle of December. He is anxious to keep in the

Lord's work and we should all be eager to do as much as we can for the time is getting short and the signs show our Lord's appearing is nigh.

Address me at Fort Dodge, Ia., Box 86.

G. P. Allard.

Matt. 10:23.

I have read what the brethren have written in answer to my request for an explanation of Matt. 10:23, which reads, "But when they persecute in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come."

I would like to suggest a few thoughts as to what it seems reasonable to me the Saviour had reference to when he said that to the apostles.

We know he did not refer to the time recorded in Matt. 15:31 which reads, "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," for that has not taken place yet. He evidently had reference to some appearing or coming to them that would be soon.

In Col. 1:15-18, speaking of Christ it reads, "Who is the image of the invisible God, the first born of every creature. And he is the head of the body, the church, who is the beginning the first born from the dead, that in all things he might have the pre-eminence."

I think he had reference to his appearing to them after his resurrection and not following them up and coming to them as he had often done before.

There is a coming spoken of in Matt. 16:28 that is similar to the one referred to above, I think. It reads, Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. We know his kingdom has not really come yet, but was shown to Peter, James and John in a figure, and we are still praying for it to come and the sooner it comes, the better, and does away with the injustice this old world is subject to at present, with all the graft, sin and misery; the poor getting poorer, and the rich getting richer, with war and starvation, while the earth furnishes enough to supply the needs of all if conditions were right.

In conclusion I wish to thank the brethren for what they wrote and solicit any comment or criticism on this they see fit to make.

With love and best wishes, desiring all the truth I can get. I am your brother,

H. B. Hathaway.

The Resurrection.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

We quote this text to show that it is the divine purpose to bring into judgment at the coming of the Lord, the time of the world's great tribulation, every one whose name shall be found written in the book, both good and bad. They whose names are found written in the book are said by Daniel to be "many," and that some of them come forth to everlasting life, some to shame and everlasting contempt. Paul speaks of them as 'just' and 'unjust.' Jesus speaks of them as "faithful servants" and "wicked servants."

It follows, then, that after Christ has come and his work of restitution is begun, there will be left no sleepers in the dust whose names are written in the book of life.

Rev. 20:5, after John has given description of the first resurrection, says that the rest of the dead lived not again until the thousand years are finished. Of this "rest of the dead" here mentioned, there are none whose names were written in the book of life, else they had come in the resurrection at the coming of Christ, if Daniel is correct. And they can have no opportunity to have their names written therein up to the time of the general resurrection at the end of the thousand years because they are dead. But John says, Rev. 20:12, "And I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Many look upon the "opening" of this book as of a book already containing the record of the lives of the dead made up and sealed some time previously to their death. If this be so, then how are we to understand what Daniel says?

You are a Christian. When was the book of life "opened" for you? Was it not upon that day when you put on Christ and began making your record which is now being written in the Lamb's book of life? Your record will be closed upon your death or upon the coming of the Lord. You are not judged before that

book is opened, but after it is closed. For those who are brought forth at the general resurrection there will be an "opening" of books. A record will be made upon the pages of the books. The time will come to them when the books will be closed, and any whose names are not found written therein will go into the second death. They will be judged, not by merit of faith in Christ, i. e., this will not be the standard of judgment, but they will be judged "according to their works." We of this present dispensation will be judged upon the standard of faith in Christ, and while God demands that we lead purer and holy lives, yet the standard of "good works" is not the standard by which we are judged worthy of life.

Our object in writing thus is to show

1st, That all who in this present dispensation come to a knowledge of the truth and embrace it, are children of God and will be held responsible as such, regardless of their manner of life. In other words, they have had their opportunity.

2nd, That it is the divine purpose that all shall know God and be made responsible at some time in the great plan of God, and

3rd, That God will never send any of his creatures into the second death who has not first had knowledge of the standard by which they are judged.

4th, To do away with the idea held by some that any will ever have a second chance to make good.

Whether these points are made clear we leave for others to decide. We stand ready to answer any question we can or to publish any article which may be written in kindly criticism of our thought.

S. J. Lindsay.

Christ's Sermon In the Mount

I have selected this subject from the 5th chapter of Matthew. The first thing to be considered is this: Christ in the Mount. Who are the ones blessed, exhorted to suffer wrong, to love their enemies, to labor after perfectness?

We go to Mark 3:13 and here we read, "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him." Now to my mind it seems that the one called is a chosen disciple and in turn all of the twelve came unto him. In other words, it plainly states in Matt. 10:1, that it was the twelve and when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all

manner of disease.

Now we all know that the disciples were Christ's daily companions. They were his followers. Now what does it say he gave them? He gave them power to cast out unclean spirits. Where did that power originate? It would be impossible for Christ to give such power. The question arises, was not Christ the true son of God? We all agree to that. But I say he had not such power. Such power was not of him but of the Father's. The power came from God. So therefore it goes to show that God was working through his son which was Christ. Come to Lu. 6:20. Here we read, "And he lifted up his eyes on his disciples and said, Blessed be ye poor, for yours is the kingdom of God." We go now to Psa. 37:11 and find out what Christ meant by saying, Blessed be ye poor for yours is the kingdom of God. Psa. 37:11. "But the meek shall delight themselves in the abundance of peace. So we have two evidences to prove the meek are righteous and shall inhabit the earth. So by taking these passages of scripture under consideration, we know what Christ referred to by saying Blessed be ye poor.

David also says that the meek or in other words, the righteous, those who are righteous, shall inherit the earth and shall delight themselves in the abundance of peace. Now what did he not say? "You shall delight yourselves in abundance of war and turmoil." For this is all the world knows: all this kingdom consists of that we now are living under. It knows war and bloodshed. Christ knew when the meek should get possessions of this earth. It would be after all this war and strife were passed. When it comes time for that kingdom, the universal kingdom to be set up, all trials and tribulations will be over. Then the earth will be made beautiful. The desert will bloom as the rose. It will surely be worth inhabiting, will it not?

Rom. 4:13. For the promise that he should be the heir of the world was not to Abraham nor to his seed through the law but through the righteousness of faith." So by the scriptures it goes to show that Christ will be an heir to the world, does it not? And that the world belongs to him, and in the 14th verse we read, "For if they which are of the law be heirs, faith is made void and the promise made of none effect."

Gal. 3:18. "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Now it looks to me that by Abraham's keeping this law or new covenant, he gained an inheritance

through this law or new covenant. And the one that is ahead of this law or new covenant is the Mediator which is Christ.

We can't have a law without a mediator, and this law that it speaks of here is the old ten commandment law, which is done away with. Rom. 8:17. "And if children, then heirs with Christ, if so be that we suffer with him that we may be also glorified together." Now how are we to be glorified together? Jno. 1:12 tells us, But as many as received him to them gave he power to become the sons of God, even to them that believe on his name.

Now since the Jews rejected Christ, he turned unto the Gentiles so therefore they were the many that received him by believing on his name. We gain our hope or faith which is essential, so we see what the meek must do in order to gain their inheritance. Rom. 5:5. "And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Now. Isa. 55:1. 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 without price." Yea, come ye poor who hunger after righteousness and thirst. Come to the waters and be baptized. It is a free offering.

God is liberal enough for he says, He that hath no money, come and buy and eat.

Eat what? Come, eat of the spiritual food that God can give and not man. So by this it shows that the word of God is free to all who will accept it.

In conclusion, John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life." But whosoever drinketh of the word of life shall never thirst but be a well, a spiritual well from which much spiritual water will flow, and they that drink of it shall spring up into everlasting life.

John Goenerett.
Holbrook, Neb.

There are multitudes of men and ministers who are wasting their time seeking for a place where they feel they can fitly serve. The fittest place for every man's best success is the place where he is serving.

Practice what you know, and you will attain to higher knowledge.—Matthew Arnold.

We are haunted by an ideal life, and it is because we have within us the possibility of it.



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gels wonder. Pure, puny man living on the beneficence and tender mercies of a compassionate God, and dependent on him for his very breath, questioning, doubting, and even denying the resurrection of the dead. The God who could construct and form man out of the dust of the ground can he not revivify or make alive as easily as he could make man in the beginning? Where is the limit of his power or knowledge? Can we find it? We think not. If it were so that there could be no resurrection of those who have been dead for hundreds or thousands of years even, then God's power would be limited, but not so; the prophet declares, "thy dead men shall live." Do we believe it? I hear some lonely pilgrim respond, "I do." Well thank God, I am glad that some believe it amid the mysticism and unbelief that is flooding our world today. There are many that have faith in God and account that he is able to raise the dead.

And mere nominal assent that God is able to do it is not what we want. Will he do it? Christ says, "I am the resurrection and the life, he that believeth in me though he be dead yet shall he live again, and he that liveth and believeth in me shall never die, believest thou this?" Paul says, "If there be no resurrection of the dead, then is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins, and they also which have fallen asleep in Christ are perished."

Paul hinges the whole plan of salvation on the resurrection of the dead; without this, every thing is gone by the board. No Christ, no salvation, no future life, nothing beyond this life if there be no resurrection.

Let Paul speak again: "But now is Christ risen from the

dead, and become the first fruits of them that slept. For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:20, 22.

The death in Adam is physical and means a cessation of being, a returning to dust which is the "appointed once to die."

Through the resurrection shines the blessed hope of seeing our blessed Redeemer and uniting with loved ones sleeping in death. The few that will be living when Christ comes will be a small minority of the vast multitude of God's host who are sleeping and who will awake at the last trumpet sound, and shout for victory over death and the grave. When the mandate from the throne shall be to the "north give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth," then shall he be brought to pass the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ.

M. W. Piper.

Miracles.

It is not, if we understand it rightly, a sign of decreasing, but increasing spirituality that miracles have ceased. And so it is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The saint-hoods of the fireside and the market-place—they wear no glory around their heads, they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the earth.—P. Brooks.

Living Oracle.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.

A single thoughtful thought toward heaven is the most perfect of all prayers.—Lessing.

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Meekness.

Meekness is often considered a not altogether desirable quality, especially in men and boys, and many a one has had to suffer persecution more or less severe because he had a meek disposition, or was trying to live as his Savior had. Meekness though does not mean a willingness to accede to everything anybody may say or do to you, a desire to be trampled on, just for the sake of showing how lowly you are. Meek men as a rule are men of strong character, for while they have the consciousness of the truth of their position, or sentiments, they also can yield gracefully to their opponents without showing anger or vexation of any kind because they cannot agree. Many of the Bible men were cast in this heroic mould. Abraham was one. Though older than his nephew Lot, and having God's promise that the land where their combined flocks led together all belonged to him, yet when strife arose between their herdsmen, he called Lot and they told him they had better separate, but that he should look over the land and take whatever he wanted; if he chose the right hand, Abraham would take the left, and vice versa, and when Lot took the seemingly better portion, Abraham acquiesced, making no murmur.

A question in the Catechism is "Who was the meekest man that ever lived?" and the answer is "Moses." For Num. 12:3, says, "Now the man Moses, was very meek, above all the men which were upon the face of the earth." When Jehovah speaking to him from the burning bush, told him to go to King Pharaoh as a messenger from the King of kings, and tell him that he should allow the children of Israel to leave Egypt, Moses humbly said, "Who am I, that I should go to Pharaoh?" No wonder he so inquired. The message seemed so much greater than the messenger, a humble shepherd nearly eighty years of age. The shrinking from self assertion is the quality which seems to be specially intimated by the work rendered meek in the quotation given.

David was another meek, or humble, or really gentle man, as the three words are interchangeable, for when King Saul was hunting him as a wild animal (although he knew even

then he was anointed king), in the caves and other wild places, David could have killed him one right very easily, but he said, "What am I that I should slay the Lord's anointed?"

Jeremiah, the bold prophet of God, who never hesitated to denounce the sins of the people of Judah, meekly said to his enemies, "I am in your hands, do with me as seemeth good and meet unto you."

John the Baptist, the stern ascetic, was a forerunner of the meek and lowly Jesus in more ways than one, for when the people hailed him as the promised Messiah, he disclaimed that honor and preached, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

Paul, the great apostle to the Gentiles, whose missionary zeal has never been surpassed, who spoke boldly before kings and openly reproved governors, in writing to the church at Thessalonica, said, "For we were gentle among you, even as a nurse cherisheth her children."

These are samples of men whose bravery was unimpeachable, who lived and died, suffering much for the cause of righteousness, "of whom the world was not worthy," and go to prove that bullies are not brave men, but the meek man who has the courage of his convictions, and dares to express his sentiments at all times. God has given special promises to the meek. In the Psalms he promises to teach them his way, to guide them in judgment, to beautify them, lift them up and save them. Jesus says, "Blessed are the meek" not only in this life, but the promise goes on into that life which is forever, for to those who are meek the reward is "they shall inherit the earth." Many I think expect to slip into the kingdom of God simply because they have been negatively good, but John in his wonderful vision on the Isle of Patmos hears Jesus say it is only they who are overcomers

JUDGE NOT

JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.
—Adelaide A. Proc.or.

who shall eat of the tree of life which is in the midst of the paradise of God, and should not each one of us strive to overcome his temper first, to be meek even as our great Example was, that we may hear his voice say, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him my new name."

Lottie Young.

Different Ways of Being Busy.

There are different ways of being busy, says the Sunday School Times, and the busiest way of all is that which often looks least like business. It is sometimes derisively said that one is "busy doing nothing." But doing nothing may mean one thing to one kind of worker, and another thing to another kind. "Your work is only head work," said work is only head work," said the college whitewashes to the colously. The locomotive engineer on the lookout for the fast express, with his hand on the throttle, may seem, to the purely physical laborer, or to the purely intellectual toiler to be busy doing nothing. He calls no muscle into action, he evolves no abstract thought, no philosophy, no science. He appears to be enjoying the view from his cab window just about as idly and complacently as does the recreating tourist from behind him whose very life is committed to the inactive hands of that engineer. The engineer to all appearance is busy doing nothing. But the difference is that the tourist passenger is inert while the engineer is alert. And this unbroken alertness, this sense of tremendous responsibility unlifted for one moment, is the busiest of all ways of being busy. Every muscle is ready every nerve is tense. The whole man, physical, mental, moral, is exhaustingly engaged—albeit the whole man may outwardly seem to be doing nothing. The hardest part of any one's business is that part of it which lives and

dies within himself. The unceasing, unbroken alertness, the ever conscious responsibility for right action at the right time, is the busiest of all businesses, the first business of every business—of every life.

Why Some Men Are Failures.

A whiskey adv. declared: "Total abstinence is a form of fear—and fear is the cause of failure. Cast out fear." A profound thought, this, says Collier's. But why confine it merely to the matter of abstinence from alcohol? You don't smoke? Then, of course you are a coward. You abstain from profanity? Be a hero; indulge in oaths "moderately." Do you often beat your wife? What, never? Some booze magnate may accuse you of showing the white feather, if you don't knock her down—in moderation. That advertisement clears up for us the puzzle of why there are so many failures in the world. They simply don't boose: that's all the trouble. Be a hero. Get soused and succeed.—Sel.

Quietness.

We cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we will simply take it.—Sel.

A Training in Faithfulness.

If little duties were good for nothing else, they are a wonderful training in faithfulness. Those who form a habit of neglecting the little things are never faithful in the larger things. Every task you neglect makes you a little less fit to discharge the big duty that awaits you.

Always rise from the table with an appetite and you will never sit down without one.

It's not how long, but how well we live.

He preaches well that lives well.

Eternal Torment and Evangelical Preaching.

One of the most serious blots of modern evangelical preaching is the threatening of the unrepentant with the horrors of eternal torment. It is not my purpose here to discuss the subject fully, but to point out some considerations which seem to be overlooked by evangelists whom I have heard.

What is eternal torment?

First, what does the 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 utterly to grasp the meaning of infinite and eternal pain. Again, 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 fourteen, she died—unsaved. God is going to torment that girl in hell forever. Do you know what that means? She is to exist in a furnace of fire with every nerve suffused with the intensest pain—for ever. 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 a strange exercise of his preserving power, will keep her actively conscious for ever, and for no other purpose than that he may torment her. One extraordinary respite she will have, for after at least a thousand years of this torment, she is brought up before the "great white throne," to be examined if she is worthy of this atrocious penalty. But the judgment is a foregone conclusion and back she is sent to her unspeakable agony, to endure it—for ever. 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 idolised her. Shrieking with pain, she cries out for a drop of water (a small charity 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 unutterable 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 girl committed? Murder would deserve death. What has she

done to deserve this ten thousand fold more awful doom? Shall I tell you what the charge brought against her is? 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—listen: She omitted to accept a gift. She never spoke a hard word against Christ, but indeed innocently sang his praises often with her childish voice; but she could not believe that his gift was really meant for her, and her sudden death prevented her making sure, and so, because she neglected the great salvation, Christ is going to torment her with the flames of hell forever, and when a hundred millions of years have rolled on, her torment is just at the beginning.

Is it an awful picture? Believe me, my imagination comes miles and miles short of what the reality would be.

The preaching of eternal torment a Failure.

In the name of God I denounce this doctrine. Many have been made insane through the mere contemplation of it. It has driven tens of thousands into open infidelity, for they refuse to worship a God of such vindictive cruelty. And what good has it done? Eternal torment has had its innings now for 1700 years, and where the doctrine is most believed it has least power to soften men's hearts. Amongst the most depraved classes of society they have heard from street preachers of the punishment God is going to mete out to them in return for their short, sorely tempted life of sin, and they believe it. Hell is a household word with them, and a terrible reality. But it has no power over their lives. How can it have? For the gospel alone is the power of God unto salvation.

The Penalty of Sin Paid By Christ.

In the second place, here is a solemn question for evangelists: Do you believe that the doom of eternal torment was once hanging over you? Then you will have good cause one day to thank God that you believed a lie, for if eternal torment was your penalty it has never yet been paid, and you would have to pay it yourself. No one has ever taken your place in this matter. You believe that Christ is your substitute but even he never offered himself up to suffer eternal torment for you. "He was tormented for our transgressions." Isa. 53:5, margin, and He suffered six hours of dread agony on the cross, but his sacrifice was complete at death, and now there remaineth no more sacrifice for sin. Heb. 10:14, 26.

Suppose a criminal is fined 100 pounds, and a king comes

into the court, and says: "That man is a friend of mine, I will pay his fine for him; here is a 5 pound note," it would not be accepted by the judge. If the king represented that it was a great humiliation for him to be seen in the court, and that that ought to be taken into account, the judge would still be unmoved. The fine is 100 pounds, and it must all be paid.

Now God is just, and at the same time the justifier of him that hath faith in Jesus. Rom. 3:26. How so? It is very simple. The penalty due to our sins has to be paid; and "the wages of sin is death." Rom. 6:23. Who could take our place? Every man must die for his own sins, so that no one has a life to spare for his friend. "None can by any means redeem his brother, nor give to God a ransom for him." Psa. 49:7. But Jesus Christ comes forth, and because the penalty of our sins is death, it is written—"Christ died for our sins according to the scriptures." 1 Cor. 15:3. "He poured out his soul unto death." Isa. 53:12. Has he not then paid the penalty due to sin? He has. But if it were true that eternal torment was also included in the penalty, how shall we escape?

The Immortality of the Soul.

Thirdly, have our popular evangelists fairly considered this question? How can any one suffer torment for ever unless he possesses immortality? Without immortality his torment would soon end in death. The account in Genesis of man's creation certainly gives no indication of there being anything immortal about man by nature. "The Lord God formed man of the dust of the ground." Gen. 2:7. Science tells us that nothing can be annihilated. The Bible tells us nothing about annihilation, so I do not know. But I do know that man was formed of dust, and unto dust he must return. Gen. 3:19, and it does not matter whether the dust is annihilated or not. Now after God had formed man, there was one radical want about his creation. The man had no life. So we are told that then the Lord God breathed into his nostrils the breath of life, and man became a living soul, Gen. 2:7,—not an immortal soul, as I have heard the passage misquoted. The breath of life did not make man immortal. It made him live. The withdrawal of that breath by God makes him die and become as though he had not been. "Thou takest away their breath: they die, and return to their dust." Psa. 104:29. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. 146:4. In this respect man and the lower animals

are alike. "For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them: as the one dieth, so dieth the other: yea they have all one breath, so that a man hath no pre-eminence above a beast: all go unto one place: all are of the dust, and all return to dust again." Eccl. 3:19-20. If it were not that God had promised to restore man's breath to him, and make him live again, man after death would be no more. "If there be no resurrection of the dead, then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13, 18. But there will be a resurrection of the dead, both of the just and the unjust." Acts 24:15. The just are to receive "in the world to come eternal life." Mark 10:30, but I find no promise that God ever will bestow this gift on the wicked. "Whosoever believeth shall not perish, but have everlasting life." Jno. 3:16. "The unbelievers.....shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

From this death there will be no resurrection. Their "end is destruction." Phil. 3:19. "They shall be consumed: into smoke shall they consume away." Psa. 37:20. "They shall utterly perish." 2 Pet. 2:12. "They shall be as though they had not been." Obad. 16.

The Penalty Threatened in Eden.

Fourthly, preachers of eternal torment represent the penalty of death to mean, not cessation of existence, but spiritual death or separation from God. In proof of this, God's words to Adam are quoted—"In the day that thou eatest thereof thou shalt surely die." Adam, it is argued, must have died on the day that he left the garden of Eden, and therefore the Bible meaning of death must be separation from God's presence. Not so fast however. For it is written again, "Adam lived nine hundred and thirty years, and he died." Was this a second penalty inflicted upon Adam, a penalty that God had not previously threatened? Surely this is to make confusion of the Word of God. How I deplore that the false foundation of the natural immortality of man blinds people to the simplicity of the scriptures. In 1 Kings 2:36-46 we are told of a man who was warned by Solomon that he would surely die on the day that he crossed the brook Kidron. Yet it is obvious from the narrative that at least two days must have elapsed before the penalty was inflicted. But the man knew that his life was forfeited on the day that he trespassed. And what if Adam did not die on the day that he sinned? I should have rejoiced if those that love the Lord

had found in this, not a subject for theological discussion, but rather a proof of the mercy of God which has been from everlasting to everlasting over all his works. For have they not noticed that even the administrators of human law temper mercy with judgment? Justice demands that the criminal, when proved guilty and sentenced to death, shall be led straight from the courtroom to the place of execution. But it is never so done in this land. The man on that day is under the condemnation of death and he knows it, but he gets a week or two to prepare. Is "moral man" more merciful than God? Have we forgotten the story of Ninevah, how God threatened, "yet forty days, and Nineveh shall be overthrown?" No ray of hope seemed possible for the doomed city, yet even that destruction was through the mercy of God, delayed for two hundred years, much to the annoyance and disgust of God's servant and evangelist of those days who "sat till he might see what would become of the city." Jonah 4. Truly God's thoughts are not as man's thoughts. Is it not written that "mercy rejoiceth against judgment,"? Jas. 2:13. Behold, then, the mercy of God in dealing with Adam. If God had shown no mercy to him he would have died on that day as he deserved. But then Seth would never have been born, neither would Abraham, neither would Christ. It is written, "According to his mercy he saved us," and again, "where sin abounded, grace did much more abound." On the day therefore of Adam's sin, God did not repeat the language of his former threat and say, "today thou shalt surely die." No, mark the change in the language employed—"In sorrow shalt thou eat all the days of thy life..... till thou return unto the ground, for out of it wast thou taken, for dust thou are and unto dust shalt thou return." Gen. 3:17-19. Thus the death penalty was delayed for 30 years, and then we are told that Adam "died," Gen. 5:5, that is, God then withdrew the breath that had made Adam live, so that he died and returned to the dust, according to the Bible definition of death already quoted from Psa. 104:29.

To be continued.

D. L. Norrie.

Wisdom is humble that he knows no more; knowledge is proud that he knows so much.

Follow the wise few rather than the vulgar many.

A calm precedes a storm.

Better be wise than rich.

They Shall Never Die. Jno. 11:26

(Note:— I offer no apology for this article. When I read Jesus' statement "They shall never die," I determined to learn the meaning of the words "they" and "die". I sought the Scripture to learn. I followed as lead by Bible evidence. I had no leaning toward any theory. The field broadened and and light shone in. When written I submitted it to two Christians for free criticism. Criticisms were offered and several amendments made. The theory and applications of the texts are new to me.

I offer it as it is with the earnest request that the texts given be examined and carefully considered. Of course objections will be made but I have no controversy or argument to offer. However I would be interested to hear or know how it is generally considered).

The too common theory that man possesses an immortal spirit is entirely and altogether false. It is a pagan doctrine and grew out of the oriental idea that man's spirit or soul emanated from and was a part of God and therefore could never die. With this view it was easy to conclude that the righteous would inherit eternal bliss, but the wicked on the contrary, were consigned to endless, conscious suffering, because being a part of God, they could not die.

This doctrine is a child of paganism and took its rise in remote antiquity, and playing a part in the development of the great apostasy this dogma was introduced and adopted by the papacy, and today is firmly by a major part of protestantism. Such a theory renders nugatory the word of God and is repugnant to our God given reasons when properly exercised. Indeed such a doctrine is both unreasonable untenable and unscriptural.

There is another theory which teaches the transmigration and reincarnation of souls. This doctrine teaches that the soul of one being who dies passes into and possesses another body. This is also an oriental and altogether an untenable doctrine.

Still another theory is that God makes the soul or spirit for the body as it comes into the world. And inasmuch as it is clearly stated that God made a spirit for the body (James 4:5). I can see no proper grounds for rejecting this theory until a better, more logical, and more Scriptural one can be presented. But let us not lose sight of the important fact that these are the days in which "knowledge is being increased." Dan. 12:4. Let us not therefore close our eyes against investigation lest we become "blinded by our own light" and reject important truths.

There is still another class who have set up the idea that man comes into the world and exists without soul or spirit as a separate entity from the body. This class rejects the traducianary

idea that spirits are generated and born similar to the physical generation and birth, which doctrine was introduced and ably defended by Tertullian in his great work, "On the Soul," in the third century.

I am not contending for the Tertullian or any other exclusive theory, but very respectfully request a careful and impartial consideration of

What the Scriptures Say on the Subject.

In confirmation of what James has told us, we read (Job 32:8), that "there is a spirit in man." These are very plain and positive statements and from good authorities, but we find more. In Num. 16:22, we find the following record: "O God, the God of the spirits of all flesh." And Paul in writing to the Hebrews makes a distinction between the father of the flesh and the Father of spirits. He writes, "Further more, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" Heb. 12:9. Again, in Isa. 57:16, we read of "The souls which I (Jehovah) have made." And in Zech. 12:1 we read that "God formed the spirit of man within him?"

The various renderings of the Hebrew word ruach and its Greek equivalent pneuma, is sometimes quite perplexing. However, Wilson in his Diaglott reduces them to four, as follows: "1. It represents, primarily the air that we breathe. 2. It denotes a being, as angels. 3. It represents an influence from a being. 4. It indicates a state of feeling."

Admitting the correctness of the application of the words, wind, air, breath, etc., to many uses, I can see no logical reasoning or sound basis for substituting such renderings as used in the texts above quoted for that immaterial, inexplicable entity we call soul.

Solomon made this record: Eccl. 12:7, "The spirit returns to God who gave it." Now I believe I understand this question, as Paul did, for evidently he made another distinction between a body and a soul when he says: "There is one body and one spirit" Eph. 4:4. I must also believe such was Paul's belief for he was a Pharisee and this was their belief as Luke assures us in the Acts.

For the purpose of more clearly elucidating my conception of what our Lord intended to have us understand by the words of the text, let us illustrate. Suppose that man really possesses both a physical and spirit life, and that both are mortal when he comes into existence. If this man lives a Godly life, that is, a life

approved of God, his death when he dies, is only that of the physical body, and the spirit "which goeth upward" (Eccl. 3:21), is hid with Christ in God." Col. 3:3. So the spirit shall never die. Jno. 11:26. That is, never lose the spirit life, but it remains in God until the resurrection when it returns to revive and reanimate the lifeless physical body, as the spirit of Jarius' daughter returned to her body. Luke 8:55. "Lazarus is dead," said Jesus, Jno. 11:14, but the spirit returned to that dead body, for "He that believeth in me though he were dead (physically), yet shall he live" (v. 25) the spirit life. The righteous in this sense "shall never perish." Jno. 10:28.

But, on the other hand, if the unrepentant sinners disregard the laws and faith of Jesus, and yield to the dictates of the carnal desires of the flesh, the physical body dies and the spirit life is withheld.

The faith and obedience required of us insures a continuance of both physical and spirit life, and at the resurrection rehabilitation of the body by the spirit takes place.

From a careful examination of the sacred writings I must concede that there is a spirit capable of life separate from the body, but that the body is entirely dependent upon the spirit for its life. James 2:26. And is it not quite logical to think that our inclinations to do good and be good emanates from the spirit, while the physical on the contrary, urges us on to war against the spirit, to which Paul so frequently refers.

In like manner as Christ through faith and obedience obtained a resurrection to an immortal life, so we by faith in him, and obedience to God are purged from our sins, and our spirit life which was "hid with Christ in God" is returned to the body, hence we "never perish" as do the disobedient and faithless.

In the physical death of the righteous the thread of the spirit life is not severed, and when Christ asks it of God, God will give thee" (Jno. 11:22), or return to thee, the spirit life which was hid in God, to rehabilitate and vitalize the dead body, and thus "He gives us eternal life." Jno. 10:28.

The spirit by the power of God or Christ, Jno. 5:21, animates and resuscitates the physical body for "the last Adam (Christ) became a life-giving spirit." 1 Cor. 15:45, R. V. This theory, it appears to me, clears up some of Paul's mysteries regarding the flesh warring against the spirit. See Rom. 7:18-23. "The spirit it is willing but the flesh is

Continued on page 55.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

We have received only about one third of the new subscribers we have called for up to Thanksgiving. Can you do anything about it?

Sr. Mary A. King is now at home, Palmer, Neb., and her trouble for which she recently took treatment is about healed. We trust and pray that she may be entirely healed.

We are pleased to note the advancement and success that our friend and brother, W. L.

Robbins, is meeting in his profession at Granite City, Ill. We are in receipt of a program in which he has a part and we hear many good reports from his work in the musical world.

The following news has come to this office:

"A son arrived at the home of Mr. and Mrs. Geo. W. Cleek, on Nov. 6th. Weight, 8 pounds. Given Wood Cleek."

Mrs. Geo. W. Cleek was formerly Miss Seraphine Ritenour, well known to those who attend the Illinois Bible school. All will rejoice with her.

Recently Bro. A. K. Richardson of our Coats Grove, Mich. church, had a fall from an apple tree which caused him to be laid up for three weeks or so. We are glad to report that he is very much better.

We expect to begin a series of meetings with the brethren near Bosworth, Mo., on Tuesday evening, Nov. 21st. Let all who live near this point take notice of the same and be present at each service.

Bro. A. Wallace Mason is preaching for the brethren at Lawrenceville, Ohio, taking the place left by Bro. J. H. Anderson who is moving to Woodstock, Va., to serve the brethren there.

Word from Sr. Elizabeth Ordung states that she and her mother are enjoying the winter at Holtville, Cal., the guests of the sister and daughter, Mrs. Harry C. Eby.

HELPING FUND.

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

- A. K. Richardson, \$2.50
- Alta King, .50
- Mrs. Addie Lake, 3.50
- Mrs. J. W. Dismukes, 1.00
- Fred Paisley, 4.00
- G. P. Allard, .50
- L. E. Conner, 1.50
- Mede Logan and wife, 8.50
- Vernon Boggs, .50
- A friend, .50
- A friend, 1.50
- S. E. Boyer, 1.00
- J. W. Cooper, .25
- A friend, .50
- A friend, .20

Notices.

To the Brothers and Sisters in Iowa.

May I ask you to let me know if any of you would like to have Brother Joseph Williams come and hold a meeting in your town or neighborhood? He now has three meetings ahead, namely,—

in Mumson neighborhood near Lake View, Gladbrook Church and the Church in the country between Maxwell and Colo. This will occupy his time probably until about the middle of December. He is anxious to keep in the Lord's work and we should all be eager to do as much as we can for the time is getting short and the signs show our Lord's appearing is nigh.

Address me at Fort Dodge, Ia., Box 86.

G. P. Allard.

Eld. S. J. Lindsay will hold a meeting at Fairview school house near Bosworth, Missouri, beginning Nov. 21, 1916.

Azalia Winfrey.

A RADICAL CHANGE In Our Business Methods Must Be Made. Brethren, Please Take Notice of This.

When we left home recently, for work in the field, we left an order for paper to be mailed Nov. 1st. The order was sent in on time and word came back from the paper house at once that there were only 10 reams of the kind in the house and that if we wanted that to let them know by return mail. The request was complied with, but before it had reached the house they had sold 5 reams of it, leaving only 5 reams to come to us, and the bill for that was \$39.53. At this rate a bill for 15 reams which a year ago cost us about \$54.00, would cost us now in round numbers, nearly \$120.00. It will not require much mathematics for anyone to figure out how much some one has to make up if we are to continue to come to you each week in our present size and dress. Some are responding splendidly, yet there is room. Owing to present conditions we shall have to strike from our list all complimentary and extra copies which are very properly upon our list when no emergency exists, but which now we feel is asking too much of us. All extra copies containing obituaries, articles, etc., must be ordered when articles are sent in. These will cost 2c each. We regret to make this change, but if the paper is to continue, it must be done. Let us see now who are our real friends and liberal supporters.

S. J. Lindsay, Editor and Manager.

Marriages.

William G. Heiser and Laura K. Overmyer were married in the presence of the immediate relatives at the home of the bride's mother, Saturday at 8:00 o'clock, Nov. 4, 1916.

The groom, son of J. D. Heiser, is a clean, bright, industrious young man full of hope and ambition, a farmer by profession and possessed of those sterling qualities of manhood that insure success in life. The bride is an intelligent, accomplished young lady full of hopeful consideration of the duties she is assuming as a true helpmeet in the newly established household. She is a member of the Burr Oak Church of God, where her mother is a faithful worker, and where her father, the late Albert Overmyer was a trustee.

Mr. and Mrs. Heiser will be at home to their friends on the farm four miles south west from Burr, Oak.

May the blessings of peace, good will and the care of the Heavenly Father go with these worthy young people through life.

D. E. VanVactor.

Reports.

To those of like faith:

Believing you would like to hear of our good meetings at Ripley, Ill., conducted by Bro. S. J. Lindsay, will give a short report. He came Oct. 31st and preached each evening, except one which inclement weather prevented, until the 12th inst. It had been five years since he had conducted a series of meetings for us. His sermons were excellent. They were both expository and practical and listened to by large and attentive audiences. Bro. Lindsay is among the few that preach the gospel of the kingdom of God and the things which concern the Lord Jesus Christ, to prepare souls to enter into the higher places of that kingdom when once it is set up. And that this kingdom is the full and permanent solution to every question that disturbs peace and agitates contending men. And Jesus will come back to this earth and become the king over a universal kingdom in which honesty, justice and peace shall be exalted on high in government. He gave us three sermons on the signs of the times which portray the near coming of our Lord, which is good news to those who love the Lord. In every sermon his subject was made very plain, yet there were no additions to the church. But I trust all who by the truth have been added to God's church were strengthened and encouraged to "press toward the mark of the prize of the high calling of God in Christ Jesus." There was a good attendance of the brethren from a distance. Will give the names of the points from which they came: Camden, Rushville, Cooperstown,

der their own children in order to save them from hell, while they were yet innocent. Children and weak persons have been tortured to the verge of insanity by fear of hell, ghosts and the spirits of the deceased. Christian congregations have been induced to exclude irreproachable members because they would not believe the lies of the devil. They have supported an expensive priesthood, which has called itself pure in doctrine and won the applause of the world by preaching the old falsehood.

How many have not been deceived into placing their dependence on their own righteousness and the inherent immortality of their soul, and believed that God would be gracious to them and take them to heaven when they died? That they had not been born again, and did not have their names written in the Book of Life troubled them not at all. And what is perhaps the worst of all, the crafty serpent has perverted the gospel truths concerning the resurrection and the second coming of Christ, in order that no one should believe in Jesus and be ready to expect the Son of God from the heavens. It appears to me to be high time to wake up.

The saved who in John's vision sing the song of Moses and the Lamb are not spirits of the dead for the seventh trumpet, which is the last, has then already sounded, and the dead in Christ have arisen.

To be continued.

L. E. Nelson
Dietrich, Idaho.

Dear Bro. Lindsay and household of faith:

In the last issue of the Herald, an article on the resurrection, very ably written, that I want, as a brother, to take issue within as friendly a way as I know. I do this so the brother will not leave so many gaps down the next time he goes across the pasture. I agree there are three resurrections spoken of in the Bible. We are also informed who it is that has part in them. Paul in 1 Cor. 15:23: But every man in his own order, Christ the first fruits. So we locate who has part in the first. Now we want to know who has part in the second one spoken of or the one called the first resurrection in the Revelations.

In the article under consideration, we have two classes raised, same time. I have failed to so read in 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. Jno. 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 to the resurrection of life, and they that have done evil unto the resurrection of damnation.

We have two other quotations; one is the servants who received the talents, the other was the fellow who did not have on a wedding garment. Now the question that came to me was this: Does this all take place at the same time, at Christ's second coming, or is there an interval of time between the raising of those who get life and those who get contempt and damnation?

1 Thess. 4:14. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him.

Are there any of those spoken of in John 5:29, who did evil, sleeping in Jesus? Are those who receive shame and contempt sleeping in Jesus? Does the one talent servant sleep in Jesus? Did he stay in Christ until Christ came? Here are some gaps left down.

If these incidents all happen at the second coming of Jesus and have part in this resurrection. Notice what the apostle Paul and John give unto them. Paul promises those who are raised in 1 Thess. 4:17, that they would be caught up in the clouds to meet the Lord at his coming, and so should ever be with the Lord. What about a fellow who hid his talent, always being with the Lord? We find John records a promise in the Rev. 14:13, calling those blessed who died in the Lord. Those parties previously spoken of, the one talent servant, and the one who received damnation and contempt were not blessed. Matt. 5 tells the reward of the blessed. Also Matt 25:34. They shall inherit the kingdom prepared from the foundation of the world. None of former class here. Read from v. 34 down to 41. In Rev. 20:6, we have these words in regards to blessed. Blessed and holy is he that hath a part in the first resurrection, on such the second death hath no power. Hence those spoken of in Jno. 5:29, who did evil could not be damned, because John says so in just so many words. The second death hath no power. I will agree to take the reading just as it stands. It seems to support the idea that this all takes place at the same time. To my understanding it does not, but there is one thousand years between Rev. 20:5, but the rest of the dead lived not again until the thousand years were finished. Then we have John's witness again where he says death, hell and the sea gave up the dead that were in them, so this will complete resurrections.

Your brother submitted in love,
M. O. Williamson.

Saints Are Not Judged But Rewarded When Jesus Comes.

Dear Bro. Editor:

Will you please allow me a little space in our paper to correct some of our brethren on the judgment day of God's holy saints. The saints under the gospel age are on trial or probation and are judged, ruled, or reigned over by the Son of God, who is now preparing them for future life and immortality. In "times of restitution," when Jesus comes, Christ and the saints will judge, rule or reign over the sinless heathen world like David reigned over, ruled or judged all Israel. "David reigned over all Israel and executed judgment and justice to all his people." 2 Sam. 8:15. Yes they will reign, rule or judge the fool, the irbecile, the weak minded and all the heathen world who have no chance of salvation in this life on account of evil surroundings, defective minds and imperfect personalities, whose body will be made good and very good by Christ's glorious resurrection. This is restitution as spoken by the mouths of all the holy prophets on probation to develop their minds to know good and evil in knowing God and his Son. "For this is life eternal." Jno. 17:3. Yes the saints are judged in this life and never go into the great judgment day to be judged. So Christ is not coming to judge the saints, but is coming to have the saints judge the world with him in righteousness.

Dare any of you having a matter against another go to law before the unjust and not before the saints? Do you not know that the saints shall judge the world. Let the saints be joyful in glory. Let them sing aloud. Let the high praises of God be in their mouths and a two edged sword in their hand to execute vengeance upon the nations and punishment upon the people to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written; this honor have all the saints, Praise ye the Lord." Psa. 149:5-9. And if the world shall be judged by you are ye unworthy to judge the smallest matters. 1 Cor. 6:1-2. So the saints in that day, the Lord's day, the thousand years, are not judged, for they are judges. Ah, they are not judged, for they are rewarded with eternal life and immortality. God does not reward his saints with honor, glory and immortality, and afterwards judge them. They are first on trial for eternal life and immortality, then go down in death and then the very next step they are rewarded when this mortal puts on immortality; or when this mortal body rises a spirit-

ual body. God's Son judged Paul in all his continuous persecutions while on trial or probation before he died. And he will surely be ready to reward him, (not judge him), when he comes forth in the first resurrection, which he was so particular by all means to attain unto. Christ ruled or judged Paul as he is doing today with all other saints to teach them, lead them, judge them and to perfect them in the Lord while on trial until they lay down their warfare in death. That the trial of your faith being more precious than gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7.

W. H. Huls.

Continued from page 51.
weak." Mark 14:38; Gal. 4:29.

I will now submit a few positive Bible texts with the request that the reader stop here to find reasonable satisfaction for himself as to what the spirit or soul is, which the Bible teaches goes up to God, goes down to earth, goes to Jesus, goes out of the body and returns to that body, has neither flesh or bones, seen as it descended on Jesus and serves as ministering spirits.

Jesus said a spirit hath not flesh and bones. Luke 24:39.

Jesus commended his spirit to God. Luke 23:46.

The spirit was seen descending on Jesus. Mark 1:10.

Stephen said, Lord Jesus, receive my spirit. Acts 7:59.

There are ministering spirits. Heb. 1:14.

The Pharisees believed there were spirits. Acts 23:8.

The soul that sinneth, it shall die. Ezek. 18:4. This is a clear implication that the soul of the righteous will not die. Now as the corporeal man of both die, it would seem that what Jehovah here calls the soul is the spirit life and not the body. "Like the word psuche, neither ruach nor pneuma (words from which soul and spirit have been translated) are ever once connected with words which indicate that it is deathless, never-dying, or immortal."—Wilson Diaglott.

Albert D. Rust.
Seattle, Wash.

The wise man has long ears and a short tongue.

He is not the best workman who makes the most chips.

Speak well of your friends, of your enemies say nothing.

Fit words are fine, but often fine words are not fit.

wer: For the life of the world; for a propitiation for our sins. To annihilate him who had the power of death; he who had said, "Ye shall not surely die," in order to rescue us from death. Adam had lost his right to life by disobedience.

Christ through obedience, even to death on the cross, was to redeem Adam and his descendants, and give them the original rights to life. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish (in eternal death), but have eternal life. I am the resurrection and the life. He who believeth in me shall live (in the resurrection), even though he die, and I shall awaken him from the dead in the last day." When Christ, our life, becomes manifest, (not when we, who are immortal, die), then shall we be revealed with him in glory. So says the divine word in the Bible.

When we, through faith, have accepted Christ as our life we are made alive in him. We then also receive the Holy Spirit and become sanctified in spirit, soul and body. We are nourished through God's grace and become participators in the blessed hope and resurrection from the dead.

The old serpent's falsehood goes farther, stating that man is immortal and that Christ's second coming and resurrection are entirely unnecessary. The editor of the New York Independent, the organ of the Congregational church, writes that it is a grievous mistake, indeed of great detriment, to expect any other "paradise" coming than that which occurs through the Holy Spirit. But the sacred Scriptures make the second coming of Christ and the resurrection just as necessary for the salvation of man as his first coming and his suffering, and death on the cross.

"When ye attain the object of your faith, the salvation of your souls, in the last day, at the revelation of Christ, then ye shall rejoice, who now suffer," says Peter. The believers were accordingly not yet wholly saved.

Those who preach the old falsehood generally convert men in a very easy manner. If they can only get them to a meeting and thunder loudly in their ears of hell; make them weep and force them to repeat a ready made confession, then they are prepared to announce with a blare of trumpets that so many were saved at such and such a meeting. But perhaps these have not even decided to enter the narrow way which leads—not to heaven, as the false preachers say,—but to life.

One may hear funeral sermons where the coming of Christ or the resurrection are not mentioned, but the departed is pro-

nounced blessed and spoken of as he were alive with God in the heavens.

But Paul says that God alone is immortal and dwells in a light where no one can come.

We can safely say, concerning this modern doctrine of immortality, as Dr. Newton Brauer said concerning the baptism of infants: "Infant baptism is a heresy from the beginning to the end. It is pernicious in theory, and destructive in practice. It is born in superstition, cradled in superstitious fear, fostered in ignorance and propagated by force. It is doomed to die before the light of investigation and its very memory will be abhorred for a time by a church liberated from the fetters of heresy. Under the rule of despotism it has shed the blood of martyrs in streams, and this blood calls to the heavens against it; and a holy God will become a terrible avenger."

The third article of the so-called Apostles' Creed also contains what the prophet Daniel says, it is in the resurrection that many shall awaken to eternal life, for it states: "I believe in the forgiveness of sins, the resurrection of the body, and life everlasting."

Those who believe in the old falsehood also preach that the believer in death goes home. But Daniel said he should go away to rest, and arise at the end of the days. And Jesus said: "I go away and ye shall seek me. Where I go ye cannot come." Moses (not the spirit of Moses) and Elias talked with Jesus about his decease. Paul said he knew that after his departure wolves would come and teach false doctrines. "I write this that you, after my departure, may keep it in remembrance," said Peter.

The Scriptures plainly show that neither the present heaven nor a fabled spirit world shall be the eternal home of the just. For the epistle to the Hebrews says that they all died in faith, but yet had not received the promise; and in the letter to the Galatians the promise that Abraham should become heir—not of the heavens—but of the world is given him through the justification by faith. A new heaven and a new earth (in reality a renewed earth) we await according to his promise, says Peter. This shall happen when Jesus returns and institutes his glorious kingdom here on earth—when the kingdoms of this earth shall belong to the Lord and his Christ, and the saved shall rule with him on earth.

It is said that one of the theses which Luther nailed to the church door at Wittenberg contained a protest against the teaching of the pope concerning the immortality of the soul. That teaching has come from the popes

the so-called men of sin, is shown by the fact that in 1513, at a church council Pope Leo X secured the acceptance of an article of faith which teaches the immortality of the soul. To this Luther replied: "The pope and his followers may make articles of faith for themselves, stating that the soul is the principal part of man's power, that the soul is immortal, and other such monstrous assertions which are manufactured in the Roman Catholic offal heap by the decision of church councils."

Let us now hear what the apostolic fathers, those who lived and were teachers in Christ's church immediately after the time of the apostles have to say on the subject. In the Swedish Baptist organ, Nya Veckoposten, in the year 1903, we read the following:

"Justinus Martyr was a cultured Greek who was converted to the Lord and who after his conversion became one of the strongest defenders of Christianity. He was a contemporary of Polycarpus, Papias and Ireneus. In his book, "Conversations With the Jew Iryfa," he says:

"I have already told you that I and many others are of the conviction that the millenium will be a reality. But I have also told you that there are many, even among the Christians, who do not live according to the pure and God given doctrine and that they do not acknowledge this faith. Some are called Christians but are not so in reality, but are atheists and heretics, because they hold a pagan goddess and destructive doctrine.

"Should you meet such as call themselves Christians, but do not confess this truth, but blaspheme the God of Abraham, of Isaac, and of Jacob, in asserting that there is no resurrection of the dead, but that our souls are immediately carried up into heaven, avoid them and consider them not as Christians."

"As Justinus, so also Ireneus called those heretics who taught that the saints became glorified immediately after death."

So these, who had received their doctrine from the apostles of Jesus Christ, held that they were heretics who taught that our souls are immediately taken up into heaven when we die, and that we ought to avoid such.

On the other hand, the old serpent's lie, that man is immortal, has won such general acceptance that those who call themselves the apostles of Christ most presumptuously preach the lies of the devil.

In the beginning God created heaven and earth. Not heaven, earth and hell. The hell which is mentioned was not the pagan invention, where immortal spir-

its suffer. It was simply Gehenna—a natural fire which was continually maintained in the Gehenna vale outside of Jerusalem. This Gehenna fire had been kindled in order to consume the refuse of the city.

From this Jesus took his parable, showing how at the end of the age all abominations and those who do wrong should be taken out of his kingdom and burned as chaff in a furnace.

Moses said to Israel: "I have this day set before you life and death, blessings and curses. Choose life that ye may live, you and your children." But he did not say, "I have set before you to die once and go to heaven, or else to live eternally in hell," as our false preachers teach. These deprive man of his natural freedom to choose for himself as a rational being. God announced to man that if he would obey he should enjoy the good of everlasting life in paradise; but if disobedient, he should perish in death and return to the earth from which he was taken.

Man allowed himself to be deceived by the lies of the serpent into thinking himself immortal, and chose the latter. This Biblical truth concerning life and death is a present truth and for man one of the most important. There is no truth in the Word of God in the distortion of which the devil lays such stress as on this one. How is it possible that men with love of truth, sound sense and the light of God's word, can continue to cooperate with a denomination which lays all stress on promoting this falsehood?

What has the murderer of souls gained by distorting truths concerning life and death? He has led man into sin, death and inexpressible suffering. He has blasphemed and culminated God and dragged man with him to make of God a liar. He has represented God as the most terrible tyrant in that he has chosen a part of mankind for everlasting bliss, but left the rest to be punished with endless suffering in a burning hell, because they could not elect and of themselves be born again.

A lying preacher once said in a sermon at a Baptist conference that even seven year old children may be found in hell.

The largest part of humanity has been led into idolatry, to sacrifice to and worship the so-called spirits of the deceased. But what the pagans offer they offer to the evil spirits, says Paul, for there are such. Idolatry is said to have originated through a father who went to the grave of his deceased son and prayed to him.

People have been led to mur-

THE RESTITUTION HERALD.

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Love.

Paul writes to the church at Corinth many beautiful and helpful lessons, but the gem of all his loving messages to the people whom he loved is found in our lesson tonight. Perhaps no writings of this great apostle have been read more frequently or studied more carefully than this 13th chapter of 1 Cor. In this chapter the Apostle Paul magnifies the sublimity of Christian faith, the inspiration of Christian hope, and the majestic sweetness, humility, and power of Christian love. Love is the power of the home life, heart life, Christian life and church life. Without love there can be no holy emotions in the heart, no tender affections in the home, no lofty ambitions for the soul, no consecrated service for God and humanity. Truly love is the greatest blessing. We will be more for love, we will give more for love, we will do more for love than for anything else in the world. Of all the thoughts which move the hearts of men and women to the noblest living and service, the greatest is charity, and charity is love. The Greek word here translated charity occurs about 116 times in the Bible, and is translated love in all places except 23. Paul's text is emphatically "Be Loving" and he tells the Corinthians and us how God weighs love. Let us imagine a balance and we will put love into one side and into the other a great sum of money which was given to feed poor people. Won't that weigh a great deal? Yes, says Paul, but in God's scale love weighs more. Next we will make a bundle of all the good sermons that have been preached, and all the sweet songs that have been sung in God's praise; label it Talent and see if that won't outweigh love, but no, Paul says "Love weighs more than sermons or songs with God. Perhaps wisdom will balance the scale, but no, down goes the love arm still. But now we will imagine in the opposite scale of love, the life of a man which was given because he could not worship idols. This of course will weigh more than all the rest, but Paul again says, "To love is more than giving your life in God's scale, so you see if you give your money to the poor, if you use all your talents to make people better, if you

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KINDLY word and a kindly deed,
A helpful hand in the time of need,
With a strong, true heart
To do his part—

Thus went the sower out with his seed,
Nor stayed in his toil to name his creed.

Feeling for others, bearing their pain,
Freeing the fetters, undoing the chain
From sorrows and tears,
He wrought the bright years—

Still unknown to rank and unknown to fame,
In letters of light God writeth his name.

—Ella Dare.

are ready to die for Jesus, and yet your heart has no love in it, but you are simply doing these things because you think it is right, and avail nothing in God's sight.

What does love do? It is kind, literally full of goodness. It envieth not. Of all mental vices none is so deceitful as envy and it must be laid aside if we would grow in divine things. Love never boasts, it does away with self altogether. Love is not vain. It cares more to be good than to be praised. Love does nothing of which one ought to be ashamed. If the heart of Christ be in us we shall be tender of other people's feelings, and never allow the hard look, the cutting manner, but we shall have the look of love even as Jesus had. Love is not selfish, is not provoked, refuses to take evil on credit without positive proof. Love covers all things, believes all things, hopes that people have good motives and that they are better than they seem.

Faith, Hope, Love. Faith has been called the first thing in the world, hope the last thing in the world, and love, the greatest thing in the world. Faith circles the cross, hope circles the coming, love fills in between. Faith is first, hope is great, love is greatest. Faith brings us to God, hope anchors us in God, love makes us like God.

Lottie Young

What Makes the Man.

It isn't the fellow who says, "I can't",
That reaches the goal, "Success,"
It isn't the fellow who gives up quick,
That ever becomes the best.
It isn't the fellow who puts it off,
Till a better time comes past;
It isn't the fellow who doesn't

care,
That reaches success at last,
It isn't the fellow who tries but once,
That reaches the highest mark;
It isn't the fellow who's lacking grit,
That rises up out of the dark.
But the fellow whose courage never fails,
Who will try and try again,
Is the one who will reach the goal, "Success,"
And will hold a place with men,
The fellow who fights life's battles well,
With a courage ever bright,
Is the one who will rise from the valley dark,
Up to the hills of light.— Nelson Howe.

What You Must Do For Yourself

"You can lead a boy to college, but you can't make him think," says Mr. Dooley in one of his discourses that seem made up equally of wisdom and humor.

There are many being led to school or college by parents eager to give their children the best equipment in life. But the boy neglects to do his part. He does not think, and the fine schools do him about as much good as if he were dipped in a bath of learning, and came out with some of the moisture clinging to his clothes. A little learning white-washed over the outside, with no thinking inside, is about as worthless a possession as you can imagine.

A successful man of our acquaintance often refers to the first time he met a college graduate who was uneducated. He had an eager desire for college. If he could once reach that goal, he fancied he should be a wise person. That one could graduate from college and still be uneducated had never before occurred

to him. It set him to thinking, and he says he became more earnest in making use of such means of education as he could reach. He was determined that high school should give him the fullest measure of what it had to give. He began to lay out serious reading courses that would add to his mental growth. He understood now that the only education any one can get must come by his own efforts. Parents may send the boy to school and college, and brilliant teachers may teach, but the boy must get his education himself.

How much are you getting from school? The days of book learning are over all too quickly. They are days that can make you very rich if you try to take in their stores of the ages. You have been led to school or to college: have you made yourself think?—Sel.

Sunshine.

"It takes clouds to make sunshine, and when the clouds are darkest, we may the sooner expect the brightening."

Our happiness is very greatly in our own hands. It would be more than doubled if we would forget to worry about that which we cannot control and for which we are not held responsible. Contentment with godliness is great gain. Our happiness would be quadrupled if we could attain to that state of grace where "Whichever way the wind doth blow,

My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best."

If we would have more sunshine in our lives we must roll away the stone and let the Sun of Righteousness arise in our hearts with healing in his wings. He will lead us in a way we know not, and cause us to praise him as long as we live. "There's a divinity that shapes our ends, rough hew them how we will."

That divinity does not force sunshine upon us in this world; rather—

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade."—Sel.

On the great clock of time there is but one word—NOW.



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Popular Evangelism.

While at work at Ripley, Ill., recently we were in touch daily with the Quincy, Ill., papers in which reports were made daily on the union tabernacle meeting being conducted by "Bob" Jones, a "Billy" Sunday type of evangelist, except that he did not seem to possess the Billy Sunday

ability to get the money. The reports indicated that this fact irritated him not a little. He and the mayor of the city had some words through the paper and we clip the following:

"Evangelist Jones threw a little diversion into the service by 'getting back' at Mayor Abbott, the first time he has injected the slightest personality into this cam-

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paign. He said he had read a statement made by the mayor that he (Jones) had declared that no decent woman of Quincy could go on the streets without being insulted. The evangelist emphatically denied making this statement, but added he had about reached the opinion that "it is about half way true."

"The difference between the mayor and myself," he observed, "is that I have not told all about what he has said and done. I have not told about the many anonymous letters I have had—I have only told the things I know. I make the statement now that no decent man or woman can walk the streets of Quincy without being insulted by the profanity one hears. No decent man or woman can walk the streets without being insulted by the sin the devil flaunts in one's face and without being insulted by the consciousness that every red light could be closed in one night if the city officials wanted to do it."

Jones added that there are many nice things he could say about Quincy if the audience would only "sweeten" his temper a little by throwing a substantial offering in the pans. He said he was glad to know that the city administration had agreed to attend his service for men only next Sunday afternoon.—Quincy Daily Journal, 11-8-'16.

This comes as nearly being an open admission of his purpose in conducting the meetings as we have ever met in any of the popular evangelists. In this case it is so evident that one would think that even the blind could see it, and yet people go night after night and call this the religion of our Lord Jesus Christ. It seems that the greater the fake in religious circles these days, the better it is patronized. We go out offering to the world

without money and without price the glorious promises of God and nearly all ears are closed, but let some one come along with a lot of promises and threats that God never made and a determined demand for money and he gets the ears. This makes us think of the language of Jesus when he told the Jews that he came in his Father's name and they would not receive him, but that another coming in his own name they would receive. Today the world stands ready to reject Jesus, but they receive with outstretched arms any one who comes with a strong personality regardless of what he may preach. Let us be faithful to God's truth even if it makes all men liars.

S. J. Lindsay.

Hidden Talents.

If I only had talent, how much I would do for Christ," is a remark one often hears. In view of this a little stocktaking may be in order, to see if we have not talents that we are unaware of. Kindly permit a few suggestions.

If we cannot bring rich music from some grand organ, or other instrument, perhaps we can worship in spirit and in truth.

If not fitted for preaching, how about practicing?

If one cannot speak in public he can at least "pray in secret."

If your voice is too poor to charm an audience with vocal effort, then sing "with grace in your heart to the Lord." "speaking to yourself in psalms and hymns and spiritual songs."

If the way is barred to your crossing the mighty ocean and thus bringing the gospel to the regions beyond, walk across the street and bring it to a lonely soul nearer home.

If you have not a million dollars to endow some institution with, will you sell some cherished household god and give the proceeds where it will do good to the needy, and, perhaps, never be heard of by the world?

If you cannot preach, will you teach? If you cannot sing, will you bring? If you cannot play, will you pray? If you cannot go, will you do? or vice versa?

Should you despair of filling a high place, pray that you may be filled with the Spirit, and be no longer numb and dumb, but be enabled to live and give, and of your very best. "If I do my best, He will do the rest."

It will be vain to read this article if you think the preachers and official board are the only ones to hear the "Well done," and are therefore determined to let them do it all. "Lord, what wilt thou have me to do?"—I. E. Terry in World's Crisis.

the name of Jesus, according to the New Testament pattern, on the first day of the week for common edification, as did the first Christians.

If the church supports a preacher who devotes his entire time to the gospel service he ought not to be tied down to the general meetings of worship and instruction of the church, but he should have freedom to work outside in order to, as far as possible, reach the non-believers with the gospel's joyful message.

Sunday forenoons the congregation should assemble for worship in accordance with the plan laid down in the New Testament where all, according to the gift of grace given to each, may participate. This meeting is led by one of the elders. If the members of the congregation live far apart, meetings may be arranged in their circle, these also led by some of the elders. On Sunday afternoon or evening, preaching or testimony meetings ought to be held, when the greatest stress is laid on winning the unsaved for Christ.

To attract attention in order to show the public how skillful one is in manufacturing sermons and keeping the audience laughing should be avoided as much as the evil one himself.

But some one may say there is no possibility in the present day and age of practicing such a church life. If this is true, let us cease boasting of a genuine church of God, and instead openly confess that we lack the spirit of Christ, that we have only an appearance of godliness, but entirely lack the power. We then need to feel seriously troubled concerning our condition and seek God's grace that we may be edified as a spiritual house and a holy priesthood.

Whoever has a different conception of the Biblical truths here touched upon ought to take the matter under serious consideration, but should not seek with other Biblical references to overthrow what has here been presented from the Bible. For the Bible does not contradict itself. If any one thinks so, he has been caught in Plato's philosophy and the false Biblical interpretation.

The parable of the rich man and Lazarus only show the terrible fate that was to befall the Jewish nation, and the grace which should be the portion of the heathen, who turning to Christ Jesus would receive justification through the covenant with Abraham.

What Paul says in his letter to the Phillipians concerning his departure and being with Christ has nothing to do with death for this will happen when Jesus comes again. It was this which

he so much desired. But he did not know what to choose, whether to live or die, if a choice had been given him, and he could consequently not long for something of which he knew nothing.

It is the same with all other Biblical references which one may seek to interpret in harmony with the old serpent's lie.

My dear friend:

GOD said, "In the day thou eatest thereof thou shalt surely die."

The SERPENT said: "Ye shall not surely die."

On which side are you?

Below are given some Bible references which show that man and man's soul is mortal, and is also unconscious in death:

Job 30:32; 33:18-22, 24, 28, 30; 34:14-15; 36:14.

Psalms 6:6; 30:10; 38:11-13; 117; 146: 3-4.

Ecc. 3:19-20; 9:5. John 11: 12-14. Psa. 49:9-10, 13-15.

Gen. 3:19; 12:13. Job 14: 1-2. Psa. 39:6; 103:15; 144:4.

1 Pet. 1:24. James 4:14.

The following tell of the destruction of the ungodly and the wicked:

Rom. 6:23. Ezek. 18:4; Psa: 37:10-20; Mal. 4:1-3. Matt. 13: 40; Heb. 10:27; Rev. 20:14-15:

The word "spirit" translated from the Greek, appears in the Old Testament 442 times; "spirit" referring to the spirit of man 198 times; "wind" 105 times "life" 9 times, and 26 times with various meanings. This word is used in reference to animals as well as men.

The word "spirit" in the New Testament is translated from the word pneuma which occurs 365 times. This is the only word which gives the sense of our word spirit.

The words soul and spirit appear more than 1000 times in the Bible, but although occurring so often they never appear in connection with such words as immortal or incorruptible, which are so often used by the theologians.

L. F. Nelson

I long to serve Thee better,
And love Thee more each day.
To trust the Heavenly Father
To guide me all the way.

I long to do more service
For Jesus Christ my King.
Some one who knows not Jesus
This one I would gladly bring,

I ask for faith dear Father,
Thy strength to me impart,
And may thy spirit ever
Abide within my heart.

Make me pure and free from
sin,

Guide me for the holy race,
Teach me how the lost to win.
By the gospel of thy grace.—Sel.
by Grandma Gragg.

He has enough who is content.

Obituary.

James Brown.

As to the one in olden time came the message:—"Set thine house in order; for thou shalt die, and not live," so did it to one whom many loved to call "Brother Brown," who fell asleep on Nov. 3rd.

James Brown was born in Scotland in June 1851. Even in his young days he was an earnest student of the Word of God, joining first the Plymouth Brethren, and later after much study and a thoughtful and prayerful weighing of the arguments on both sides, and a hard struggle, he separated himself from his old friends and accepted the belief of life only in Christ, and was ever afterward a staunch defender of the faith once delivered to the saints. He came to this country in 1881, joining himself to the meeting in Brooklyn, New York, where he proved to be a valuable addition, and later settling in Jersey City, N. J., attending the gathering of brethren in Newark.

To one who had seen his ruddy face, and felt his hearty hand grasp as I did in the week he was stricken, death would have seemed many years distant, but pneumonia attacked him and the end soon came.

He was one always ready to give a reason for the hope that was in him, earnestly contending in season and out of season for the truths so dear to him, and during his last delirious hours his thoughts were ever on what he had been teaching all his life, "Behold the Bridegroom cometh," being among his dying sayings.

The funeral services at his late home were conducted by Bro. Samuel Wilson, who directed the listeners' attention not to the life of the man, but to the God he had so earnestly served, and to his hope of a resurrection from the dead through faith in the Lord Jesus Christ. It was less than eight months since we had heard the same voice telling the same glorious truths over the sleeping form of our Sister Brown, and now after more than forty-one years of married life, leaving children and grandchildren to mourn their loss, we can say truly with David of old that they were "lovely and pleasant in their lives and in their death they were not divided."

Good night, Bro. Brown, may we all meet you in the morning when tears shall be wiped away from all eyes and there shall be no more parting.

Lottie E. Young.

None but a fool is always right.

Cheering Some One On.

Don't you mind about the triumphs,
Don't you worry after fame;
Don't you grieve about succeeding,

Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;

Just be glad that you are living,
And keep cheering some one on.

Let your neighbors have the blossoms,
Let your comrades wear the crown;

Never mind the little setbacks
Nor the blows that knock you down.

You'll be there when they're forgotten.

You'll be glad with youth and dawn,

If you just forget your troubles
And keep cheering someone on.

There's a lot of sorrow round you,

Lots of lonesomeness and tears,
Lots of heartaches and worry
Through the shadows of the years.

And the world needs more than triumphs;

More than all the swords we've drawn,

It is hungering for the fellow
Who keeps cheering others on.

Let the wind around you whistle,
And the storms around you play;
You'll be here with brawn and gristle

When the conquerors decay.
You'll be here in memories sweetened

In the souls you've saved from pawn

If you put aside the victories
And keep cheering some one on.—Sel.

Is it not beautiful to think that

the very same act of mind and heart by which a man commits his spirit to God in life, may be his when he comes to die?—It is wonderful to think that life and death so unlike each other, may be made absolutely identical in the spirit in which they are met.—Maclaren.

Lean liberty is better than fat slavery.

Nature teaches us to love our friends; religion, to love our enemies.

By night an atheist half believes in God.

Wit without discretion is a sword in the hand of a fool.

Two Sir Positives can scarce meet without a skirmish.

Some of My Motives for Leaving the Baptist Church.

What is man? If a doctor does not know his patient so that he knows wherein his illness lies, how can the doctor then make out a prescription for him? Self-knowledge is also an essential thing if we should learn to rightly know God and gain eternal life. The Scriptures teach that man consists of spirit, soul and body. The teaching that the soul which some confuse with the conception of the spirit, can exist independently of a material body is entirely outside of and contrary to the Scriptures. In a physical way we know something of what the body consists. The soul is often represented as the intellect, feeling and will,—even as the blood itself or the circulation is called the life of the body, the soul is in its blood. So the breath, as it is stated: "All that had a living breath in its nostrils."

The spirit in man, on the other hand is life for the sake of righteousness, as Paul says. It is the real life in the life of the soul. It is a lamp of the Lord, says Solomon. This spirit leaves man in death, and the lamp of the bodily life is extinguished, as is said in a song we sing: "Oh how soon is life's lamp extinguished."

This spirit God has created in the breast of man, according to Esaias; and according to Paul, God gives to every one life, spirit and all. It is this spirit which God sends out when he creates all beings, both men and lower animals, according to David and Solomon.

This spirit returns to God in death, when life, which is as a breath, a smoke that soon disappears, ends its existence in man. As the incandescent light goes out when the current is shut off and led back to the dynamo, so the spirit of life returns to the source of life when death appears.

God's word does not teach in a single place that this spirit is an independent self-conscious and personal being without connection with a material body. (We do not now speak of the resurrection when corruption has put on incorruption). If such were the case, children would have consciousness even in the womb and during the tenderest years of their life. Neither could any one become unconscious through sickness, injuries to the head or the weakness of old age. Indeed, the spirit of a loving mother would remain among her surviving children, as the Chinese say, be with them as though living, speak words of comfort to them and assist them in all circumstances of life.

The spirit could just as well do this as to stand on Mount Zion and sing, as it is said to do. Or it might do both, since man owes duties to both God and mankind.

But nothing like that is referred to in the scriptures. Only sorcerers, idolaters, spiritualists and all who preach and believe in the devil's old falsehood speak of such things.

Luther really believed in an intermediate state, but this to him was only a sleep, says Bishop Bjorling. That is it. He who through death has fallen asleep, believing in Jesus, and at the moment of death felt as if Jesus had come to get him, shall find according to his own experience that it has become a reality. For even should he remain dead ten thousand years he will not be conscious of it, but will perceive it as if the Lord had come at the very moment of death to bring him home. This ought to be quite clear.

Another matter which is common among the Baptists, and which has grieved my soul deeply is that they sing songs to the Holy Spirit and offer prayers to him as a God. This is evidently, viewed from its very best point, unconscious idolatry. Knowing whether the Holy Spirit is a personal being or not is of little importance, but not in a single place in the scriptures is the Holy Spirit represented as an object of worship. Neither can it be proven that the saints mentioned in the Bible have prayed to the Holy Spirit. Many centuries were required before the church advanced so far into heathenism as to accept the doctrine of the trinity. On the other hand, Jesus says that worshipping God as a single Lord is the first and most important commandment in God's law. James says, you do right in believing that God is one. And Paul says, "One Lord, one faith, one baptism, one God."

Further the Baptists have an unscriptural conception of Christ's church. They teach that it has originated primarily through organization. This is probably the reason why they permit so many non-Christians in their membership.

If there are ever so many believers, even baptized Christians, in a place they will still not acknowledge that there is a Christian congregation, even though they meet for a common worship and edification, unless one or several of the Baptist leaders have been there to "organize" them into a church.

How did Christ's church originate? Simply through the preaching of the gospel of Christ and his kingdom; through conversion, faith, baptism and the indwelling of the Holy Spirit. These believers thus called from the world, com-

posed the Ekklesia of Christ—his church—and it was increased every day by those who were converted. The fact that the apostles ordained elders and deacons in the churches shows that churches then were already in existence.

The Baptists have made a decided departure from the examples in the New Testament in the appointment of elders and deacons. In the apostolic churches several brothers who had the gift to serve were set apart with prayer and the laying on of hands. These brethren were as the apostles—to devote themselves to prayer and the service of the Word. They were not sent from some other church or some institution of learning. They were selected from their own church circle.

That the term elder does not apply to one person who presided as pastor or pope is shown by the following verse of Paul: "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said to them—" (not to him, the pastor). The verse then shows that there were several.

Take heed therefore unto yourselves and to all the flock, (not only a few Baptists to designate a certain party) over the which the Holy Ghost hath made you overseers, (not thee, the pastor) to feed the church of God.

In the letter to the Phillipians, Paul greets all the saints, together with the elders (several) and the deacons. And James says that if any one is sick among you, he shall call the elders of the church, and they (not the pastor) shall pray and anoint him with oil in the name of the Lord.

Where do such conditions prevail, and where is it practiced among the Baptists of the present time? Have they not like idolatrous Israel chosen a king (the pastor) in similarity to all the heathen and the worldly churches?

The word deacon simply means a servant: the servant of the church. These deacons, who were several in number, were appointed to manage the financial business of the church. At the present time the deacons do not know their duties, and neither does the church. Occasionally they sit at the side of the pastor as some kind of associate elders and serve at the communion table.

That the deacons served at table when the church had everything in common has no bearing on the communion service. Celebrating the memory of Christ's death is such a spiritual act that we can safely say it should be performed by the elders of the

church.

Now that the church has its deacons merely for the sake of the name and the form, all of the business and economical affairs must be cared for by temporarily appointed committees or temporary officers. The pastor's function is frequently that of the arch deacon, especially when it concerns the raising of funds for building churches.

If we compare the church life of the baptists with that of the first Christians, we will find a difference as wide as the heavens. The first Christians assembled in the name of Christ without any self adopted party name. Each one had either a psalm, some instruction, song, prayer, thanksgiving exhortation, speaking with tongues (this, however, of less importance unless it was translated), prophecy, including edification, admonition and consolation. Two or three of those prophesying could speak and the others judge of their utterance. If any one had a revelation he was given an opportunity to describe it, in order that all might learn and be admonished. The spirits of the prophets were submissive to the prophets themselves. The women were not to disturb the meeting by unnecessary talking and questioning in order that all might be done decently and in order. We also know that they assembled here and there in the houses for instruction and communion.

How have the Baptists arranged their church life?

By erecting a theater-like and costly church, preferably in some city. For this church building, the pastor has generally begged the money from the public. All the benches in the structure face in the same direction, and in the front is a raised platform where the pastor, a hired shepherd, timed by the clock, reads a previously prepared dissertation, sometimes on a very doubtful subject. When the time is up he quits. If he then can induce some one to utter thanks for the glorious sermon it is really impressive. It is not even a question of preaching God's word and feeding the flock. Neither is this possible before a common gathering that must hear something to induce it to come again for the next meeting. The aim is to preach so as to attract many people, become popular, get a strong church and a large income. This is the rule, with but few exceptions.

Was it in this way that the Holy Spirit instituted the church which Christ had purchased with his blood? What can God's children do during the present Babel of confusion?

Assemble themselves together about the Word of God and in

for the space of fifty years and within its sacred walls was heralded forth the truth by nearly all, if not all, of the many grand speakers for the church, but like all things, its glory departed and it is now only a memory.

Good church buildings had been built and are in use in Plymouth and Argos, Antioch, being a country church between the two was maintained in use a number of years more to please some of the old patriarchs of the faith than for the real benefits derived therefrom.

In 1911 occurred the death of Sister Mary Ann Shirley, who had all her church life maintained her membership here, and in her will was found left for the upkeep and maintenance of this church she best loved, a legacy of \$250.00. Those who still retained their membership in the old Antioch congregation, assembled themselves there and elected three trustees, two affiliated with the Argos congregation and one with Plymouth, who received the money and when the church was abandoned, sold the church and grounds for \$225.00.

The legacy kept on interest for four years at 6 per cent, drew \$60.00, making the sum of \$335.00, for distribution, was this year divided by giving to Plymouth church, \$125.00 and Argos retained \$410.00.

The party who purchased the property has not decided as yet just what he will do with it, and it stands where it has for so many years undisturbed, apparently beaming down its kindly benignant benediction on the passers by.

And so brethren may the truth and life and light radiate from our lives that our memory may be held in reverence as is that of the old church for the good done in service to the end.

F. M. McCrory.

Eternal Torment and Evangelical Preaching.

(continued from last week)

Before passing from this point I would call attention to another explanation of the passage, namely that the sentence, being one of instantaneous violent death, was not inflicted on Adam at all in view of the sacrifice of Christ who offered himself "a ransom for all to be testified in due time."

What must in any case be emphasized is that God's word for the penalty is death. And "the words of the Lord are pure words, as silver tried in a furnace of fire purified seven times." Psa. 12:6. What would be thought of a modern code of laws in which the penalties were expressed in language that was not to be understood literally,

so that the penalty of death was found to mean the loss of a man's happiness through the daily infliction of torture just up to the point that he could bear without dying? And yet we are told that when God warned Adam that he would surely die if he ate of the forbidden fruit, God meant not literal death at all, but life in misery, or banishment from his presence. And well may we ask, Why then did God not say what he meant? Why did he not say—"In the day that thou eatest thereof, thou shalt surely become miserable?"

Of course Adam became miserable on that day as we know; for he and his wife were ashamed to meet God. But the condition into which they had brought themselves is one thing, and the penalty attached to that condition is another. A criminal is usually miserable when he is found out, but whether he is miserable or not, the law demands that punishment shall be meted out to him. That Adam became "spiritually dead" on the day he sinned, I am willing to grant, though the expression is not a scriptural one. But let me repeat that his state when he sinned is not to be confused with the penalty attaching to that state. And the penalty was death, in an absolute, unqualified sense. So when I read that all men are by nature "dead in trespasses and sins," I do not forget that the wages of these "spiritually dead" men is death, unless they receive by faith the gift of God, which is eternal life. Again, "the soul that sinneth" is surely spiritually dead and God says, "the soul that sinneth it shall die." Ezek. 18:20. What does God mean? To me the answer is easy. God means just what he says.

The first death and the second death.

It is evident that the death in store for sinners is not simply the first death, which is the common lot of all men by nature, but the second death which is subsequent to resurrection and judgment. Rev. 20:11-15.

But whatsoever the nature of the first death is, so must be the second. Else it is no second. If the first train is a train, the second train is also a train, not a motor car. And since the first death is not separation from God, but the literal loss of life caused by the withdrawal of the breath of life, therefore the penalty of the second death is also the loss of life caused by the withdrawal, for the second time of the breath of life. And there is no resurrection from the second death, the breath of life is never again to be restored to sinners. And therefore, those that

die the second death shall truly be punished with everlasting destruction. 2 Thess. 1:9.

Everlasting Punishment.

But, I am asked, how can death be an everlasting punishment? To this I would reply that death is the only everlasting punishment that could be inflicted on mortal man. The punishment of flogging is over when the last stripe is inflicted; a fine is paid and done with; and since the days of the patriarchs I know of no term of imprisonment that ever exceeded a hundred years; for, of course, imprisonment must end at latest at death. Now, if a man be imprisoned for ten years, it is a ten years' punishment—ten years' loss of liberty; and if he could be put to death for ten years, it would again be a ten years' punishment—ten years' loss of life, and all its blessings. Mark, we do not reckon that the punishment is over with the mere pain of dying, any more than it is over when the man steps from freedom into prison. The prisoner suffers punishment as long as he is deprived of freedom, and the dead man suffers punishment so long as he is deprived of life. God is not going to give the wicked a ten years' punishment, or a hundred years, nor yet a million, but an everlasting punishment. "These shall go away into everlasting punishment but the righteous into life eternal." Matt. 25:46. Is it not plain that as long as the righteous remain alive, the wicked will remain dead?

What is punishment?

Many people argue that there can be no punishment unless there be conscious suffering. But this is wholly false reasoning. For as I have pointed out, the awfulness of a murderer's punishment is not the pain he endures on the scaffold. In America, indeed the death of criminals is altogether a painless one. But the severity of the penalty consists in the fact that the man is thereby cut off from all the privileges of the living. And in this connection it is noteworthy that the word "punishment" just quoted from Matt. 25:46 means literally cutting off as when branches are lopped off from a tree.

The 37th Psalm formed doubtless the ground work of the Lord's teaching in this passage, as the following comparison of language will show:—

Psa. 37: Such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off.

Matt. 25: Come, ye blessed of my Father, inherit the kingdom prepared for you. Depart from me, ye cursed.... These shall go away into everlasting cutting off.

Our Lord's reference also to the everlasting fire in which the wicked are to be cut off reminds us further of the 20th verse of the Psalm:—"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."

Let me repeat therefore that everlasting punishment consists not simply in the pain of dying the second death, but in the being cut off for ever from the life which the righteous will enjoy. When the righteous receive "in the world to come, eternal life," the glorious change will be effected in the twinkling of an eye, but the life-state that results will endure for ever. So when the second death is inflicted, the execution of the sentence may in nearly every case take no longer than the quickening of the righteous does. But the death state will endure for ever, and this is everlasting punishment, according to the scriptures, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The language of scripture.

Fifthly, let us suppose for a moment that the doctrine of the eternal torment of the wicked is taught in the Bible. What words then would God have used if he had wished to teach the total destruction of the wicked? I can fancy some one saying, Oh he could easily have made his meaning so plain that no one could misunderstand. He could have said that the wicked will utterly perish, or that their end is destruction, or that they shall return to the dust or they shall consume into smoke, or they will be burnt up, or that the fire into which they will be cast is an unquenchable one, so that they will be quite unable to put it out and thereby escape their fate; or he might have said distinctly that they shall be as though they had not been. My dear friend, all these things God has actually said and yet people believe these statements mean that the wicked are to be preserved in painful existence for ever. I ask again, what words could God have used to express the total destruction of the wicked, if the strongest words that the Greek and Hebrew languages possess to express that idea are unable to convince men? On the other hand I may ask, if God had wished to teach the permanent conscious existence of the wicked, why did he not state such as the following?—The wicked shall never be destroyed; or, their life is unquenchable; or, every man is by nature as immortal as God himself; or, the wicked in the lake of fire shall

THE RESTITUTION HERALD

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

Many of the brethren are coming to our relief nicely in sending in something extra to meet extra expense in the way of an increase of paper prices.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- Mrs. Martha Sutterfield, 1.75
 - H. H. Chamberlin, .50
 - Wm. Hardesty, .50
 - Geo. Hodson, .50
 - S. W. Lake, 1.00

Notices.

Change of Address.

Bro. J. H. Anderson who has faithfully served the brethren of southern Ohio for several years, has moved with his family to Virginia, and announces that his address henceforth will be Woodstock, Va., Rfd. 1. Our best wishes attend Bro. Anderson to his new field of labor.

Reports.

Dear Bro. Lindsay:

I have a report to make through your paper, also a query. Bro. Anderson has just closed a series of splendid meetings at this place. Our hearts were indeed glad when five candidates confessed their sins and asked their pardon, when they were baptized into the all-saving name of Jesus Christ. Those baptized were Bros. Charles Doll, Clarence Doll, David Lehman and Sisters Iva Lehman, and Treva Curtis. These were baptized Sunday morning at nine o'clock, following a two weeks' meeting during which we had excellent attendance and good weather all but two nights.

Bro. Anderson left last evening for Woodstock, Va. His family will follow a few days later. His loss to us is a severe blow, but our loss is the gain of the church at Woodstock. We have just one compliment we wish to pay Bro. Anderson and that is, he will preach the truth regardless of whom it may please or displease.

Now the query:

Where are we going to get another preacher? Can any one answer the query? As we were commemorating the Lord's death Sunday, I was a little curious to know how many there were of us, and counted almost sixty. Can an organization of this size afford to be without a preacher, especially in the light of coming events that are coming to light every day? I think not.

Let us hear from some preacher sound in the faith, or any one knowing of such a one.

H. D. Pearson, Sec. of the Brush Creek Church of God, Tippecanoe City, Ohio, Rfd. 2.

The Sunday School.

By Anna E. Drew.

FAITHFUL UNTO DEATH. Dec. 10, 1916: Rev. 2:1-17

Golden Text.—Be thou faithful

unto death, and I will give thee the crown of life. Rev. 2:10.

Time.—This series of letters was probably written between A. D. 90 and 96, in connection with the whole book of Revelation.

Place.—They were written in the Isle of Patmos to which St. John was banished, to the churches in the province of Asia, the western province of Asia Minor.

Questions.

What was the command of the "trumpet voice" to John as given in last Sunday's lesson? Rev. 1:11. Who are we to understand as the 'angels' of the churches? ("Messengers, it can apply as well to men as to celestial orders." See Hag. 1:13; Mal. 2:7:3:1). To what church was the first message? Rev. 2:1. ("This was the nearest to the point at which John had his vision. It was the chief city of the province of Asia and at that time immensely rich and devoted to luxury and idolatry. It is a mere desolation now").

What one of the seven wonders of the world was located here? Acts 19:27. What was commended in this church? vs. 2, 3, 6. Who were the Nicolaitanes? "A party or sect that had in some material points departed from the faith and the evil effects of their apostacy were manifest in their immoral conduct."

What defects in this church? v. 4. What was the admonition? "There must be a living, working, self-denying faith which shows its life and power by love active services and sacrifices for God."

What is the glorious promise? v. 7. Where is the paradise of God? Where was the second church addressed? (A city 48 mi north of Ephesus. It was once destroyed by the Lydians and several times by earthquakes, but at present is a prosperous city of the Turkish Empire).

Were there any complaints made of this church? In what were they "rich"? James 2:5. We learn that nearly 70 years after John had this vision, a heavy persecution broke out in this city and their bishop, Polycarp, was burned at the stake. What was the promise for faithfulness? v. 10-11. What is the "second death"? For what was the church of Pergamos commended and what charges against it? vs. 13-15. What was the doctrine of Balaam? 2 Pet. 2:15; Jude 11; Rev. 2:14. What was the promise to the overcomer? v. 17. See Jno. 6:31, 35. The ancients used

stones to vote by. In criminal doings a white stone implied acquittal. White stones are also said to be given the victors in the Olympic games. When persons were raised to new honors it was customary to confer a new name. Name the remaining four churches. Point out the commendable things in each. Was there any that received no praise as a whole? What things in each were necessary to overcome if rewards were to be received? Give the rewards of overcoming. 2:26-28; 3:4-5, 12, 21.

What is the meaning of 2:28? Rev. 22:16; 2 Cor. 4:6; 2 Pet. 1:19. Was there hope for Sardis? 3:2, 3. What is the symbol of white garments? Rev. 19:8. What is meant by the key of David? 3:7. Isa. 9:6-7, Compare with Isa. 22:21-23. In this last text both in character and office we have a type of the Messiah. The key was a mark of office. Christ is heir to David's throne. What and when is this "hour of temptation" (trial) that is to come upon the whole world? Describe the condition of the Laodicea church? 3:15-17. What were the means by which this church could be redeemed? vs. 18-20. Give the symbolism in v. 18 and tell what they represent.

What did we learn in our last lesson regarding the number 7? "Seven is the number of dispensational fulness. Revelation is a book of sevens, and whatever bears this number in the divine reckoning, is full, complete."

What, then, do we understand the seven churches to signify? In these chapters we have the history and characteristic features of the entire church from the time of John who wrote this, to the end of the age. If this prefigures the church in its successive phases, what church is characteristic of the state of things today? 3:15-17. Compare step by step the conditions of that church with the church today. Does this concern us?

Should we heed the text, 3:22? How? ("Learn to view the church's errors, corruptions, mistakes and sins, as Christ views them; to love what he loves, to hate what he hates.")

If we would receive the promises to the overcomer we must put in practice Titus 2:12,13.

Old Antioch Church.

Inquiry having come to me from various sources relative to what final disposition was made of 'Old Antioch', owing to the wide spread knowledge of the old church landmark, I will give a brief history of it from the time of abandonment in 1913 until now. It served well its place

Christ that we might be justified by faith.

The law served the purpose for which it was enacted and published. The future life could not be gained through and obedience to the precepts of the law. It was not Jehovah's purpose to cancel sin through the law but to cover sin until the Christ could be manifested. Sin was symbolically born away. This act was required every year until Christ became the covenant victim whose blood on death sealed the covenant made with the fathers. It is the blood of the everlasting covenant. Those who exercised faith under the law and obeyed its precepts in the resurrection will be made immortal and given a position. A careful reading of the 11th chapter of the Hebrew letter will prove the above statement. A careful reading of the sermon on the mount will teach us the prime difference between the commandments in the Decalog and the teachings of one who spake as never man spake. Jesus lays a foundation for his principles in the beatitudes or beautiful sayings in his sermon.

These blessings could come only to those who would seek for them. Blessed are they which do hunger and thirst after righteousness for they shall be filled. This is no lip service, but must come as a consciousness of right. Those who sought for and gained these blessings were called the salt of the earth. They were also regarded the light of the world. They were admonished that their righteousness must exceed the righteousness of the Pharisee if they would enter the kingdom of God. To illustrate the different interpretation of a commandment under the law and as Christ gave, we call your attention to Matt. 5:27-28. Ye have heard that it was said by them of the old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. It is not necessary that the act be proven by witnesses, but it will be charged against him in the final reckoning. Often no doubt the witnesses were guilty of the same offence that was charged against the offender. She was caught in the very act, was charged against the woman brought before the Savior. The verdict under her to death. Instead Jesus said, the law would have been. Stone him that is without sin may cast the first stone. Not one of her accusers dare do it. The verdict was, Go thy way and sin no more. We may be able to keep our sin from the world but God will judge righteously.

D. C. Robison.

Free Salvation.

There is nothing taught in the Bible plainer than the plan of salvation. It seems to me that the Savior took special pains to make this subject plain. Just before he left the world after he arose from the dead, he said to his disciples, All power both in heaven and in earth is given unto me. Go into all the world and preach the gospel unto every creature.

Why did he want the gospel preached to every creature?

Simply because no one could be saved without faith and no one could believe without testimony. They had to hear before they could believe and they had to believe before they could be saved. Hence the command to go and preach the gospel to every nation. Another reason is, the gospel is the power of God unto salvation to every one that believeth. Another reason is, since the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believed. Now after he said, Go ye into all the world and preach the gospel to every creature, he added, he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

Friends we must remember that Christ is our Savior when he has told us in such plain language what we must do to be saved. We should obey his commandments, if we would believe and repent. No one can be considered a believer until he believes strong enough to reform his life. Then he should be baptized, for he said, Repent, believe and be baptized and you shall be saved, and he that believeth not, shall be damned. He wants all of his followers to work in his vineyard. There is no time to idle away if we do our duty. The time is coming when we all shall stand before the judgment bar of God to receive according to the things done in the body. If we have not worked in the Master's vineyard we cannot receive any reward, for time is flying and death is nearing. Jesus is coming. Are you working in the Master's vineyard? If not, why not? We would do well to heed Paul's admonition, So let us awake out of sleep for now our salvation is nearer than when we first believed. Work while it is day for the night cometh when no man can work. We have reached that stage brethren. For several years I have prayed, Thy kingdom come, thy will be done on earth as in heaven. Oh what a glorious time that will be for the true followers of Christ.

Then they can see the king in his beauty and reign with him on Zion. Then the whole earth

shall be filled with the glory of the Lord as the waters cover the sea. Then will cruel wars end and peace reign supreme. Then we will not have to give up our loved ones to the enemy death. Why can we not talk about these glorious things instead of politics and hard times and fashions. Oh if we would only study and talk of the good things to come in the sweet bye and bye, we would be better Christians.

May the Lord watch over and save all of the one faith is my prayer.

Grandma Gragg

He Leadeth Me.

In pastures green? Not always; sometimes he Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright, Out of the sunshine into darkest night, I oft would faint with sorrow and affright.

Only for this—I know he holds my hand, So whether in green or desert land, I trust, although I may not understand.

And by still waters? No not always so; Oft times the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry Aloud for help, the Master standeth by, And whispereth to my soul, "Lo it is I."

Above the tempest wild I hear him say, Beyond this darkness lies the perfect day; In every path of thine, I lead the way.

So whether on the hill tops high and fair I dwell, or in the sunless valley, where The shadows lie, what matter? He is there.

And more than this; where'er the pathway leads, He gives no helpless, broken reed, But his own hand, sufficient for my need.

So where he leads me I can safely go, And in the blest hereafter I shall know

Why in his wisdom he has led me so.—Sel. by Ada Moses.

Drifting Toward Rome.

At a general convention of the Protestant Episcopal Church held at St. Louis recently, the House of Deputies decided in favor of provision being made in the prayerbook for voluntary confession followed by absolution. A prayer for the dead was also adopted. These steps in the direction of Rome will be hailed with delight by Roman Catholics, but must be deplored by many Protestants to-day who are Protestants in fact as well as in name.

As for prayers for the dead, we have in this one of the fruits of the traditional view of the soul.

A return to Bible doctrine of man in death would do away with all such practices. If as the wise man said, "The dead know not anything," then our prayers for those who have passed out of life will avail nothing. The time to pray is while we have our friends with us and not after they have fallen asleep. For them the next thing after death is to rise in the day of resurrection; and as they fall so must they rise. There is no opportunity to get better after death, but after this the judgment. Heb. 9:27.

On the other hand, if the wise man was mistaken, and the dead are actually alive and conscious, then of course probation must continue until Christ comes and the judgment scenes are ushered in. In that case our prayers must have as much weight as when our loved ones are among us. If the popular view of man is the correct view then it is consistent to pray for the dead, so-called; and we all should follow our Protestant Episcopal friends as they follow Rome in this connection. Surely if we pray for our living friends, why not for our dead friends, if they are still alive and conscious? But right here is where we see the practical value of the unpopular doctrine of the unconscious state of the dead. If our loved ones are asleep and unconscious until the resurrection, then it is all folly to pray for them now and we will not waste our words, but pray rather for those who will derive benefit therefrom. "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." — Linden Carter in Crisis.

Faultfinding is the poorest way imaginable of helping others to be better.

A minority in the right is better than a majority in the wrong.

There is no one so wise he does not slip sometimes.

be incombustible because God can not destroy immortal souls; or, the wicked shall never be consumed; or, our God is a preserving fire. But not only do these statements not exist in the Bible, but they are given the lie direct by the texts which I have already quoted, and by dozens more.

"Day and night for ever and ever."

Sixthly, I have here to ask what then are the proofs advanced in favour of eternal torment. At the most one or two sadly misunderstood passages from the gospels and the book of Revelation. Let me just refer to one, as it is supposed to be very conclusive.

Rev. 20:10, R. V. reads thus:

"And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and they shall be tormented day and night for ever and ever (literally unto the ages of ages)."

Now this text says nothing whatever about the mass of sinful men. It is the fate only of the devil and his supernatural agents that is expressly revealed in this verse. But are they then immortal? God forbid. We read that "God only hath immortality," 1 Tim. 6:16, and scripture cannot contradict scripture. How can we get over this difficulty? This is how most men do it. The hundreds of passages where death, destroy, etc., are found in the legal and didactic parts of scripture are given a figurative meaning, but in the book of Revelation, a book that is admittedly full of figure, they pick out ch. 20:10, and claim that it be taken as absolutely literal. The folly of such handling of the word ought to be apparent. Clearly Rev. 20:10 must be interpreted in harmony with the hundreds of other scriptures that teach with no uncertain sound, the destruction of the devil and his works. See Heb. 2:14, 1 John 3:8. What then is the explanation of these words, for ever and for ever? It is found in scripture itself, and men err, simply because they "know not the scriptures nor the power of God." Matt. 22:29. In the Bible the words "eternal," "forever," etc., are used in a limited sense just as commonly as in an unlimited one. This is a fact, and it must be admitted by all who would reverently handle the Word. For example, the servant who loved his master and refused to accept his liberty was to have his ear bored through with an awl, and was to become a servant for ever, Deut. 25:17, that is, till he died. Again, Elisha pronounced his doom on Gehazi,—"The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever;" 2 Kings 5:27, that is, each of them, as long

as they lived, would be lepers. So Jonah, whilst in the belly of the fish, was so filled with horror that he says, "I went down to the bottom of the mountains, the earth with her bars was about me for ever;" ch. 2:6; but his torment really lasted only three days.

To be continued.

D. L. Norrie.

Dear Bro. Lindsay:

I notice a request by Bro. J. E. Hogarth for you to take up some of the parables of Jesus and give an explanation of some of them. I had rather believe he could do well at it himself. From his pieces that appeared in the Herald, Oct. 25, he takes my view in regard to the tares. We find this binding all taking place in the time known as the harvest. I will say right here, I may place this ahead of time. If so I would be glad to receive friendly criticism with a better explanation. I am only thirty-four years of age. I can recall the time when we had competition in most all trades; not so today. Why, the harvest is on. You take all professions or trades of life, all organized but labor, and now organize labor or bind labor and have you not got tares all bound? Lawyers, doctors, merchants—shall I say preachers? Yes sir, we have the popular fellows down here who set their stakes. Bankers—let one of these fellows violate the rule of his bundle, and they put him down and out. If you desire to join a union, you take an obligation. Aren't you bound? Yes or no. Are you a banker? Well can you loan money at your pleasure or below banking rules? Just so it is with every other. Union labor says you must pay so much for my labor. Will capitalists obey? You remember what the railroad labor did a few weeks past, do you not? Now what was the object of binding tares? It is to be burned, is it not? What is it that will cause the rich men to weep and howl, spoken of in the 5th chapter of St. James, if it is not the labor union?

Now I want to ask the question: Shall we of the Church of God join the unions or not? I belong to no union or political party. You may say you do not have the best interest of your nation at heart, or you do not care what becomes of the laboring man. I am laboring for my living. My reasons for not joining a union are given in James 5th chapter. James says to the household of faith, be patient. If I join the union, I have lost my patience. We remember some fellows came to John the Baptist wanting to know how to repent. John gave the medicine. You and I can take some before go-

ing to bed. He says be content with your wages. Do violence to no man. And should I want to vote or support some political party? Oh you say, to make your laws that you have to obey. Stop, look, listen, you voters. One of the Bible writers says that evil seducers shall wax worse. Brother, can you change that by voting? I can't. The Lord has foretold it. Well, you say, Paul says to be subject to the powers that be. He did. Now for an example. Was Jesus not subject to the powers? You must admit he was. Do you suppose Jesus ever went to the poles and voted? If he had, he would have voted to have the bill killed that allowed crucifixion, do you not think? We have an account of him paying taxes. Did you ever stop to think how he got the money? Performed a miracle like you and I will have to do later, if things continue much longer at present rates of speed, and you voting to continue it, and at the same time praying unto God, Thy kingdom come. Say, brother, have you not got tired of the present arrangement of things yet? If not, I would not repeat, Thy kingdom come, till I got my fill.

We are not informed in holy writ that we cannot serve God and mammon. We remember Jesus told disciples the prince of this world come, and has nothing in me. If he had nothing in our elder brother, do you suppose we will have anything in you.

Are you a democrat? If so, are you not divided against your republican or socialist brother? Jesus says a house divided against itself cannot stand. Hear the command as given through John in Revelation. Come out of her oh my people. Read Dan., speaking of the age in which we live. Mix and mingle, but will not cleave one to another. Paul speaking of a man's work, says in 1 Cor. 3: Every man's work will be tried by fire. If your material consists of wood, hay or stubble, it will be burned up. I want to give you a few thoughts on this. Suppose you believe the gospel, have obeyed it by baptism; so far so good. Now you have faith. James says, Now faith without works is dead, being alone. You believe in the praying for God's kingdom to come, and know praying for it to come that the kingdoms of this world occupy the territory that God's kingdom will have to occupy when it comes, and you work to make better the kingdoms of this world. See the point? Now to the burning. Peter tells us the first heaven and earth being overflown with water perished. The heavens and earth which are now by the same word are kept in store reserved unto fire.

So here will end all your political labor.

Now dear brothers and sisters, let our petitions continue to be Thy kingdom come, and work towards that end, and be found like Paul, and say, We have fought a good fight, when we come to finish our course. I am proud I can say this for the lady membership of the Guthrie Grove Church of God. We have no Ladies' Unions, none that want them, nor the dance hall. We do not have what is called woman suffrage to contend with. Our lady membership is like Mary—not Martha. They are interested in Jesus and his second coming and are contending for the faith once delivered to the saints.

Your brother waiting for the Christ,

M. O. Williamson.

Belton, S. C.

The Law and The Gospel.

In John 1:17 it is written that The law was given by Moses, but grace and truth came by Jesus Christ. There is a class of religious teachers who divide the law as given at Sinai into the law of God and the law of Moses. This class magnify the Decalog above other parts of the law by calling the Decalog the law of God in order to prove that the fourth commandment is binding on the church of the living God. A careful analysis of the above text will show that "the law," not a part of it, was given by Moses. It is evident that the expression, the law, includes the Decalog as a moral code, also the penal code which provides for the punishment of the violators of any part of the law. The sacrificial code which provides for the covering of individual sins, the last code being the hygienic which removed all physical uncleanness. To keep thee whole law would have made Israel a holy nation, a kingdom of priests. It requires but little effort to know that all the ten commandments were rewritten in the New Testament except the fourth.

A modern day evangelist closed a series of meetings in our city a few days ago. In one of his sermons he said, "You may violate every one of the ten commandments and not be lost. You may obey them all and not be saved." This statement shows how far these Doctors of Divinity will go to show that there is nothing of importance in the law as given to Israel. Paul says in Rom. 7:12, The law is holy, and just and good. It was given to Israel that she might produce a holy nation. Wherefore the law was our Israel's schoolmaster to bring us unto

THE RESTITUTION HERALD.

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Thanksgiving.

Dear household of faith:

It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O most high: to shew forth thy loving kindness in the morning and thy faithfulness every night.

I will give thee thanks in the great congregation. I will praise thee among such people. I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being. For in death there is no remembrance of thee: in the grave, who can give thee thanks? Rejoice in the Lord ye righteous, and give thanks at the remembrance of his holiness.

These words of the psalmist express our feelings at this season of thanksgiving, and may we always feel thankful not only for the good things, but for the things by which God chastises and thus corrects and strengthens us.

Ezra and Emma Railsback.

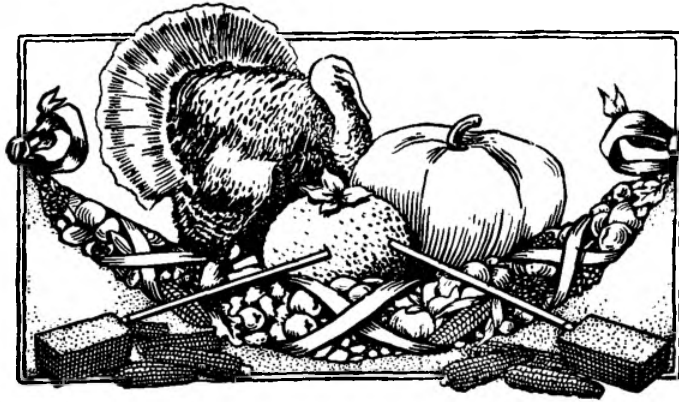
Dear brothers and sisters in Christ:

As we are nearing another Thanksgiving day, let us all be truly thankful for the great blessings we have received, for all of our blessings come from our Father in heaven. The more we do for the Lord, the more we feel like thanking him for what he has done for us and the more we can love him. The more we love him, the more we want to obey his commandments. He says to love one another. He also says love not the world. Oh let us be careful that we do not love the amusements the world offers us, and when the world calls us peculiar, let us take no offence, but be thankful that we are for God's people are a peculiar people, and he is depending on us to do all we can to spread the gospel, and if we neglect our duty, it will be our loss. So let us be faithful so when the Master comes, we can welcome him and not be ashamed.

Your sister in love,

M. S.

Bro. Lindsay has again invited us of precious faith to put in a word for Thanksgiving? Are we going to improve the opportunity to thus speak a word for our Master? While there is much to discourage, still we have many things for which to be thankful.



THANKSGIVING HYMN

OUR fathers' God, to thee we raise
In cheerful song our grateful praise;
From shore to shore the anthems rise---
Accept a nation' sacrifice.

Incline our hearts with filial fear
To seek thy face, thy word revere;
Establish us in righteousness,
And fill our borders, Lord, with peace.

Here may the weak a welcome find,
And wealth increase with lowly mind;
A refuge, still, for all oppressed,
O be our land forever blest!

Through all the past thy hand we trace---
Thy ceaseless care, thy signal grace;
O may our children's children prove
Thy sov'reign, everlasting love!

---Copeland.

Are we, like the world, looking ahead to better days? Those days will never come in this age for Matt. 5 is being fulfilled. The poor are being oppressed while the rich are hoarding their treasures. Are the dear ones getting tired and weary working in the vineyard of the Lord? Brethren work, for the night is coming. Let us not be like the servant in the parable of the talent, Matt. 25:25, who had only one talent and went and hid it, for when his Lord returned he took from him the one talent giving it to another. The old maxim, Life is what we make it, is a true one to a great extent, so may we let the sunshine around us as much as possible to assist others in bearing their burdens.

We were thankful for the weather being so pleasant while our quarterly conference was being conducted in Grand Rapids. As much as we would have liked to have been with them then, it was impossible for us thus to do, but we are still strong in the faith, praising God and looking for the return of our Lord.

Yours in the blessed hope,

Martha Moses.

Another Thanksgiving draweth

our Master's work.

Ada Moses.

Dear Bro. Lindsay and all of like precious faith:

We are thankful for this opportunity to express our grateful thanks for the many blessings we have received. This is the time of the year set apart for thanksgiving. This is good, but let us give thanks to our Heavenly Father each day. He has given us many wonderful promises in his Holy Book. The most wonderful is the promise of eternal life, Christ's second coming, the resurrection of the dead. Our home is to be on this earth. Where is there a place more beautiful than this earth, take the wickedness out, and is it not lovely? We have the promise that all things will be made new. We are told to hold fast that which is good, and to let no man take our crown. Let us give thanks as Paul did in 1 Cor. 15:57-58. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Your sister in Christ,

Jessie M. Wilson

To the dear ones of the household of God our Father, greeting.

As the annual time of our nation, so arranged and set apart by our president to give thanks to Almighty God for the many blessings that have been bestowed upon us during the last year, as a nation, we are reminded that we have been blessed above our sister nations. When we look upon them in the great destruction of life, and property upon which we are almost compelled to look as a calamity, in the great war which does seem so cruel and wicked, yet we should recognize the hand of Almighty God in all things. Think of the patience that God has had to these many years with his children, is it not more than just that he would allow some great calamity or destruction to come upon the human family for their disobedience and wickedness? Yet we all have so much for which to be thankful. Life and health with rich blessings on every hand, even the chasten-

near and as we let our minds roam over the pasture fields of the past year, many are the things for which we should be thankful. Foremost in our thought is the expression of our state, Michigan going dry. Isn't that worth shouting praises to God for? It is through him we are allowed this blessing.

The Restitution Herald and Last Days have been a source of benefit to me. The latter through the kindness of some friend. I know not, has been sent me. Had the privilege of listening to one gospel sermon in the past year and a-half, delivered by Bro. F. V. Blakely. Oh how we yearn to hear more of such as that, and to meet the brethren, but as Bro. Graham's article on calling the roll is seconded, and all being in favor of those brethren contributing more liberally to the Restitution Herald, perhaps we may hear from them. I wonder if Sr. Woodward recalls to mind what she wrote along that line some time ago? If I remember correctly, the title of it was "Shame." It was splendid and worth our re-reading. Wasn't Bro. Nelson's letter in Nov. 15th issue, one of encouragement? May we arouse and be more enthusiastic about



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High thoughts do not wait until we are out of our teens before they visit us. And the reception we accord them, often determines whether our life shall be great or otherwise.

The habit of looking on your neighbor's life with some such interest as you do on your own is a key that, as long as you live will unlock larger worlds to you continually.

Learning makes a good man better and a bad man worse.

Maxims are the condensed good sense of a nation.

There is no worse robber than a bad book.

Ignorance never settles a question.

Judge not a book by the cover.

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A RADICAL CHANGE

In Our Business Methods Must Be Made. Brethren, Please Take Notice of This.

When we left home recently, for work in the field, we left an order for paper to be mailed Nov. 1st. The order was sent in on time and word came back from the paper house at once that there were only 10 reams of the kind in the house and that if we wanted that to let them know by return mail. The request was complied with, but before it had reached the house they had sold 5 reams of it, leaving only 5 reams to come to us, and the bill for that was \$39.53. At this rate, a bill for 15 reams which a year ago cost us about \$54.00, would cost us now in round numbers, nearly \$120.00. It will not require much mathematics for anyone to figure out how much someone has to make up if we are to continue to come to you each week in our present size and dress. Some are responding splendidly, yet there is room. Owing to present conditions we shall have to strike from our list all complimentary and extra copies, which are very properly upon our list when no emergency exists, but which now we feel is asking too much of us. All extra copies containing obituaries, articles, etc., must be ordered when articles are sent in. These will cost 2c each. We regret to make this change, but if the paper is to continue, it must be done. Let us see now who are our real friends and liberal supporters.

S. J. Lindsay, Editor and Manager.

Lengthy Sermons.

Many preachers of talent and of unimpeachable character are today idle on account of their

lengthy sermons. Their discourses are methodical and profound but too long. Consequently these brethren are not in demand and wonder why.

But should they reduce their one hour sermon to forty minutes, they would be surprised at the beneficial result. May it not then, be well to suggest a remedy for this weakness:

1. Eliminate needless preliminaries. Many preachers waste the first ten or fifteen minutes in an unnecessary preamble. Cut it out.
2. Leave out all words and sentences not needed. Verbosity is a serious fault in both speakers and writers.
3. Avoid digressions. Take a subject and stick to it. Don't try to preach on two or three subjects at one time.
4. Don't be precise in every detail. You can safely assume that your audience need only the main points and they can think out the rest. Precision is tedious.

As correlated to these things we might add that lengthy and tedious services are a fruitful source of failure in gospel work. Close the meeting at flood tide. For nearly two years the writer has been engaged in evangelistic work and he has seen the congregations grow steadily from a small number at the beginning of an effort to a full house at the close. Yet rarely has each service exceeded one hour and a half in length. The meeting began sharp on time and closed approximately on time.—M. Burt in *World's Crisis*.

Famous Products of Cypress.

Cypress gave its name to the metal copper. For it was from this island that the Romans got their supplies of the metal, which they knew as "Cyprium aes," or for short, "Cyprium," in Latin, "cuprum." Another famous product of the island was a tree—not the cypress, which has nothing to do with Cyprus, but the "cyprus," from which a valuable oil was made. But it is better worth remembering as "gopher," the Hebrew name of the wood of which Noah's ark was built.—*London Chronicle*.

Let us force ourselves to speak slowly, to keep anger away from the eyes, to prevent temper showing in the voice. If we feel that we must have dyspepsia, let us keep it out of our head, let us keep it from getting north of the neck.—W. Jordan.

When you accuse your friends of being tired of you, you have gone a long way toward making that accusation come true.

Anger begins in folly and ends in repentance.

Heart Talks.

"Redeeming the time because the days are evil. Wherefore, be not unwise, but understanding what the will of the Lord is."

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:16, 17, 20.

If we should, each one of us, take stock and give thanks to God for the blessings that have come to us individually and collectively day by day, sweet incense, like that of old, would continually ascend to the Father from off the altar of sacrifice.

In very ecstasy the angels of God would sing that song again. "Glory to God in the highest and on earth, peace, good will toward men," so that all God's children could hear its sweet refrain, "on earth peace."

The greatest blessing that I can thank God for today is that of salvation. In these days of evil I wonder sometimes what my life would have been if my father's house and my home life had not been one where prayer and thanksgiving found its place in our daily life. Indeed, I may say the opportunity that was given me for redeeming the time was one of the great blessings of my life. No greater blessing could come to your life and mine than that of embracing and improving every opportunity for giving God thanks for the daily blessings of life.

"Be not unwise but understanding what the will of the Lord is." I am thinking now of how I would feel if after sending some beautiful and useful gift to a friend, I should never receive a "thank you." Dear ones, think you that God, our heavenly Father, does not feel the slights that are heaped upon him because you who are called children of God have neglected the opportunities to thank him for the blessing he has showered upon you? I am just looking into your hearts and trying to understand God's will. If I have found the great blessing of communion with God so helping and comforting, then I have not redeemed the time which is my opportunity unless I have urged upon you the necessity for prayer and thanksgiving in these days of evil. Our daily prayer must be delivered, "Deliver us from evil," else our feet will slip into ways that lead to death.

If we are earnestly seeking to understand God's will, Paul's letter to the Ephesians will give us not only food for spiritual growth, but strength for action. Did he not say, "Let no corrupt communication proceed out of your mouth?" How necessary, then, that we should daily pray

this prayer: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Do you not know that no unclean person nor covetous man, who is an idolater hath any inheritance in the kingdom of Christ and of God? O, what a blessing that when these temptations of life come to us, we can call to the Saviour on the wireless system for the help we need, and back over that wireless way that reaches to your heart and mine will come that help which makes us overcome in his name.

Have you come to the place where you can be thankful for the trials and afflictions of life? Yet Paul could say, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." As I look back over the past year which has been one of continual sickness and trial, I see how I have come closer to the Christ and have experienced what it is to be a companion with Christ in suffering.

Even in trial when the burden seems more than we can bear, if we only heed his admonition, "Come unto me," then through the night watches, our prayers ascend and in answer comes that assurance, "The Lord is my shepherd. I shall not want." How safe and blessed are those to whom the Lord is shepherd. So repeat again with me that well known Psalm and thank God that in the valley of shadow as well as on green pastures, the Lord is our shepherd and we shall not want.

Harriett E. Boice.

Jesus Will Come Again.

Yes friend, Jesus will come again and there are many reasons why he should come. He said, I will come again and receive you unto myself. John 14. For if he never comes again, he will never receive us unto himself. Christ is now in heaven, but did not go there until after his resurrection. John 20:17. No one goes to heaven at death, for 1048 years after David died. Peter said, For David is not ascended into heaven. Acts 2:34. Because David after he had served his own generation, by the will of God fell on sleep and was laid unto his fathers and saw corruption. Acts 13:36. Paul said the dead saints would never ascend until Christ should first descend and raise them from the dead. This being true, Christ does not receive us unto himself when we die, and for this reason he must come again and raise us from the dead. He says that both good and bad will be in their graves and not

in heaven, when sounds the voice to awaken them and that they will then come, not from heaven, but from the graves. Jno. 5:28-29. If saints go to heaven when they die, how is it that Christ will find them in their graves when he comes again?

The righteous do not get their reward at death, for Christ says, I come quickly and my reward is with me to give every man according as his works shall be. Rev. 22:12. If every man receives his reward when Christ comes again, it is evident that they do not get their reward when they die. Paul said, Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only, but unto all them also that love his appearing. 2 Tim. 4:8. He did not expect his reward at death, but at the resurrection of the just. Christ said, For the son of man shall come in the glory of his father with all his holy angels with him and then he will reward every man according to his work, and then, and not till then, will he reward the saints. When will the saints be raised? The Lord himself shall descend from heaven with a shout, 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. Therefore comfort one another with these words. 1 Thess. 4:16, 18.

What words? That Christ is coming again, that the dead saints will then be raised, that the living saints will then be changed and will be caught up to meet the Lord in the air, and so shall we ever be with the Lord.

Most preachers do not comfort people with these words but try to make them think that their dead friends go to heaven at death. The wicked do not receive their punishment at death. 2 Pet. 2:9 says, For the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished. When will the judgment be? Paul said Christ would judge the quick—the living—and the dead at his appearing. 2 Tim. 4:1. Christ says that when he comes again the wicked will then come out of their graves. Jno. 5:28-29. Paul taught that when Christ comes to be glorified that he will at that time be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ. How shall they be punished with everlasting destruction, have ye not asked them that go by the

way, and do ye not know that the wicked are reserved to the day of destruction? They shall be brought forth to the day of wrath. Why are they not brought forth till the day of destruction? Because he has appointed a day in which he will judge the world in righteousness, the day when he will appear to take vengeance on the wicked, to punish them with everlasting destruction.

Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. Prov. 11:13.

Why recompense them on the earth? Because the heavens, even the heavens are the Lord's, but the earth hath he given to the children of men. He never once intimated that he should ever have any other home. It was in the earth, in man's one home that man sinned, and in earth, in man's one home that the Lord will deal with him. For Christ is going to come to this earth in flaming fire, taking vengeance on the wicked, punishing them with everlasting punishment. Christ says the meek shall inherit the earth. The righteous shall inherit the land, and dwell therein for ever. But the day of the Lord will come as a thief in the night in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up, seeing then that all these things shall be dissolved, what manner of person ought ye to be? 2 Pet. 9:10, 12. Nevertheless we, according to his promises look for a new heaven and a new earth wherein dwelleth righteousness. Behold the tabernacle of God is with men and he will dwell with them and God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither be any more pain, for the former things are passed away. Behold I make all things new. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

Grandma Gragg.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality, and proclaiming the omnipotence of God.—W. G. Emerson.

"Destiny has two ways of crushing us, by denying our wishes and by fulfilling them."

Patience is the flower of perfect faith.

The smallest hair throws its shadow.—Goethe.

ing hand of the Lord, which at the present does not seem joyous but grievous, but afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

We thank the dear Father for the plan of salvation while we were yet sinners, Christ died for us. Oh give thanks unto the Lord for his mercy endureth for ever. Oh praise the Lord all ye nations, praise him all ye people. Let us praise the Lord.

Eliza Rahe Oliver.
Blackwell, Okla.

Thanksgiving Time.

The Thanksgiving season of the year has come again, and with its arrival, some of the most noticeable things are the following: butter, 35c to 45c per lb., eggs, 38c per doz., flour, \$10 to \$12 per bbl., potatoes, \$2 per bu., and other things in like proportion. And, as a very natural sequel to this, we hear much more of grumbling than we do of cheerfulness and thankfulness. But after all, even though conditions are extremely bad in this respect, have we not as Christians, very much to be thankful for? Every student of prophecy, will recognize the fact that we have no reason to look for conditions to improve and grow brighter from now on, but that things will go from bad to worse until Christ steps in as ruler of all.

We are told that our present difficulties in this country, are caused by the war in Europe, and we know that wars are to continue to grow in force and volume till the close of the Gentile age. We may look then, for things in the future to be much blacker even than they are now.

But beaming through all of this which is hard and unpleasant, shines one ray of hope, and that hope is based upon these words uttered by our Savior two thousand years ago: "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." And so we declare that there is much even in this time of uncertainty, for which we should be thankful and hopeful, because it will not be long now till we shall no more worry about the price of flour, but those who are faithful will be singing the new, new song in the kingdom of God. Let us stop grumbling, then, brethren, and thank God that he has preserved our lives and given us necessities, yea even comforts, and let us be cheerful always, looking for the morning of Christ's glory.

Your brother in hope,
Frank E. Siple.

Dear brothers and sisters in Christ:

Once more we are invited to cheer and strengthen one another in thankfulness and praise. I have more reasons to be thankful than I ever had before.

Saturday I went to Marshalltown to send you a post office order for the balance due on my paper. The post office was very busy, so I got my application blank and went to call on Mrs. Hilsabeck. Found her very poorly with her heart. My husband and I got our trading done and started for home. Our horse was blind and just after we crossed the river where the dam is, something scared her and she gave a jump, and before you could count 5, she had husband and myself and groceries in 6 feet of water, but the buggy stayed right side up. I was covered with water, but I raised my head up and got hold of the buggy top and held on till help came. My feet were fast but I got them out. It took two men and husband to get me up the bank and on solid ground. I was somewhat bruised and lame in my shoulders. I went to a good neighbor's and dried my clothes, but I lost my pocket-book and money is so I can't send much.

God is good. He has spared my life to my family and my husband is spared to me. May I be kept faithful till my Lord comes, or till my work is done. When I was in the water there, I silently prayed that He would send us help and He answered my prayer. Dear sisters and brothers, let us be faithful and diligent, and let our light shine bright and clear, and the young brothers and sisters, stand faithful and you will receive a great reward.

Good bye and God be with you till we meet again.

Mrs. Amy Johnson.

Shall we render unto God thanksgiving with David? "Oh give thanks unto the Lord for he is good: for his mercy endureth forever. Thy testimonies have I taken as a heritage for ever, for they are the rejoicing of my heart. How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth."

We rejoice in the gift of God to us—the Bible: for its exceeding great and precious promises, for its holy teachings; for its offers of peace and pardon and eternal life. The Bible brings to us the glad news of salvation offered as a free unmerited gift; it tells of him who kept the perfect law of God for us and while we were accursed became a curse for us; it tells how hearts deceitful above all things and desperately wicked, may be renewed and how we may obtain

that holiness without which no man can see the Lord. It tells us of a just God who is also the justifier of those who believe in his only begotten Son, Jesus the Christ child, the Christ man, the Christ king. Thanks be unto God for his Unspeakable gift.

In the bonds of Christian love.
Amy V. Weaver.

The Apostle Paul's Cheerfulness.

Have you ever marked in your reading of the New Testament the steadfast cheerfulness of the Apostle Paul? Somehow he was always in good heart. They gashed his back with scourgings, they flung him into the inner prison at Philippi, they clamped his feet in stocks, but he would make the midnight even in such a place melodious with praises. They arraign him before King Agrippa and so powerful is his speech that even the dissolute Agrippa, his slumbering better nature stirred into a temporary wakefulness, must exclaim, "Almost thou persuadest me to be a Christian." And the apostle, with the strong cheer in him can wish for King Agrippa nothing better than to share in his own heart brightness and with exquisite courtesy make reply, "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."

The winds are out, the waves are dashing, danger menaces on every side, but the one man undaunted on the wet deck of the laboring ship is this apostle with the festival within his heart as he stands forth to say to the drenched, chilled marines—"Wherefore, sirs, be of good cheer; for I believe God that it shall be even as it was told me."

The epistle to the Philippians is an idyl of cheer, yet it was written by the prisoner Paul from Rome. And even martyrdom cannot daunt this Paul. He flings back into the stony face of the martyr's death the jubilant challenge, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

One reason why the great apostle was always in such good heart, was always in such strong and sunny cheer, was because of his constant habit of thankfulness.

The epistle to the Romans, 1:8, "I thank my God through Jesus Christ for you all."

The 1st epistle to the Corinthians, 1:4, "I thank my God always on your behalf, for the grace

of God which is given you by Jesus Christ.

The epistle to the Philippians, "I thank my God on every remembrance of you."

The epistle to the Colossians, 1:3, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

The epistle to the Ephesians, 5:20, "I cease not to give thanks for you all."

The 2nd epistle to Timothy, "I thank God whom I serve from my forefathers, with pure conscience."

Persistent was the apostle's habit of thankfulness, and out of this sprang his ability of so steadily keeping up good heart. For thankfulness is literally thankfulness.

Now we know the Scriptures were given for our comfort, our example, our edification, and so what can we take from this lesson of the greatest of all the apostles, whose record before the death of a martyr was, "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in cold and nakedness," and yet through all these overwhelming troubles, he could be calm and cheerful at all times, talking about his "light afflictions."

Most of us are apt to praise God when the sun of prosperity is shining on us, (although I suppose there are few who do not grumble at times at the seeming better fortune of someone else), but when the sky becomes overcast, when all things appear to be against us, when our dearest are lying in the shadow of death, then to be able to say all this trouble, this pain, this sorrowing love is from God, for "the Lord gave and the Lord hath taken away, blessed be the name of the Lord," that is the true heart of thankfulness. Life has touched many of us very lightly, much happiness and few sorrows have been our portion, but when the time comes, as probably it will, when clouds and not sunshine are about us, may we put on the rose colored glasses of Paul, and say with David, the sweet singer of Israel, "I will bless the Lord at all times; his praise shall continually be in my mouth."

Lottie E. Young.

personal Work." The social meetings and all sermons were good, especially those given on Sunday by Bro. F. V. Blakely on "Sanctification" and "God's Promises to Abraham." Gal. 3:16.

The attendance was good, and all felt well repaid for the effort in having the Conference at Grand Rapids Mich.

The Conference came to a close singing those beautiful words "God be with you till we meet again." That closed a most successful Conference whose results we hope may be felt near and far in the coming days.

When the "Book of Life" is opened, may our names be written there, and a good account following that may warrant us eternal life in the Kingdom of God.

Emma Jackman, Sec.

Following is a report of my service in Illinois for the three months of September, October and November 1916.

- Dixon, Ill., sermons, 4.
- Adeline, Ill., sermons, 5.
- Bible classes, 1.
- Lanark, Ill., sermons, 6.
- Oregon, Ill., sermons, 6.
- Bible classes, 2.
- Aurora, Ill., sermons, 1.
- Bible classes, 1.

We moved to Oregon, Ill., early in September, where we are very comfortably located, and immediately took up the pastoral work of the churches, as reported above. Our congregations in most of the places have been good and the interest very good. Salary received promptly each month.

Frank E. Siple.

Marriages.

The many friends of our young sister, Miss Mabel Chaplin, of Arkansas City, Kansas, and of our Bro. John Fisk Jr., of Sherwood, Oregon, will no doubt be surprised and pleased to learn that on Nov. 14th, at Portland, Oregon, they were united in marriage at the home of Eld. Chas. Rarrick, Mr. Rarrick officiating. After the ceremony they went to Sherwood where Mr. Fisk had a neat little home prepared to receive his bride.

Sr. Mabel is a daughter of Bro. and Sr. A. J. Chaplin, of Arkansas City, Kans., and Mr. Fisk is the son of Bro. John Fisk, also of Arkansas City, Kans. Bro. and Sr. Fisk are both bright, intelligent young people. Sr. Fisk for a number of years has been employed as book-keeper and stenographer and very efficient in her work. Bro. Fisk has been a teacher in the public schools, both in Kansas and Oregon, and has been very successful in that line. Best yet, they are staunch believers in the things concern-

ing the kingdom and the name of Jesus, and we predict for them much happiness in their new relationship.

The Sunday School Leaflet.

What we have feared for some time has finally come to pass. Sr. Anna Drew's many duties for the church, coupled with increasing home duties, have determined her to drop some of her work. Her work has been of a most important kind and we dislike the thought of giving her up, but knowing what she has to accomplish by way of service, we yield to her entreaty to be released from the Sunday School Leaflet work. We know that this announcement will bring regret to many who know her; but, on the other hand, we the more readily yield to her request because there is another who has agreed to take upon herself the burden which Sr. Drew is laying down, who is very capable and one in whom we have the utmost confidence. Sister Alta King of Palmer, Neb., is the one upon whom the mantle has fallen. She is one of our very best writers and we feel assured that the Leaflet will come to you with its usual wealth of thought. Let us all strive to make it what it is intended to be—a beacon light of truth in a great sea of literature that sheds more of darkness than of light.

S. J. Lindsay.

Obituary.

Delbert S. King

Was born at Glenwood, Nance Co., Neb., June 19, 1888, and died Oct. 13, 1916, age 28 yrs., 2 mos. and 29 days.

His death was very sudden being the result of an injury received by being thrown from a runaway horse. He was at Frank Forbes' working. About noon he saw his brother Merton drive by. Thinking he might be going to town and wanting him to bring something out for him, he hurried to the barn and jumped on his pony without stopping to bridle her. The pony had hardly left the gate until she began to run and he soon lost control of her. When she came to the school house she started to go through the little gate through which she had been in the habit of being driven, when stopping at the school house. She slipped on the cement walk and fell, throwing Delbert on his head several feet from the walk.

This happened about one o'clock and he was unconscious until five Friday morning when he died, without having said a

word or recognizing any one.

Dr. Arrasmith was called at once and at first seemed to think the injury was not immediately dangerous, but after Delbert's death he was called again and pronounced it hemorrhage of the brain.

The funeral was conducted from the M. E. church at Glenwood, by Almus Adams who based his talk on Isa. 49, beginning at the 4th verse. He emphasized the resurrection as the one and only hope of life after death, for all mankind, and showed that man being mortal, and of a dying nature it was necessary for Jesus to pass through death and resurrection to reveal this hope to the world, and place in his hands the keys to death and the grave, which he will use to restore life, when he comes to reign on David's throne and restore all things spoken of by the prophets. Not until then will death have lost its sting or the grave its victory and we must submit to the enemy in hopes of his return.

The life of the deceased was spent largely in and around his birthplace, where he had won a large circle of friends among young and old by his cheerful, genial ways. He was a special friend of little children. The large concourse of friends at the church and the beautiful floral offerings were witness to the kindly remembrance in which he is held.

Relatives attending the funeral from a distance were his uncle, O. G. Hunt and son, of Loup City, his uncle, Amos Hunt and wife of Arcadia, and his aunt, Mrs. E. E. McMillin and family, of Cushing. Besides these, his mother, Mrs. Mary A. King, his brother, Merton, his sisters, Alta and Lillian, all of Palmer, and Mrs. T. O. Myers of Hemingford, are left to mourn his absence.

He was laid to rest in the Glenwood cemetery beside his father and little brother, to await with them the coming of the resurrection morning.

Card of Thanks.

We wish to sincerely thank our friends and neighbors for their many acts of kindness and thoughtfulness during our recent trouble. Also for the many beautiful flowers sent in memory of our son and brother.

- Mrs. Mary A. King and family.
- Merton King and family.
- Mrs. T. O. Myers and family.

George Huffer Bengé,

Oldest son of Robert and Elizabeth Bengé, was born Sept. 15, 1864, near Hillisburg, Ind. He grew to manhood under the care of his parents and was married to Alice Haines, June 18, 1887, and they went to housekeeping in the

neighborhood of the father. To them were born eight children; namely,—Bennie, Bessie, Effie, Dean, Jennie, Stanley and Dorothy. Bennie died at the age of three with brain fever.

Bro. Bengé heard the gospel message and was baptized by Bro. J. F. Wagoner, in Apr. 1894, and united with the Church of God at Hillisburg, where he remained a faithful member until death. His life has been consistent with his profession as a Christian, ordering his conduct in accordance with the teachings of the Master Teacher.

He has been in poor health for the past five years, but nothing was noticed unusual up to the day of his death. He came from his work at the noon time and went into the wood room, but not returning when expected, his daughter Effie, in looking for him, found him seated on a box, leaning against the wall, dead. He had reached the age of 52 yrs., 2 mos., and 11 days, having died at his home in Frankfort, Ind., Nov. 24, 1916.

He leaves his beloved wife and seven children of his own household, his father, one brother, William Bengé, of Alexandria, three sisters, Mrs. Augusta Heaton, of Elwood, Mrs. Martha Parker, of Kokomo, Mrs. Pearl Jenkins of Michigantown.

In the activities of his life he had made many friends and neighbors that will miss his association and kindly influence. He was a devoted father and greatly attached to his family and gave the thought, care and labor of his life, wrought out to the best of his ability, for their support and well being.

Funeral services were held from the Hillisburg church, at 10:30 a. m., Sunday, Nov. 26, 1916, conducted by the writer.

Bro. Bengé had recently expressed his anxiety and desire for the coming of Jesus. We therefore spoke words of comfort upon this theme from 1 Thess. 4: 14-17, to the sorrowing relatives and an appreciative audience.

Burial was made in the Michigantown cemetery where we laid Bro. Bengé to rest to await the coming of the Lord from heaven.

D. E. VanVactor.

Archie R. Decker

Was born Jan. 10, 1881, in Millbrook township on the home farm and died after a long and painful illness at his father's home in Blanchard, Mich., Nov. 8, 1916. He was married to Alice Lareck, Aug. 30, 1905. To this union was born one son, Kenneth, who still survives him. A father, mother, two brothers and four sisters still remain of the family.

Bro. and Sr. Decker are about worn out with the long watch

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.

Report comes to us of the serious continued illness of Sr. Nehron living near Mendon, Mich. This home seems to have had more than its share of trouble in the recent past. We hope and pray that conditions with these estimable people may soon change for the better.

Epithet and an egotistical "Know it all" attitude on any question under discussion or correspondence is not evidence. What we want is evidence from the scriptures and not bombastic opin-

ions.

Bro. J. H. Anderson, formerly of Troy, Ohio, now receives his mail at Woodstock, Virginia. Rfd 1. Ohio's loss is truly Virginia's gain in this instance.

The management of the Herald returns thanks for the many who, in sending in their subscription, have a habit of adding a little for the increase of all commodities connected with getting out our paper. We can use every cent of it to good advantage and will do our utmost to use it wisely and for the glory of God.

In passing through Chicago recently, we made a few calls among brethren in Austin. We found Sr. Ruth Whitehead quite rugged for one of her years, but Sr. W. H. Wilson is not so strong. Bro. Thompson was crippling about with the rheumatism. Others we met are well and happy.

The editor expects to begin a series of meetings with the brethren at Hammond, Louisiana, on Sunday, Dec. 10. Let all living in that vicinity take notice of the date given and plan for a good meeting.

Bro. L. M. Howell is now located in a store in South Bend, Ind., and is one of our loyal workers at that point. The Herald management surely appreciates his generous contributions to help out on "the increased price of paper."

HELPING FUND.

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

- L. M. Howell, 5.00
- D. A. Renner, 1.00
- Albert Eberhardt, 2.50
- Diana Murphy, .50
- Jacob Reed, 2.00
- R. A. Curtis, .50

Notices.

Berean Christmas Notice.

The Chicago Bereans wish to notify the friends, who have united, or may wish to unite with us in the work, that we will make our annual distribution of Christmas help and cheer. Our work is mostly among old people, aged couples and deserted wives who are in want. Send money to Mrs. Josephine Barnebee, 5439 Ohio St., Chicago, Ill.

Committee.

Change of Address.

Bro. J. W. Williams writes: Please note in the paper for friends to address us at S. 10th St., Sac City, Iowa.

The Sunday School.

By Anna E. Drew.

THE HOLY CITY.

Dec. 17, 1916. Rev. 21:1-4, 9-14, 22-27; 22:1-5.

Lesson Text.—Rev. 21:1-4, 22-27.

Golden Text.—Behold, the tabernacle of God is with men and he shall dwell with them, and they shall be his peoples. Rev. 21:3.

Our lesson today takes us down to the closing chapters of Revelation in which John beholds the final redemption of the earth, and the restitution of all things accomplished.

Questions.

Does John in this vision see the fulfillment of any promise? Isa. 65:17; 2 Pet. 3:13. How shall we harmonize Eccl. 1:4; Psa. 105:5, that the earth abideth forever, with the first verse of our lesson?

We are told that in those passages which speak of the passing away of earth and heaven, the original word does not signify termination of existence, but is a verb of very wide meaning, which we have not space to illustrate. But applied to earth and heaven implies great changes, not cessation of being but simply the termination or dissolution of the present condition of them to give place to a new and better condition.

Where have we an example of this? 2 Pet. 3:6. Likewise, Eph. 4:22-24, "putting off the old man and putting on the new," the same man, the same earth, regeneration in both instances. Titus 3:5, Matt. 19:28: Is the city seen in v. 2 a real city or a symbol? Heb. 11:10, 16: 13:14; Isa. 52:1. (If the heaven, earth and sea are literal, this also must be literal). How does John describe the adorning of this city? v. 2. By what other names is this city shown? vs. 3, 9-10. In what sense could it be called the Lamb's bride? Where is this city to be? v. 3; Psa. 48:2. What are the blessed conditions of the new earth which John sees? v. 4. Isa. 33:24; 35:5, 6. What were the "former things?" Describe the holy city, vs. 11-21. What is to be its illumination? v. 23. Isa. 60:19, 20. Why was there no temple therein? What does this show as to the worship? It will be direct. Who will walk in the light of this city? v. 24; Isa. 35:10. Will the light spoken of be more than that for the eyes? Isa. 62:1. Jno. 8:12. Who will be the true kings of the

earth in that day? Rev. 5:10. Why shall not the gates be shut? v. 26; Isa. 60:11, R. V. Why no night there? 22:5. Who can enter this city? v. 27; 22:14. Who cannot enter it? 22:15. What will be their portion? 21:8. Does this mean they shall suffer eternally? Psa. 37:1, 2, 10, 20, 38. What further was John shown? 22:1, 2. Psa. 46:4. Has it a spiritual application? What was the purpose of the tree of life? v. 2. Ezek. 47:12. If there is to be no pain, no disease, why these healing leaves necessary?

"The original word signifies to serve as well as to heal; hence for the service of the nations, or as another explains, for the continuing of their health."

Compare Gen. 2:8-10 with Rev. 22:1, 2. Is there any connection between the two? What was the curse? Gen. 3:17-19. Show what it has brought upon mankind and the earth. What invitation to all? v. 17. What is the promise? vs. 7, 12. What should be the attitude of those who are true and obedient followers of Christ? Titus 2:11-13; Luke 12:35-36. What are the last words of Jesus to his people? v. 20. "Yea, I come quickly." Is this a precious promise to each of us, if so, do our lives show it? "What manner of persons ought we to be in all-holy living and godliness?" 2 Pet. 3:11.

Reports.

The Michigan Quarterly Conference of the Church of God of the Abrahamic Faith, met at Grand Rapids, Mich., Nov. 18 and 19, 1916.

Ministers present:—

- Bro. F. V. Blakely, Grand Rapids, Mich.
- Bro. B. W. Woodward, of Dutton, Mich.
- Sr. M. A. Woodward, Dutton, Mich.
- Sr. Harriet E. Boice, Champaign, Ill.
- Bro. C. Courson and wife, Grand Rapids, Mich.

Saturday, 11:00 a. m., we listened to a fine chart lecture given by Sr. M. A. Woodward from John 9:39. "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me." At 2:00 P. M. Bro. B. W. Woodward gave a very interesting talk followed by a good heart to heart social meeting led by Sr. Courson.

All were sorry on Sunday morning to hear of the illness of Bro. B. W. Woodward, that he and his dear wife could not meet with us on Sunday. Now we are glad to be able to say that Bro. Woodward is much better, and hope that he will soon be in his usual health.

Sr. Harriet E. Boice gave some excellent thoughts on "Christian

in Num 30:9. In these you will find Moses talking to the people and in Jer. 3:8 we have the word used again where the Lord speaks to Jeremiah concerning Israel.

In Deut. 24, Moses again says, 1. "When a man hath taken a wife and married her, and it comes to pass that she finds no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of the house.

2. And when she is departed out of his house, she may go and be another man's wife.

3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled," etc.

But now don't come to conclusions too soon. We will soon find out the motive that prompted Moses to speak this way, and also if the Lord had commanded him to say these things. To do this, let us turn to either Matt. 19 or Mark 10, since both give the same account. It tells us of the conversation between the Pharisees and Christ. In Matt. 19, 3, they asked if it was lawful for a man to put away his wife for every cause and he answers them in vers 4-6. Then in v. 7, "They say unto him, why did Moses then command to give a writing of divorcement, and to put her away?"

8. He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery, and whoso marrieth her that is put away doth commit adultery."

Mark 10 gives exactly the same account so it will be needless to repeat that. Also read Matt. 5:32. We now see that Christ says that to do this is to commit adultery. And now, "Is it wrong to commit adultery?"

In Exodus 20:14, we find one of the ten commandments given by the Lord to Moses was, Thou shalt not commit adultery. We again find Moses giving the same commandment to the children of Israel in Deut. 5:18, and again in Lev. 20:10, the Lord in speaking to Moses says, "And the man that committeth adultery with another man's wife, even he that committeth adultery

with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."

In Luke 18:20 and in Mark 10:19, Jesus, when speaking to a certain man or ruler, who was seeking eternal life, says, "Thou knowest the commandments, do not commit adultery," etc.

Rom. 13:9. Paul in his epistle to the Romans says, "Thou shalt not commit adultery," etc.

There are also other references that can be given, but surely this is enough that we can form our conclusions that divorces are not justifiable except for the one reason given by Christ in Matt. 19:9.

Lottie B. Logan.

History of Sarah.

Sarah was the wife of Abraham and also his half sister, having the same father, but not the same mother. They were married in the land of the Chaldees, before coming into Canaan.

They went down into Egypt because of a famine in the land of Canaan, and Abraham told Sarah to tell Pharaoh that she was his sister, for Sarah was beautiful, and he thought Pharaoh would want her to be his wife and kill him. The Lord warned Pharaoh in a dream and he gave her back to Abraham.

After the famine they dwelt in the southern part of Canaan.

Sarah had a maid named Hagar, and she gave her to Abraham for a wife and she bore him a son and named him Ishmael.

When Sarah was ninety years old, the Lord told Abraham that she should bare a son and be the mother of nations and of kings.

Abraham and Sarah laughed at this because they were old but a year later, Isaac was born. He was circumcised when eight days old, and when he was weaned, Abraham made a feast and Ishmael mocked at this and Sarah saw him, and told Abraham to send Hagar and Ishmael away.

Sarah died when she was 127 years old. Abraham wept for her and asked the sons of Heth if he might buy the cave of Machpelah but they wanted to give it to him. Abraham said he would pay for it so he paid four hundred shekels and Abraham buried Sarah in this cave of Machpelah near Hebron.

Thelma Railsback. South Bend, Ind.

Eternal Torment and Evangelical Preaching.

Continued from last week. Our first concern, therefore, is to find out the nature of the persons or things to which these words "for ever" are applied.

When applied to God who is immortal, or to the redeemed to whom he gives eternal life, the words must imply absolutely endless duration, but when applied to the sufferings of "mortal man" (Job 4:17), or to the devil, who certainly has not eternal life (1 Jno. 3:15), they simply convey the idea of an indefinite period of time of which the end is not clearly revealed but which is terminable in any case at death. If it be contended that "day and night for ever and ever," must be unlimited, we answer that in the two other passages of scripture where the same language occurs, the words certainly do not imply endless duration. One passage is Rev. 14:10, 11, where the words are applied to living men who are to be tormented day and night for ever and ever in the presence of the Lamb, during the tribulation in the time of anti-Christ. But, of course, no matter how long the torment lasts in the presence of the Lamb it must end at latest when the Lord is revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord. 2 Thess. 1:7-9.

The other passage is Isa. 34:9-10, where God thus pronounces judgment upon Edom,— "The land shall become burning pitch, it shall not be quenched night nor day: the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Yet the very next chapter tells us of a time when the land shall become a paradise, for the indefinite period of desolation will have come to an end when the Lord's people possess Edom according to Num. 24:18, and Amos 9:12. So whilst we read in Rev. 20, that there is to be torment for ever and for ever, we are thankful to know that here again, in the very next chapter, the torment has come to an end, for the former things are passed away, and there is no more curse. Day and night too have ceased, and he that sat upon the throne said, Behold I make all things new.

Whilst it is true, therefore, that the devil is to be "tormented day and night unto the ages of the ages," it is just as true that he will at the end of that time be destroyed. Rev. 20:10 does not profess to tell us about his death, but only about his torment. It does not say—"This torment for ever and ever is the second death." The second death is not mentioned here. It does not come until later on in the chapter, after the great white throne is set up. Then we

read—"Death and the grave were cast into the lake of fire. This is the second death." And immediately that takes place, we have record of a new heaven and a new earth, ch. 21, in no part of which is there anything accursed, chap. 22:3, R. V. Those therefore to whom the Lord said, "Depart from me, ye cursed, into everlasting fire," will now cease to exist; for God has said—"Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. 104:35. Satan also to whom God said of old, Thou art cursed, will then no more be found; for God's prophecy concerning him will also be fulfilled—"I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee...and never shalt thou be any more." Ezek. 28:18, 19.

A God-Dishonoring Doctrine.

Seventhly, have evangelists ever considered the mischievous, God dishonoring results of the preaching of eternal torment? I have referred already to some of these. It has driven thousands into open fidelity. To balance this some few have doubtless been frightened into accepting salvation, but even to such their craven fear brings no reward; for amongst those who have their part in the lake of fire, which is the second death, there are to be found the fearful as well as the unbelieving. Rev. 21:80

Adding to the Word.

Furthermore, God's word is being daily dishonoured by street corner preachers who seem 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 the soul is mentioned in the Bible 859 times. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6. We distinctly read, "God only hath immortality." 1 Tim. 6:16. 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? There is only one passage in the word of God that distinctly affirms such a thing, and that is Gen. 3:4, where Satan told Eve, Ye shall not surely die. Satan was the first liar who abode not in the truth: John 8:44, for when God said, Thou shalt surely die, he—Satan—added the word 'not' wilfully and deliberately. Preachers today are doing the same, and though they may do it unconsciously, they do it none the less in error, and in spite of the warnings of God and are laying up for themselves at least a reproof.

To be continued. David L. Norrie.

care over the afflicted son. Sister Decker's health is very poor and this has been a great strain on her, but the mother love never faltered and she was almost a constant attendant at his bedside. They have the sympathy of all in their affliction. The funeral was held from the church in Blanchard, Sr. Woodward preaching the funeral sermon from James 4:14, to a very large funeral gathering. His Odd Fellow friends performed their funeral service both at the church and the grave.

M. A. Woodward.

Did Peter Ever Tell a Lie?

A strange question to ask, you say? Yes, to some minds it sounds like an attempt to put tarnish on holy things. And to such it may add fuel to the flame to say that Peter was guilty of telling one of the worst of falsehoods, for after boasting to his Lord and Master of his fidelity to him, and after being warned by the Master that the cock's crowing in the morning would find Peter denying him, it took but an accusation by a maiden to start Peter lying and then, as others accused, he not only lied about it, but cursed and swore also. At this point, a quiet look from the Master, without a word, sent the scalding tears to Peter's cheeks and he went out and wept bitterly. But in spite of all this, Peter was spared and afterward became one of the most active of our Lord's servants.

We leave Peter for the time being and call to mind another incident, that of Ananias and Sapphira. Upon reading the account given in Acts 5, we find that the sin committed by this man and his wife was the sin of lying, and it was to Peter that they came with it, the same Peter of whom we have just been writing. If there is a difference in the grade of falsehood, surely Peter's was the more aggravating because it was of a nature involving the denial of his Master. Ananias and his wife lied about the amount of money presented before Peter. It was this same Peter who had been shown mercy by his Lord, who commanded that Ananias and Sapphira should be carried out from his presence dead. They were given no opportunity to repent as Peter had done. Hardly looks fair does it?

And yet the whole transaction seems to have had the stamp of approval from the source of the divine. And there is a reason for it.

Peter at the time of his transgression, was an unconverted man, laboring under the bewilderment of the hour, having arriv-

ed at the time when to him it seemed that he was about to lose, in the arrest of his Master, all he had hoped for. He was laboring under the weakness of desperation. His Lord understood all this.

With Ananias and Sapphira it was different. The Lord had ascended into heaven and had sent the holy Spirit upon his people in baptismal measure. They were enabled to speak with other tongues, to raise the dead, etc., and Ananias and Sapphira were among the number thus blessed. Peter called their attention to the fact that they had not only lied to man, but to the holy Spirit as well. Their falsehood constituted the sin against the holy Ghost for which there is not forgiveness, neither in this world nor in the world to come.

This brings us to the question, What is the sin against the holy Ghost? Our answer is that any sin committed by one who was baptized with the holy Spirit as they were on the day of Pentecost and subsequently, until the New Testament scriptures were given us and confirmed, constituted the sin against the holy Ghost. And for this reason we believe that there is not a person living today who can commit the sin against the holy Ghost. We know there are those who claim to be so baptized, but if there are, they need to watch their steps very closely, for the first infraction of the divine law will bring to them the fate of Ananias and Sapphira.

S. J. Lindsay.

A native Christian in Travancore, India, brought a heavy burden to a missionary one day that proved to be a sack containing idols. He said that he did not want them any more, but suggested that they might be melted and made into a bell for the church. This was done and now the dumb idols have found a voice and summon worshipers to praise and prayer.—Sel.

Who complains that the world is against him? Let him consider Panin's golden saying: Three men are my friends—he that loves me, he that hates me, and he that is indifferent to me. Who loves me, teaches me tenderness. Who hates me, teaches me caution. Who is indifferent to me teaches me self reliance.

Make me patient, kind and gentle
Day by day;
Teach me how to live more nearly
As I pray.

The world will always stand aside to let the youth pass who knows where he is going.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,
Leota B. Hanson, . . . Editor, 3401 Magnolia Ave., St. Louis, Mo.

The Kingdom.

Was the God of our fathers an unjust God when he drove man from the beautiful garden of Eden? And has not this Eden been lost ever since? So man has come on down through the ages suffering under the curse. But the question is, has man any promise of its restoration? Let us read. Did not our Lord say unto Abraham, "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. Has Abraham ever obtained this possession? We say no, for, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it. Isa. 2:2. And Daniel also says. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Dan. 2:44. Is not this future? Has any kingdom been set up that has lasted forever? If a kingdom is to be set up there must be a place for it and it must have a ruler. So we read of Mary, "And behold, thou shalt conceive in thy womb and bring forth a son and shall call his name Jesus. And he shall be great and shall be called the son of the highest, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end". Luke 1:31-33. And he shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psal. 72:8.

If Jesus is to be ruler from sea to sea, and from the river to the ends of the earth, is it logical to think this kingdom is to be in heaven? But would you not rather think, that "At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart." Jer. 3:17.

Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in the mount Zion and in Jerusalem, and before his ancients gloriously. Isa. 24:3. The Lord also shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake, but the Lord

shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain, then shall Jerusalem be holy and there shall no stranger pass through her any more. Joel 3:16-17. And all nations shall come, and say, Come and let us go to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Micah 4:2.

Oh let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Psal. 67:4. The wilderness and the solitary places shall be glad for them and the desert shall rejoice and blossom as the rose. Isa. 35:1. Instead of the thorn shall come up the fig 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. In the light of the above texts, does it not look like an Eden restored? So may we continue in the faith and hope of the gospel and partake only of the truth so when the "kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever, Rev. 11:15, we may be counted worthy children to enter in unto this glorious reward. "And if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:17. If we suffer we shall also reign with him, if we deny him he also will deny us. 2 Tim. 2:12. But may we ever be watching and ready for our Lord's return for he said, "Behold, I come quickly."

Rolland Stilson,
South Bend, Ind.

Are Divorces Justifiable?

In the discussion of this subject, a subject that is treated very lightly and with scarcely any consideration, especially by a great many of the Protestants of today, let us begin at the beginning to see if divorces are really justifiable, also what the Bible teaches us concerning divorced people.

The first mention we have of the word is in Lev. 21:14; again, we find it in Lev. 22:13. and

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Number 10.

Gifts for the King.

These are the days when we are planning Christmas gifts for our friends. Are we planning any gift for him whose birthday we are soon to celebrate? How easily the money slips from our purses for the earthly gifts, not one cent goes grudgingly, but we move about our work thinking, thinking where the presents will fit in best and how much each one will cost, and—and wait, have we stopped one moment to think of a present for the Christ cause? When Christmas morning dawns how much better we will feel if we have not forgotten the one whose birth day we are celebrating. But what can we do that will be of service to him? We may be sure of one thing. He never exacts any thing. What we do must be done heartily as unto the Lord, and there are so many ways before us. Here are some of them, perhaps you can think of more.

Do we realize that every ounce of nerve and muscle force are being used by our beloved editor and his faithful daughter to give us a good, clean gospel paper? They need your kind words of appreciation, and it would lighten their burdens much if they saw an effort being made to increase the circulation of the paper. Only one dollar to carry the gospel for one year to some one who never heard the good news of the kingdom. Your dollar may be the means of their salvation. Dear Lord, count me for one.

Have we thought of the workers weary in the work because they are never given an encouraging word, plenty of fault finding perhaps, but did you ever tell them their sermon helped you? If they do not know you are interested in what they are telling you, what encouragement have they to continue every Sunday preaching to you? Only the well done of the Master, and you have lost your reward of doing something for him. These are gifts to the King.

Do you ever think of Sr. Anna Drew who has worked for years giving us such helpful S. S. lessons, working for no financial recompense? But she would love to know whether all her effort is doing any good.

Did you ever think how we might help stifle the cry from

IF YOU HAVE A KIND WORD, SAY IT.



IF YOU have a kind word say it,
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it,
Life's sun hurries to the west.

Can you do a kind deed? Do it.
From despair a soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If something grand for tomorrow
You are dreaming, do it now;
From the future, do not borrow,
Frost soon gathers on the brow.

Days for deeds are few, my brother,
Then today fulfill thy vow;
If you mean to help another,
Do not dream it; do it now. ---Sel.

far off India, "O send some one to tell us more about Jesus," by sending a Christmas offering to them? \$36.00 a year pays for an evangelist for a year in India if he is a native worker, and their workers are all educated, some of them better than the white missionaries. Who could bear to hold back the price for such a cause? Let us begin to make the sacrifice for he is coming soon and we want to be ready to go into the marriage of the Lamb. Then there is our own evangelist work that must not be neglected. Lay aside something for that. These all are gifts for the King. Are we doing all we ought? These are the gifts required of us and we will be rewarded a little later on with the richest gift ever bestowed on man, a place with the King in his eternal kingdom.

We may not be able to send money to all these worthy objects, for the poor must be remembered, for the poor ye have always with you. But we can all do something. We must not forget the babe of Bethlehem, and our gift to him. Read the beautiful words below and let us not forget his birthday.

M. A. Woodward.

His Birthday.

It is His birthday; where's your gift to Him?
You overlooked Him on your hurried way?
For months you've planned your gifts. Say, what of Him?
Is He forgotten on His own birthday?

You made a Christmas list a month ago;

Where was His name? I didn't see it there.

Others there were, persons you scarcely know.

The name that should have led the list was—Where?

Have you forgotten all His gifts to you?

The life He breathed into your baby breast?

The far flung sky He fastened up for you?

The little moon He taught to guard your rest?

Each day that dawns brings you a gift from Him,

It may be just a sunbeam from His hands,

It may be just a bird that sings of Him,

A we reminder that He understands.

It is His birthday now. Your gift to Him

Can still be wafted up on wings of prayer,—

A word of praise and gratitude to Him

For all His kindnesses and loving care.

A firm resolve to walk in godly ways—

To give your heart, your very life to Him,

Just as He gave His life in other days—

This be your gift, your birthday gift to Him.—Anne Campbell Stark.

Friendship.

Some persons have a genius for friendship. That is because they are open, and responsive,

and unselfish. They truly make the most of life; for apart from their special joys, even intellect is sharpened by the development of the affections.

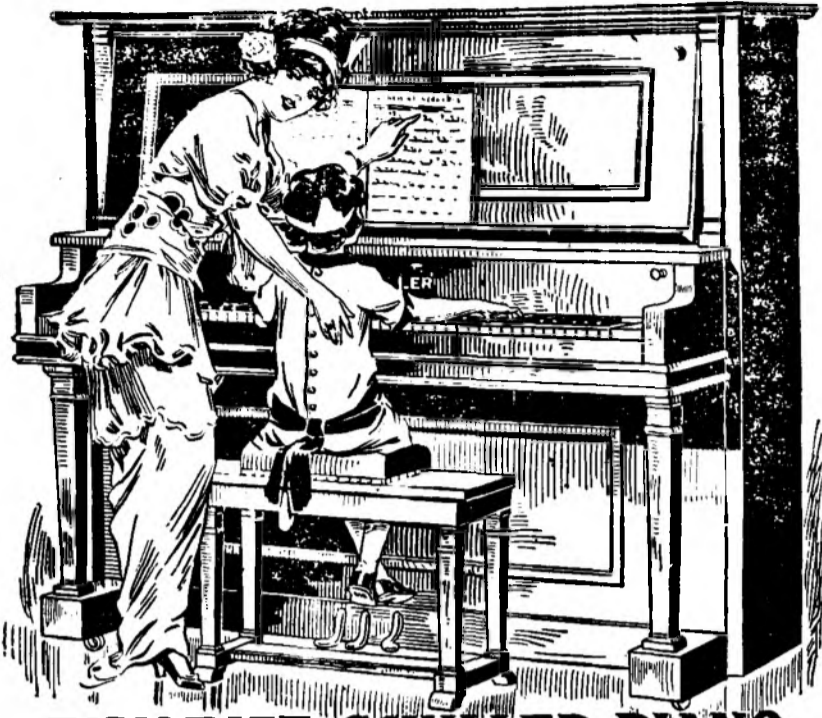
No material success in life is comparable to success in friendship. There is an old Latin proverb expressing the worldly view, which says that it is not possible for a man to love and at the same time be wise. This is true only when wisdom is made equal to prudence and selfishness and when love is made the same. It is never given to a man to be wise, in the true and noble sense until he is carried out of himself in the purifying passion of love or the generosity of friendship. The self centered being can not keep friends, even when he makes them; his selfish sensitive-ness is always in the way, like a diseased nerve ready to be irritated.

Trust is the first requisite for making a friend. How can we be anything but alone, if our attitude to men is one of armed neutrality, if we are suspicious, assertive and querulous, and over cautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind, before a friendship can be formed. We must be willing to give ourselves freely and unreservedly.—Sel.

The Need for Narrowness.

Many very much resent being thought "narrow," and are quite complimented when called broad. Yet narrowness is as often a virtue as a vice. In the canyons of California, where the life giving water rushes down, it is only as it is kept confined within a small space that it is of any use in motive power. Often a good sized stream is gradually compressed within a three or four inch pipe. Then it is that the water strikes the turbine with well nigh irresistible force. If the user of the water tried to employ it for irrigation as well as for driving his machinery, he would do neither well. When we have found the work God has for us, we can afford to let him narrow our life into the doing of that thing.—Sunday School Times.

By my tasks of every day,
By the little words I say,
My allegiance I proclaim,
Prove my right to bear his name.



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MESSIAH'S ADVOCATE,
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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening.
 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.

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.

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.

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.

Riploy, 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 F. E. Siple, Pastor. Berean meetings Wednesday evening of each week.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Vera Smith, 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. ev.

ery 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.

Lawrenceville, Ohio. — Seven miles from Springfield, O., on Troy Traction Line. Dr. A. Wallace Mason, Pastor. S. S. at 10:15; preaching and breaking of bread at 10:45 a. m. and church at 7:15 p. m.

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. Alard, 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. Rallsback, 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. 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.

The Church of God at Adeline, Ill., meet for preaching morning and evening on the second Sunday in each month. Sunday School each Sunday F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, Corner Madison St. and California Ave, every Sunday morning at eleven o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio at three o'clock and the third Sunday at the hall at ten o'clock.

Let's not despise just common things,
 For here's a truth there is no dodging:
 The bird that soars on proudest wings,
 Comes down to earth for board and lodging.

Before you give advice to some one else, think whether you do not need to use it yourself.

testimony of God's son Jesus the Christ. Jesus says, (Jno. 3:18), He that believeth not is condemned (judged) already, because he hath not believed in the name of the only begotten Son of God. I wish to notice another statement made in this same article, that God will raise and judge the fool, the imbecile, the weak minded, whose bodies will be made good and very good by Christ's glorious resurrection.

This practically charges God with having been the creator of all these characters. A question. If sin had not entered the arrangement could such characters as mentioned above have existed? Every reasonable person will answer no. There is not a character mentioned in the above list but that is the result of a broken law. Trace the imbecile and weak minded back to their origin and you will find that the begetter or conceivor has started the strain of blood that in time has produced these characters. They are even below the brute. There are two classes who will be brought forth from the death state. One classified as the saints when Christ shall come. The other class will be brought before the great white throne judgment. This class is a mixed multitude and described as "the rest of the dead." John merely states the place from whence they came and that one class had their names written in the book of life. The other had their names written in the books. Then the edict goes forth that whosoever was not found written in the book of life was cast into the lake of fire which the author says, This is the second death. Sin has been destroyed by judging and punishing the sinners who live at that time. It is the crisis that ends the reign of sin. The seed of the woman, Jesus, was manifested to destroy the adversary. The destruction of *Cog and Magog* cleared the earth of every nation that lifted a hand against Jehovah. The whole sin power is here represented by three characters, viz., the devil, the beast and the false prophet. These were cast into the lake of fire and were tormented for the age. They were evidently destroyed. It is further stated that he saw a great white throne and him that sat upon it, from whose face the earth and heaven fled away, and there was found no place for them. I understand this to teach that the mystery of iniquity has been destroyed from the face of the earth. It constitutes the house built upon the sand. In conclusion I wish to say, it is a pity that our brethren see things so differently as they do the subject of the resurrection. Further it is distressing

to know that one who is a student of God's word will inject such ideas as that the fool, imbecile, the weak minded will be perfected through Christ's glorious resurrection. Paul says, If Christ be not raised, then they who sleep in Christ are perished. The apostate dead, though brought forth will receive no beneficial results from Christ's resurrection. Why then extend it to fools, imbeciles, weak minded?

D. C. Robison.

The One Body.

In response to the editor's recent request for an exchange of thought on the purpose of the church, and in execution of the writer's purpose of several years standing, we will offer our leaders, especially, some thoughts on the above subject and ask for an expression from them as to the truth and wisdom of what is offered. We ask a free expression from you all, courteously uttered. The writer makes no claim of knowing all truth on the subject nor that all his views are truth. He therefore asks to take counsel with the rest of you.

The One Body.

"There is one body," Eph. 4:4 "which is the church." Col. 1:24. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another," Rom. 12:4-5. "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. Now ye are the body of Christ, and members in particular." 1 Cor. 12:12, 27.

"Christ is the head of the church, and he is the savior of the body," Eph. 5:23, "the head over all things to the church, which is his body," Eph. 1:22-23.

And the church is his fulness. Eph. 1:23. They are complete in him, Col. 2:10. For the fulness of God was put in him, Col. 1:19 and 2:9, and since he dwells in us, Eph. 3:17, we therefore are filled with all the fullness of God. Eph. 3:19, when he is fully in us and we are fully in him. For we have received of his fulness, Jno. 1:16. For the Father gave him all things of "truth," Jno. 16:12-15, Christ gave all these "things" to the apostles, Jno. 15:15, and they wrote them for us, 1 Cor. 2:9-16. Therefore his church have in the Bible an expression of all the fulness of God's revealed truth, and if we have darkness in us, it is because our eyes are blinded by sin, 2 Cor. 4:3-4.

Thus we see that all the

church need is provided in the word fully revealed through those ancient apostles without need of modern claimed revelations and prophets. And so all the world needs is in the church and the book they hold in their hands to give to the world. For the purpose of the body of Christ is that it be a dwelling place for God, Eph. 2:22, that through us He may exhibit himself to the world, 2 Cor. 5:18-20. O church of God, are we giving the world light or darkness, truth or error, mercy or vengeance, love or bitterness? Are we living scriptures, known and read of all men as truly being the representation of God in the world? What a high calling. What an opportunity. The church was never chosen by its head to entertain the world, a body is for service. It was not organized as a business plan to get money from the world to pay for the message given, for "it is more blessed to give than to receive." It was sent into the world to save by service and the shining of truth in word and deed.

Our next will be on Membership in The Body.

J. W. Williams.

"For The Law Was Given By Moses, But Grace and Truth Came By Jesus Christ."

The Law of God, more often called the Law of Moses because he interpreted God's words to the people, comprised judicial, moral and ceremonial laws, and was given to the Children of Israel while they were still traveling through the desert (where they had been condemned to spend 40 years on account of their rebellion against God) from Egypt into the Promised Land. It was given from Mount Sinai amid thunders and lightnings and a thick cloud about the mount that none might see Jehovah, with smoke issuing therefrom and the whole place quaking with the fearful presence of the Almighty, and the threat was, that any thing, — man or beast — touching the mountain should surely be put to death, while about stood the people as they had been commanded to do, sanctified by Moses, and with clean clothes on, that they might hear the will of God as expressed through His servant.

Jesus gave His commands from a mountain also, but it was with the sunshine all about Him, with men, women and children pressing close to Him, giving lessons from the flowers of the field and the birds of the air. Terror was inspired by the first law, love by the second.

The law given on Mount Sinai was a negative one. It said "Thou

shalt NOT kill." "Thou shalt NOT steal." The law from the Mount of Olives said, "Love your enemies, bless them that curse you, do good to them that despitefully use you, and persecute you. The Mosaic law said "An eye for an eye and a tooth for a tooth." The Gospel law tells us "Resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." Jesus never spoke against the law of the Old Testament but declared He was the fulfillment of it. Paul in his letter to the Galatian church affirmed that the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. Not the "do thou" of past times, but the love thou of Jesus Christ's teachings.

The Jewish law tended to formalism and hypocrisy; the law of Christ demands truth even in our thoughts. If a man carried out the letter of the law he was a good religious man, but Jesus says, "As a man thinketh in his heart so is he." The Jews would not eat with unwashed hands, but our teacher showed them if the heart be clean it mattered not if the hands were so or not.

The law was strict in all its details, so severe that no man could keep it in its entirety and I think many people nowadays imagine that all the justice and severity of God passed with the law, and that He is only a God of love now, but He is still a jealous God and a God of vengeance. Paul said that in the olden times God passed over or winked, at the wickedness of the children of men, but now commandeth all to be righteous, and why now, because our great example had been sent that all might see Him and live as nearly after Him as possible.

The law came by Moses, but grace and truth by Jesus Christ, and if it were not for these characteristics of the Lord Jesus, we would have as hard a time as the Jews of olden times in trying to keep the law, but we have an advocate with the Father, who was tempted and tried in all points like as we are, so understands our nature and pities us, and it is to Him we flee in time of trouble. Let us thank God daily we are living under the law of grace and not under works, but may we show by our works that we have appropriated the grace that is freely offered to all by living as the Master would have us.

Lottie E. Young.

It is only the man who has no message who is too fastidious to beat the drum at the door of booth.—Bernard Shaw.

The Promise of God to Man,— What Is Necessary?

I call heaven and earth to witness against you this day, that I have set before you life and death—choose life, that thou and thy seed may live. Deut. 30:19.

God tells us that he has set before us, just two things, life and death, and advises us to choose life. There is no compulsion. We are free to make either choice. In Rom. 6:23, we read, The wages of sin is death but the gift of God is eternal life in Jesus our Lord.

Psalms 103:17-18 tells us, The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. To such as keep his covenant, and to those that remember his precepts to do them.

Prov. 10:30 says, The righteous shall never be removed, but the wicked shall not inherit the earth. Psa. 37:9. For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the land.

Sin is transgression of the law. 1 Jno. 3:4.

In the beginning man started on a path of disobedience, and was punished, and he has persisted in that course ever since, continually disregarding his Creator's pleading and warnings, unmindful of punishments, he stays in the same path of disobedience.

The Lord is full of compassion, and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger forever. Psa. 103:8-9.

No, there is a limit to all things and because God has been merciful, lenient, it is no reason that he will continue so.

There is a day of reckoning coming soon.

Six thousand years ago this earth was intrusted to the human race; soon man will have to give an account of his stewardship. How will his balance sheet stand?

Obedience is the foundation of God's plan of salvation. For disobedience man will be punished; for obedience he will inherit the earth; the atoning blood of Jesus will save the obedient, but not the persistent disobedient, for sin is transgression of the law; the opposite to sin is righteousness, and keeping the law. This is self evident. Repent, go and sin no more, or don't transgress any more. Jesus soon is coming, how will we stand in that day?

One of the most wonderful of God's photographs, is the image dream of Nebuchadnezzar, King of Babylon, recorded in the 2nd chapter of Daniel. Verse 44 reads, And in the days of these kings, (the ten toe kingdoms) shall the

God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever.

This verse completely settles all theories of a future probation. While these earthly kingdoms are existent, shall God set up a kingdom, and it shall destroy all these earthly governments; now we can understand our Savior in Matt. 24, Luke 21, 2 Thess. 17:11.

When Jesus comes, he takes the righteous out, destroys all the wicked, the earth is made new, and the eternal kingdom, which shall never be destroyed, is set up.

Man's only chance to make himself right with God is in this life. He has no second chance for God's kingdom when once set up never comes to an end.

Rev. 22:12 says, Behold I come quickly, and my reward is with me, to give to each man according as his work is. And the reward is eternal life to the righteous, eternal death to the wicked, just two awards, no more; which will you choose?

Will you and I each day, so try to live, as to do the will of our Father who is in heaven? Will we follow the example of Jesus?

I have kept my Father's commandments and abide in his love? (Jno. 15:10). Or will we disobey as our first parent did and reap the reward of disobedience? Thou shalt not; ye shall surely die, said God. God didn't mean that, said satan. Man disobeyed; satan lied; man died.

Thou shalt not, remember, says God. Do we obey? Isn't one experience enough? Shall we throw away our last chance for nothing? Shall we trample on what God has blessed, or shall we, when our Lord comes, be found doing as God commanded, and hear his glad welcome, Come ye blessed of my Father, inherit the kingdom prepared for you?

My friends, in this journey of life, while the day is ours, lay our lives in line with God's conditions, and in that glad day when earth shall see her eternal king coming in clouds of fire with his mighty angels, we will not cry for rocks and mountains to hide us, but will say, Lo, this is our Lord, we have waited for him.

Fear God and keep his commandments. This is the whole duty of man. Eccl. 12:13.

Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city. Rev. 22:14.

Kingdoms now are reeling, falling Nations lie in woe appalling,

On their sages vainly calling, All these wonders to explain.

Time's hour glass is nearly empty, signs on earth, distress on every hand, crying in thunder tones, Prepare to meet thy God. Let us heed while it is time, or soon

"Too late, too late will be the cry, Jesus of Nazareth has passed by."

Sincerely yours,
W. R. Peterson.
Jacksonville, Fla.

To The Law and The Testimony.

I want to call attention to a few statements made in an article appearing in the Restitution Herald of Nov. 22. In speaking of the restitution age, the writer says, "Christ and the saints will judge, rule or reign over the sinless, heathen world like David reigned over, judged all Israel. David reigned over all Israel and executed judgment and justice to all people. Yes they will reign, rule or judge the fool, the imbecile, the weak minded and all the heathen world who have no chance of salvation in this life on account of evil surroundings, defective minds and imperfect personalities, whose body will be made good and very good by Christ's glorious resurrection."

This is what the writer calls, a restitution of all things. We wish to call the attention of the readers of the Restitution Herald to the fact that there is no such unmodified statement made in the word of God. Neither do we find the statement that Christ will restore all things lost in Adam. These are man made expressions without scriptural warrant. Why not form our thoughts according to a simple grammatical analysis of scriptural sentences? Why not be able to give a plain thus saith the Lord for our faith? I wish here to give a verbal analysis of the text referred to so often to prove an unlimited resurrection from the death state. The text to which we refer may be found in Acts 3:21. The statement is that the heaven must receive Jesus Christ until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. The reader will observe that the "all things" to be restored, are limited by the clause, "which God hath spoken by the mouth of all his holy prophets." The limiting clause in this complex sentence limits them to the things spoken by the holy prophets. The restitution can consist only of those things herein mentioned. When Jesus promised the apos-

les that in the regeneration they should each occupy a throne judging the twelve tribes of Israel, he also implied the future restoration of Israel to their own land under their rulership. This is part of the things spoken of.

The prophet states that Jehovah will return to the Jewish people and build again the tabernacle of David which is fallen down, and build again the ruins thereof and set it up. Why? That the residue or left of men might seek after the Lord and all the Gentiles upon whom my name is called. The time herein spoken of is after God hath taken out of the Gentiles a people for his name. A query: who were the residue of men? And all the Gentiles upon my name is called? Does this not teach there are two classes not benefitted by the restoration of the tabernacle of David? Again in Ezek. 20:37-38 we learn that God will cause Israel after they have been gathered, to pass under the rod and into the bond of the covenant. Also he will purge the rebels out. They shall not enter into the land of Israel. Remember that this is Israel gathered from among the nations whether they have been scattered. Search the scriptures as diligently as you can and you find no promise of a resurrection of individual Israel to a part in the restitution of all things spoken of or to become beneficiaries of that age. Each age has been closed with a crisis, sin checked by a destruction of the incorrigible sinners. The end of this age is not far away. Jehovah will check sin by destroying all then living who will not be obedient to his law. There is not one proof text that affirms plainly that Jehovah will call a class from the death state to give them a chance to hear and obey the gospel during the one thousand year period. It is based upon this statement that "God could not be just and not give every one of his creatures an opportunity to obey his precepts."

Every one has been granted this privilege. Listen to Paul in Acts 14:16, 17. Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Every shower of rain, every fruitful season are God's witnesses to the nations as were his holy prophets who announced the message through the Holy Spirit.

See 2 Pet. 1:20-21. The resurrection is for the purpose of immortalizing the saints and judging those who have apostatized and those who have rejected the

Reports.

Report for November

Days worked,	29
Sermons,	28
Received from conference,	\$84.49
Salary,	75.00
Overpaid from Oct.,	50.00
A. Garton,	2.00
Expense,	10.09
R. R. Fare,	6.99
Hotel bills,	2.10
Transfers,	1.00
Due,	()

This month was spent at Fort Dodge, Marathon, Sac City and Pleasant Prairie, the last half of the month being at a school house in the Pleasant Prairie neighborhood by Bro. Mousen's.

At Fort Dodge the work was the most interesting it has ever been, as shown by the largest attendance we ever had and the fact that two sermons were given each of the three nights spent there. One young woman said she had gained more in a few lessons with the class there than she had in over twenty years in Sunday School, and that she had found she could not trust preachers as all telling the truth.

At Marathon affairs are as usual. Our success was hindered by wintry weather, it being over the second Sunday. Some from Varina were present and added interest by their zeal in coming.

At Sac City we had preaching once at our home and twice at Bro. Johnson's. We nearly always have a good interest, with discussion and questions at the close of the service.

We had two sermons at Pleasant Prairie with good interest and attendance, and on the 15th began at the Mousen school house and continued till the 26th, giving fourteen sermons to good audiences most of the time. The number who are convinced of the truth is growing here, but none have been baptized. They want me to go to a neighboring school house as soon as I can.

At this writing we are having an interesting meeting at Hickory Grove.

J. W. Williams.

Church of God in Christ Near Bogworth, Mo.

Bro. S. J. Lindsay has just closed a series of meetings at this place, commencing Nov. 21st and closing Dec. 3rd. He took up various subjects of Bible teachings, making them so plain, the least child of any learning could understand.

There was a large attendance each service with two exceptions and that was due to the inclemency of the weather.

There was perfect order,

strange to say; but you could have heard a pin drop most any time, every one listening with anxious ear. There was one who became obedient to the truth and was baptized into Christ. The foundation has been laid on which there will be much good accomplished in this part of God's vineyard. We were all sorry to see Bro. Lindsay leave us so soon, but are living in hopes that he can so arrange his work that he may be with us again in the future.

Your sister in Christ,
Frances W. Williford.

Dear Restitution Herald:

The little class at Burlington Kansas, was made glad again by another addition to their number. This time a bright young man by the name of Carl Gilbert.

Bro. W. L. Crowe, of Chanute, Kansas, just closed a week's meeting with above result and others interested and wishing he might return at some time in the future. I am afraid that we will not have this privilege soon again though, as Bro. Crowe expects very soon to start on his northern trip into Minnesota.

The brethren here certainly enjoyed this second visit from Bro. Crowe and feel more encouraged and strengthened than ever to "press on toward the mark for the prize of the high calling of God in Christ Jesus." And right here I want to thank the brethren and sisters of the Bereans who were so kind as to write letters to our young members as they were very much appreciated and know that they helped wonderfully to strengthen and build them up in the truth, and hope that some one will write to this other young brother.

We begin this week, studying our lessons from the new Berean outlines and one of our young sisters will be our leader. We have been studying on the covenants of promise and the kingdom, with the older members as leaders but the young must learn to lead and it will not be hard with the Berean books.

And now dear brethren, may we all be more earnest and zealous than ever in the work for our Master, for we truly feel that the time may be very short.

Yours waiting for the king,
Grace Lawrence.

With the aid of the dear brethren of Buffalo, S. C., I had the good pleasure of meeting with them again on Thursday, Nov. 16. We began our meetings from house to house. On Sunday, Nov. 19th, four were baptized in the all saving name of Christ: Jafey Harper and wife, Ura Harper, Elizabeth Becknell, wife of Bro. Marvin Becknell, and Isaac W.

Maness, son of Bro. J. G. Maness. After the baptizing we met at the home of Bro. Lloyd Johnson, and partook of the Lord's supper.

We are glad to welcome the dear ones into the church and bid them God speed in the race that is set before them. Thus one by one, the bride of Christ is taken out. Our meetings were continued the following week with the exception of one night. We closed on Sunday evening, Nov. 26th with a good interest.

On my way home, I spent a week in Haywood County, N. C. the place where I was born and raised to manhood, and without the privilege of hearing the gospel at the age of 30 years. We had some good meetings there and closed with good interest at that place. I am home again feeling greatly benefited and with a hope of meeting all the dear ones again, if the Lord wills.

I am as ever in hope of eternal life when Jesus comes,

C. T. Stevenson

Obituary.

Mary A. Curtis

Was born in Miami Co., Ohio, April 23, 1829. Died Nov. 28, 1916, at the age of 87 yrs., 7 mos., and 5 days. She leaves to mourn their loss seven children and a host of friends and relatives. She has been a member of the Brush Creek Church of God for about 45 years.

The funeral was held in the church, Dec. 1, 1916, by the writer, who spoke from Rev. 21:4 to a house filled with friends and relatives who were there to show their respect for one who had lived among them for many years.

J. H. Anderson.

Letters.

Dear Bro. Lindsay:

Enclosed find two dollars in P. O. order to help get paper for the Herald. We sure want the paper to come each week as it and the Last Days are all the preaching we get except once in a great while as we have no house here in Arkansas City. We have a nice little church building out nine miles southwest. Had at one time about 40 members there and close around. Now there are but four any where closer than Arkansas City. Some have died since we built the church, some moved to Oklahoma, some to Texas, and so on till they are all gone and the neighborhood filled with Catholics.

Hoping the brethren will re-

spond to your call for help, so you can still send us the paper each week, I still remain,

Your brother in the faith,
Jacob Reed.

S. J. Lindsay,

Dear sir:—

My brother Jacob Reed, of Arkansas City, Kans., subscribed for your paper for me two years ago. I became interested in following the different articles on the prophecies, and last December, I think I renewed the subscription and will do the same this year. So please find check enclosed to pay for same. I am quite interested in reading the Herald.

Yours with best wishes for your paper,

Kate E. Reed.

Prairie Farm, Wis.

Dear sir and brother:

I have for many years held that people are not naturally immortal, and being out of harmony with the M. E. Church, I have recently withdrawn and surrendered my credentials voluntarily. I am enclosing to you a check for one dollar. Send me the Herald. I have seen a few copies and like it. I expect soon to be one of your number, holding forth the glad tidings which shall be to all people.

Usually a discount is made to preachers, and if you can, or if it is your custom, I will appreciate it on my account. Perhaps you can send the paper a year for a dollar.

Sincerely yours and his,

W. J. D.

We withhold the name of the author of the foregoing letter because we have not the author's permission to use it, but the letter is so good we want others to enjoy it with us. There are many good people in the M. E. church that are getting nearer the truth. There never has been a better time for evangelism than right now. People are asking for it, but in many cases, ministers are too busy hair-splitting to go out telling the gospel story. We trust the author will soon come out boldly for the whole truth in which he has made such a good start.—Ed.

Nov. 26, 1916.

Dear Bro. Lindsay:

The good paper still pays its weekly visits to us, brimful of the very best things for the hungry soul to feed upon. My heart is full with thanksgiving to the Lord for his goodness and mercy to us. May the Lord bless you and yours till He shall call us to the marriage supper of the Lamb.

Mrs. A. J. Martin.

We, too, Sister Martin, med-

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.

Rensselaer, Indiana, the third Sunday each month.

Thursday, Nov. 23rd, Sr. Ellen Laning, of Ripley, Ill, fell breaking her arm. This is a serious injury for one of her years—84. We hope that she may get along nicely, however, and believe she will, for she is of that sturdy type that does not yield easily. From the same source of information, we also learn that Sr. Mary Laning also had a dangerous experience in falling down the cellar stairs, but beyond some severe and painful bruises she suffered no great inconvenience.

It is truly gratifying to note the response made by our generous friends. It shows that they are not willing to allow a very few brethren to make all the sacrifice.

On our recent visit to Bosworth, nine new subscribers were added to the Herald list.

Our meetings at Bosworth, Mo., have come to an end. This place like many other places where the truth has been established, has heard many of our best speakers in days gone by, but little has been done here for five years past. A few of the brethren however, realize the need for renewed activity, and accordingly extended us an invitation to come there for a series of meetings. We found among them many whose hearts were still aglow with the warmth of the truth. Somehow, when truth once gets hold, it is not easily stamped out. We continued for nearly two weeks, expounding gospel truths until much enthusiasm was manifested. As there will be a report of the work done there, we wish only to say that we have added to our list of friends for the truth to say nothing of nine new subscriptions for the Herald.

Some of our contributors write copy on yellow paper, and others on paper of other colors, and with an indelible pencil at that. Brethren, if you have any feeling for our linotype operator you will use white paper about 6 by 9 inches, and write the length of the paper. Some writers also underscore certain words with from one to five lines, meaning to have us emphasize these words. With our Junior linotype we can give only capitals for emphasis and oftentimes if we were to use these where authors wish us to, the finished page would be intolerable. The writer who must emphasize so many words, weakens rather than strengthens, his argument.

Our linotype has been acting badly for some time and we have been unable to make it do better than poor work for several issues. Be patient with us yet a little while for we feel we have a surprise in store for you. Keep your eyes open.

HELPING FUND.

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

A friend in Wash.,	1.00
A brother and sister in Mich.,	8.00
Mrs. Ellen Morse,	2.00
G. W. Shrader,	.50
Mrs. Edith Rossiter,	.25
Mrs. E. H. Wyman,	1.00
Mr. and Mrs. R. Lake,	10.00

Notices.

Berean Christmas Notice.

The Chicago Bereans wish to notify the friends, who have united, or may wish to unite with us in the work, that we will make our annual distribution of Christmas help and cheer. Our work is mostly among old people, aged couples and deserted wives who are in want. Send money to Mrs. Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Committee.

The Sunday School.

By Anna E. Drew.

CHRISTMAS LESSON.

Unto Us a Son Is Given.

Dec. 24, 1916: Isa. 9:2-7. Compare Heb. 2:5-18.

Golden Text.—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, Mighty God, Everlasting Father, Prince of Peace. Isa. 9:6.

Time.—The prophecy of this marvellous child was spoken during the reign of Ahaz, king of Judah, B. C. 738-723.

Circumstances.—Tiglath Pileser, king of Assyria, was attacking Syria, and the tribes of northern Israel, and carrying away captives to Assyria. Judah was in danger of invasion by these hordes. 2 Kings 15:29.

Place.—Isaiah was preaching in Jerusalem, his home.

"To understand the condition of sin, darkness and desolation in to which Ahaz, the wicked king of Judah, had brought his nation, we must read the 7th and 8th chapters of Isaiah and 2 Chron. 28. In vain did Isaiah the prophet of God, warn him, rebuke him, threaten him, urge him to rely on Jehovah, but he pursued his own course which resulted in the desolation of his country. See Isa. 8:21, 22.

Questions.

What hope did the prophet see for the afflicted nation? 9:1. See Revised rendering. How had "the land of Zebulun and Naphtali been brought into contempt? These had with the whole northern kingdom been swept by the Assyrians and before this or soon after, the kingdom of Isra-

el had been destroyed and its leading inhabitants carried captives to Assyria."

In the "latter time," how was this land to be made glorious? v. 2; Matt. 4:12-16. Why called the "land of the shadow of death?" What was the joy that was to come to them? v. 4. ("Referring first to the Assyrians with their great armies, who had laid heavy burdens on the people)". Has it a still further reference for this people? Is there a time coming when all that belongs to war will be swept away? Isa. 2:4; Micah 4:3. By what means was that which the prophet saw in the future to be realized? v. 6. What part of this prophecy has already been fulfilled? What other notable prophecies did this same prophet make concerning Jesus? Isa. 7:14; 11:1-5; 32:1; 53. What five titles given to Christ in v. 6? In what respects does the title "wonderful" apply to him? A counsellor is one who has the wisdom to guide himself and others,—show how this applies to Jesus? Luke 1:79; 4:18-19. Why called "mighty God?" Jno. 5:18, 20-24; 17:2, 10, 11. In what way were the Father and Son, "one"? Jno. 17:21-23.

They were one just as Jesus prayed that his disciples might be one with him—one in mind, in purpose, in service, etc.

How apply the title "Everlasting Father"? "Prince of Peace," does this title apply to Jesus in his first or second advent, or both? Luke 1:79; Isa. 52:7, 8; Eph. 2:13, 14; Jno. 16:33. What of the character of the kingdom over which Christ is to be king? v. 7. Compare with present day kingdoms and rulerships. Where is this kingdom to be located? Dan. 7:14, 27; Rev. 11:15. Is Jesus to reign on the literal throne of David, or is it just symbolic of kingship? Luke 1:32, 33. Who are to be citizens in this kingdom? Give texts. Do you think the time for the establishment of this kingdom is near? Give reasons. Why is this lesson text especially appropriate for Christmas? We have in this prophecy of Isaiah the Saviour of the world foretold and described, both in his first and his second advent, the first has been fulfilled, the future view of the glorified Christ and his kingdom will as surely be fulfilled. Do you think the true spirit of Christmas is manifested in the manner in which it is kept today?

Give your thoughts as to what it should bring most forceably to our minds, and the help that it should bring to us as we meditate upon this great gift of God, to the world. What are the best Christmas gifts that we can make that we know will be acceptable in God's sight?

kings and priests to reign with him when he returns to rebuild and reign on David's throne. In Acts 15:13-17, James tells us after the calling out from among the Gentiles those that are to be co-rulers with him, Christ will return and rebuild and rule on David's throne, so that the residue or rest of mankind that have not been taken out, that these may seek after the Lord, even all the Gentiles from among whom these saints have been selected, that they may call on the Lord if they will. Now we know that many, many of the Gentiles are and will be sleeping in their graves when Jesus returns, and if these are to have the privilege to call on him when Jesus reigns on the throne of his glory, they will have to be raised from the dead, so we must conclude that there will be a general resurrection in the early stages of the restitution and that the resurrection at the end of the thousand years is for to gather together those who have sinned against the Holy Ghost, the goat class, the chaff of the wheat, that they may go into the second death. Also all the unfaithful that are not worthy of everlasting life and all that will not hear that prophet will be destroyed from among the people. Acts 3:23.

Yours striving to rightly divide the words of truth and to arrive at the order of the great plan of God,

Your brother in hope,
J. W. Good.

Eternal Torment and Evangelical Preaching.

Continued from last week.

God's Righteousness in Punishment.

Yet again, the character of God is sadly libelled by many who preach in his name, and who actually have told me that unless a man believes that God will torment sinners for ever, he is not fit to preach the gospel. Now there was once a certain school master who told his pupils that they would have a holiday on the next day. But some pupils were not present when the intimation was given, and their companions told them after, that they were to have a holiday. But some of them did not believe, and came to school as usual. And the master saw them and was so angry at their unbelief that he flogged them most unmercifully, and repeated the flogging every day of the session. You say this never happened. True, it is a parable; but if some one went about slanderously affirming these things of the schoolmaster, he would reckon as a friend any man who stood up for

him and said, these things are not true. Today there are men who are libelling the character of the God of love. They represent him as punishing even now his creatures with a punishment utterly out of proportion to their offences. Nay, there is something still more awful. It appears that this punishment was not revealed in Old Testament times. So the teachers of the doctrine admit. And, therefore, for 4000 years of Old Testament history, God was inflicting a terrible punishment which he had not even threatened. And worst of all, sinners now in torment have never yet been brought before their Judge. They are being punished first, and are to be tried at least a thousand years hence. Shall we not lift up our voices as faithful witnesses for the God of righteousness, and preach that pure gospel which is the power of God unto salvation, for therein is the righteousness of God revealed. Rom. 1:16, 17.

Death Is No Punishment.

But I am told that a gospel without eternal torment has no power in it to convert men because mere death is not regarded by them as a punishment and something more terrible is needed to frighten sinners. To all which I would say, in the first place, that the evangelist is not required to trouble himself about results. It is his work to lift up Christ crucified before men, and trust to him to draw them (not drive them) to himself. And in the second place it is a very small matter whether we think the punishment suitable or not. The question is not what we think but what does God say. He has an absolute right to settle the fate of sinners, and if he says it is death, it is foolish, nay irreverent to seek to explain away his plainly revealed word because of preconceived ideas of our own.

But is death no punishment? Why, in all ages human lawgivers have recognized death as the severest of all penalties, so severe indeed that in some countries, such as Italy, it has been abolished in the name of humanity and imprisonment for life has taken place as the penalty for murder. And with what result? In 1903, the last statistical year, there were nearly a hundred thousand murders or woundings with intent in the Italian peninsula and islands. That is, one in every thousand of the population was murdered or wounded with intent. The proportion of homicides in Italy is actually twenty-five times that of Great Britain where the death penalty is still recognized by law. Some forty years ago there was a movement made in the British

House of Commons to abolish capital punishment, when Sir George Bowyer, a Knight of Malta, who knew Italy well, made the following statement: "I will prove to you that the prison is not, while the scaffold is a deterrent. A Neapolitan, to my knowledge, wanted to kill his wife, but was afraid to do it in Naples, where the guillotine was still the penalty for such a crime. So he took her to Tuscany where capital punishment had long been abolished and killed her there." An Italian contributor to the Scotsman wrote recently that "the abolition of the gallows or the guillotine in Italy has deprived the law of its most effective deterrent." Yet when we proclaim that according to the scriptures, "the wages of sin is death," we are told forthwith by evangelists that death is no punishment. I very much question whether after all, the objection is made seriously. For I have noted that the men that make it, are themselves afraid of death, whenever it draws near to them. Through fear of death, they are subject to bondage. See Heb. 2:15. They would give all their wealth to escape it, and if they are saved by providential deliverance from sudden death, their gladness knows no bounds. Yet their theology teaches them that that sudden death would have been to them sudden glory. And why then does their theology fail to support them in time of need? It is because their theology is false, and the Holy Spirit refuses to witness to it; for death, according to the scriptures, is an enemy, not a friend. It is not the gate into life but the gate out of it, and is therefore associated in the Bible with mourning and sorrow. It is true that sometimes the conditions of life are so grievous that death is looked upon as a welcome relief, and is even prayed for, as it was by Job, 6:8-9; 14:13. But to those who are in the enjoyment of body and mind, death is at all times an evil from which they shrink. Now, if this brief life, with its many aches and sorrows, is so dear, what must be the value of that eternal and tearless life spent in the presence of the Lord? And it is from this that the wicked are to be cut off. You say they will not care. Consider again. Does a judge ever sentence a murderer to imprisonment instead of death on the ground that death is no punishment? Do we not find rather that just because the loss of life is regarded as the greatest punishment of all, the friends of the condemned man will use every effort to get the death sentence changed to imprisonment? Even to the murderer life is

sweet. The loss of life means the loss of all the privileges of living. The loss of eternal life will be an infinite loss, for it will be the loss of the infinite riches of God's grace.

Eternal Torment a Hardie to Infidels.

If a man thinks that the preaching of eternal torment is more likely to effect results in evangelical work, let him remember that there is something more important than even the conversion of sinners, and that is the vindication of God. God was often grieved with Israel because they rejected his offered grace; but he was still more concerned because his holy name was by their conduct blasphemed every day among the heathen. How often was he jealous, not for them, but for his own name. And is it nothing to us that infidels today are blaspheming our God? They are saying of him, in words which I blush to quote, that he is "the most bloodthirsty monster that the world has ever seen." Who is responsible for this false representation of the God of love? Alas, it is largely Christian preachers themselves with their unscriptural doctrine of eternal torment, a doctrine wholly foreign to the character of God. God hates cruelty. He denounced the heathen for making their children pass through the fire, and he sternly forbade the Israelites to follow such a practice. Yet preachers of the gospel make out that God is to cause his own creatures not merely to pass through the fire but to remain conscious in it for ever. How grievous such teaching must be to our God and Father, who so often vindicated his character in such words as these,—"Have I any pleasure at all that the wicked should die?" Ezek. 18:23. No, no, no; a thousand times no. Yet evangelists of this God of love tell us in effect that whilst God has no pleasure in the death of the wicked, he has pleasure in keeping them alive in torment for ever. Some teachers would like to evade this conclusion, and they have different theories on the subject. Some say that God has nothing to do with the fate of sinners, but that it is brought on by themselves.

This however is misleading for God made man with the full knowledge that the majority of men would reject him. Yet he gave man, so we are told, an inalienable immortality, so that the non-elect would be not only a curse to themselves, but a blot in his creation, and an eye sore to his saints forever.

To be continued.

David L. Norrie.

Who goes far, must go slow.

ilate much upon God's goodness to us and we have so much to be thankful for. It pays one to take an inventory now and then. We are more appreciative of God's goodness when we do.—Ed.

House of Many Mansions.

In the beginning God made man in his own image. Made him of the dust of the ground. Therefore we have the natural man made of earth, earthy. The first man. The second man is the Lord from heaven. As is the earthy, such are they also that are earthy and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

So from Paul's argument, there is a natural body and there is a spiritual body. The natural body is subject to dissolution and must be put off, so as to give place for the spiritual. For we know that if our earthy house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. House, figuratively speaking, means body, both natural and spiritual. Since the natural body or house is wrecked with pain, sickness, sorrow and death, and the spiritual body or house is exempt from them we can feel the force of this statement: eye hath not seen, ear hath not heard, neither hath it entered into the mind, what God hath in store for those who love him. Since God gave his only begotten Son that whosoever believeth in him might not perish, but have eternal life, we conceive the idea that eternal life is a gift from God and will not be bestowed upon a natural, mortal earthly body, but will be given a spiritual body susceptible to it, fashioned like unto Christ's glorious body. This life (eternal) is hid with Christ in God. (God's body or house which is spiritual). This is promised to all the saints or children of God. Therefore many bodies spiritual are in the one body spiritual (God's), and will be given to those who are worthy when his dear Son comes from heaven the second time to fulfill that glorious promise of rewarding every one according as his work shall be.

Now the orthodox version about the house of many mansions seems to be, a building in heaven, where the church members soar at death, leaving the old house behind.

My presumption of the text is that the spiritual body excels the natural body, as the

mansion excels the house.

Please have some one write on the subject of "House of Many Mansions." Others as well as I would like to read after some one versed in the Bible.—From a reader of the Restitution Herald.

Our Father.

When we come into relationship with Christ, whereby he is become our elder Brother, we are admitted into the fatherhood of God, becoming his sons and daughters. All are his children by creation and he has made ample provision for us in this life by his manifold blessings, sending the rain on the just and the unjust, Matt. 45, and providing sustenance for us on every hand. In 1 Tim. 4:10, he is the Savior (Savior, preserver in this life) of all men. It is only through his infinite mercy that we have our being and all attendant blessings.

In addition to all this God has offered to all who will accept it, the opportunity to become sons and daughters and has made it possible to attain to more excellent things. 1 Cor. 12:31, having given "exceeding great and precious promises." 2 Pet. 1:14. These promises embody land, authority and eternal life.

The promises were first made to Abraham, Gen. 17, who laid hold on them through faith and he believed in the Lord, and he counted it to him for righteousness. Gen. 15:6. And as evidence of that faith he received the sign of circumcision; all who were of the faith of Abraham received the same sign or seal of faith. This obtained all down through the ages until a Deliverer, the seed of Abraham, which had been promised should come who would school his people for their future work and release them from their yoke of bondage,—that of literal obedience to the law or mechanical service, leading them into the glorious liberty of the gospel.

The Jews or the Abrahamic family, rejected their promised Messiah, so a way was open for the Gentiles to be made partakers of the heavenly gifts, but as the promises were legally to the Jews—Abraham and his seed—it was necessary for the Gentiles to become members of the Abrahamic family in order to become heirs of the promises or come into covenant relationship with God. So, not being of the Hebrew lineage, a way must be provided whereby they could become of the seed of Abraham or heirs of the promises. Therefore, baptism, the circumcision made without hands, Col. 2:11, was instituted as the means of

induction into Christ, faith still being the necessary constituent. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:26-29. So we become children by adoption. Rom. 4:11-22, Eph. 2:11-22. Gal. 2:27-29, Heb. 8:39-40, 1 Cor. 12:13. "And ye are Christ's and Christ is God's." 1 Cor. 3:23.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 Jno. 3:1. The glory and blessing of the children of God is best expressed by Paul to the Corinthian brethren, as he, quoting the prophet Isaiah says, "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." These blessings of promise are beyond comprehension of the finite mind. Do they seem worth striving for? Does the land offer appeal to you? The heathen for thine inheritance and the uttermost parts of the earth for thy possession. Psa. 2:8. Do you want a position of authority in the kingdom of God? And hast made us unto our God kings and priests: and we shall reign on the earth. Rev. 5:10.

Would you have life and have it more abundantly? And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God hath not life. 1 Jno. 5:11-12.

Nor are the Christian's blessings all in the future. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:7.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. 4:8.

Amy V. Weaver.
Casey, Ill.

Resurrection.

Dear Bro. Lindsay:

I have read your articles on the order of the resurrection and the subject greatly interests me, and have given the subject considerable thought and will endeavor to write a short article, or two on the subject. We often hear the statement made, "they will come in the second resurrection," which expression I do not think can be found in the Bible. How-

ever, we read of a first resurrection, which naturally implies that there are others to follow, and it seems reasonable that there will be at least three in the plan of restitution, but there are several passages of scriptures that seem to be out of harmony with that view at first reading. Such passages as Rev. 20:5. John speaks of a resurrection and then goes on to say, "the rest of the dead live not again until the thousand years are finished. John refers to the same event that Paul speaks of in 1 Cor. 15:22, 24, where he says: Christ the first fruits, afterwards they that are Christ's at his coming. Who are Christ's at his coming? Has he not bought this whole world with all that is in it with his own precious blood? Is not this just what John saw in Rev. 1:7, where he declares, Behold he cometh with clouds and every eye shall see him, and they also that pierced him. Surely, these wicked men that pierced Jesus and put him to death, cannot be reckoned with or a part of Christ's co-rulers, the saints that have a part in the first resurrection, to immortality? How, then, shall we harmonize Rev. 20:4-6 with the above? It can be harmonized only in one way. John was standing in his vision beyond the first stages of the resurrection and restitution for he sees Jesus and the saints ruling, for he says, I saw thrones, and they sat upon them. Jesus speaks of this in Matt. 25:31-41, when the Son of man sits upon the throne of his glory and then before him shall be gathered all nations and he shall separate the sheep from the goats, the righteous from the unrighteous, but it seems that when John saw the restitution going on among the nations of earth in fulfillment of the promises made to Abraham, in thee and thy seed shall all the families of the earth be blessed, there were still some in their graves that would remain there until the thousand years were finished. Rev. 20:5: Who are they? In Matt. 12:32, Jesus speaks of an unpardonable sin, so no restitution for such. Paul in Heb. 6:4-7, and also in Heb. 10:25-30, speaks of the same class. Why should they come under restitution for they are condemned and are only waiting their doom at the end of the thousand years to go into the second death. In Acts 3:20-21, we are told that Christ is to be retained in heaven until the times of restitution, and if the gospel is being preached now, to take out from among the Gentiles during this age while Jesus is still retained in heaven, a people for his bride, the saints to be

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Christmas.

On this blessed day which gave to the world its Messiah may we attune our hearts to him whose birthday we celebrate. There is a glad incoming to the heart that makes us stretch out our arms to the world in a desire to mother every homeless boy and girl—every lonely, sad or sorrowing individual. The great mother heart of the world responds to the appeal which this day calls forth. The world looks good to us, and we paint in rosy colors even those who have despitefully used us, and we have a mantle of charity for every one.

It is good for us to celebrate this day. A hush comes over the spirit, and a sweetness dwells within that hallows life for days to come. New friends and old friends have unconsciously conspired together to make us feel that we are not alone—that we are still loved and appreciated.

We too, have given of our best and have passed a word of love along that has become a part of a great chorus of cheer that has circled the globe.

What a sorry world this would be were there no Christmas. Indeed, it would be no world at all—only a work-a-day place, with no sense of kinship with the Most High. No matter where we be, whether on some great height looking out on God's handiwork in nature, or nestled in some modest cot, hidden from the world, or are buried in some busy office block, we can hear the great hallelujah chorus that is going up in thankfulness this day—thankful that a Christ was born, and because of the gift that was offered to us on that day so many centuries ago, we have the hope of eternal life.

It is sweet to live, to love and to give of our best to others—to feel the Christ spirit come over the world.

Christmas—the red letter day of the year.

Christmas—that plants the star of eternal love, eternal hope and eternal life in the heart.

Let us be Christ-like ourselves and let nothing but love cross the threshold of our hearts this day.—Annie Miller Knapp.

A learned man can be likened to a cistern filled with water, and a wise man to a spring.



CHRISTMAS

DON'T have to wait till Christmas
To wish you Happiness!
I don't have to wait for Holidays
My friendship to express,
For every hour of every day
And each day of the year,
I think of you and miss you,
And wish that you were near!
—Sel.

A Christmas Vision.

On Christmas eve 'mid all the joyous glee

That in my plenteousness surrounded me,

I happened by some chance to turn mine eye

Out through a window wreath that hung near by,

And as I glanced through it into the night

I seemed to see, lit by some holy light,

A childish face with wistful, smiling lips

That thrilled me to my very finger tips.

Two eager hands stretched forth called, as in stress

To me to carry help to helplessness,

And in the sad eyes of that child I saw

In all its loveliness the Christmas law,

Not a command, no everlasting must

Upon reluctance, for its teaching thrust,

But just a pleading hint to him who runs

That all who suffer are God's little ones.

And then the picture in the wreath has gone,

And in its place the Eastern Starbeams shone—

The same that nineteen centuries ago

Led on the wise men with their heavenly glow;

And e'en as they, I wandered through the drifts,

And into lowly places carried gifts

To cheer, and give release, and pay my due

Unto the Lord through them that suffer rue.—J. K. Bangs

Gems From the Christmas Sermon.

The Bible is a casket of gems—gems of prophecy, gems of poetry, gems of promise, gems of personality. In the center of this looms up that matchless jewel, the Prince of Peace, heaven's superb gift, a perfect gift. Every thing man makes is imperfect but "Every good gift and every perfect boon is from above, coming down from the Father of lights."

A polished gift. Polished not on the surface, for "his visage was so marred, more than any man," but polished within, the heart polished, the life divinely polished with the pumice of deeds of loving kindness. A priceless gift. Priceless beyond the jewels that are displayed so generously at this season.

A precious gift. "Fairest among ten thousand."

God's unspeakable gift.—Sel.

Ill-gotten goods seldom prosper

Best Sort of Gifts.

It is not necessary to wait for next Christmas to give presents, and we need not investigate our pocket books for change to buy them with, either. When we open a door for a beparcelled little boy or direct a stranger to the right number, or chat with some sociable old person in the car, we are giving each a tiny, welcome gift. And when we give voice to the pleasant things we are thinking about, our girl friend's becoming hat, or our man friend's success in business; or when we speak well of people to others, or wish them luck in their undertakings or God speed in their journeys, we are making pretty presents all like to receive. Indeed just a sunny greeting wrapped up in a laugh or a handshake often pleases people as much as the biggest bundles Santa Claus ever tucked into their stockings.

The Christmas Pudding.

Take some human nature—as you find it,

The commonest variety will do—Put a little graciousness behind it,

Add a lump of charity—or two. Squeeze in just a drop of moderation.

Half as much frugality—or less, Add some very fine consideration,

Strain off all poverty's distress. Pour some milk of human kindness in it,

Put in all the happiness you can. Stir it up with laughter every minute,

Season with good will toward every man.

Set it on the fire of heart's affection,

Leave it till the jolly bubbles rise,

Sprinkle it with kisses—for confection,

Sweeten with a look from loving eyes.

Flavor it with children's merry chatter,

Frost it with the snow of wintry dells,

Place it on a holly garnished platter,

And serve it with the song of Christmas bells.—Werner in Colliers.

A great man is always willing to be little.—Emerson.



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It is easy in the world to live in the world's opinion; it is easy in solitude to live in your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the dependence of solitude. To be womanly is the greatest charm of woman.—Gladstone. When you can't remove an obstacle, plow around it.—Lincoln.

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It was one of our homely old philosophers who said: "When you strike the stop boring. Many a man has bored clean thro' and let the ile run out at the bottom." There is a world of wisdom in knowing when to stop, especially in our efforts to help others. Many a hint might be accepted when bold advice meets resentment. Many times a word that might be effective loses its force when it lengthens into a lecture, aptly, says Wellspring. Scolding is weak and lengthy diatribes are generally worse than useless. Moral truth is not a liniment to be rubbed in with vigorous friction; it is a seed that must be left to germinate, and no amount of stamping it down will make it grow. "A word fitly spoken," is more valuable than censure or argument.

Parents make a great mistake when they tell the child his fault in order to cure him of it. He ought to be cured of it without knowing that he has it. In continually chiding your child for his faults, you develop one of the most serious of faults, that of self consciousness. He has slouching gait? Do not tell him so; do not bid him stand or start him in athletics. Is he slovenly and does he come to dinner with uncombed hair? Dress for dinner yourself and buy him a handsome necktie—one that appeals to his taste, not to yours. Is he selfish? Do not let him guess that he is so. Contrive a Christmas celebration for the happiness of others, take him into your confidence in preparing for it. Then when he does what he knows is wrong, your rebuke will be more significant, and your punishment if punishment is needed, as it sometimes is, will be more effective. Punishment always, rebuke generally should be reserved for the sins of which the sinner is

conscious. Faults of which he is not conscious should be concealed if possible, without his being conscious of either the fault or the correction. Overcome evil with good. That requires skill. Any fool can point out a fault; only a wise man can correct it.—Geo. H. Carrier.

Divine Love.

It seems to me if ever there was a time in all the world when the professed Christian needed the anointing of the Holy Spirit that will impart the divine love in the human heart, it is today. There are a great many church members and those who claim to be Christians. Yes, perhaps, are, yet lack of that divine love which Paul calls, greater than faith or hope.

As Adventists we think much of our hope and I am surely one who never belittles the doctrine. It is the Bible hope; nothing else can take its place. But with the divine love in our hearts it makes the hope sweeter. It lightens the burdens of life. It makes trials easy to bear. It turns sorrow to joy. It gives us songs in the night. Oh for more of this divine love that will manifest itself to all we come in contact with. Not only in church life, but home life, business life, social life, everywhere. Divine love that will not only love those that love us, but love our enemies: those who are mean and hateful. Divine love that will save us in these last days of peril, when everything around us is in a state of chaos, save us from partaking of things of the world, save us from going astray.

Divine love that will enable us to "sit in heavenly places in Christ Jesus," that will enable us to walk with God on Monday as well as on Sunday. Divine love that will help us to die out to self and live wholly for Christ and the uplift of others.

May God give us all more of the love.—H. A. Mitchell in the World's Crisis.

The Name of God.

Is it not singular that the name of God should be spelled with four letters in so many different languages? In Latin it is Deus; French, Dieu; Old German, Zeus; German, Gott; Old Norse, Odinn; Swedish, Gode; Hebrew, Adon; Dutch, Herr; Syrian, Adan; Persian, Syra; Tartarian, Edga; Scavonian, Belg or Boog; Spanish, Dias; Hindoo, Dsgi or Zeni; Turkish, Abdi; Egyptian, Aumn or Zent; Javenese, Zain; Peruvian, Liau; Irish, Dieh; Croatian, Doha; Margarian, Oest; Arabian, Alla; Dualtaam, Bogt. There are several other languages in which the word is marked with the same peculiarity.

er, and if we believe in the Lord Jesus Christ we know we have been redeemed by His precious blood, which was given as a ransom for the sins of many.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Lottie E. Young

Philosophy of the Resurrection of the Dead.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. 2 Cor. 5:14.

It is appointed unto men once to die, but after this the judgment. Heb. 9:27, or trial for immortality, for the next verse says, "Christ was offered to bear the sins of many (153 billion) and unto them that look for him he shall appear the second time without sin unto salvation, v.28, because the first was sufficient thereby having obtained eternal redemption for us—the whole world. See v. 12. And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement for the whole world.

Wherefore by one man sin entered into the world and death by sin, and so death passed upon all men, in whom (margin) all have sinned, Rom. 5:11-12, as our federal head, and entailing his nature upon us, hence why it says, "As in Adam all men die." 1 Cor. 15:21.

Adam, the first man, is of the earth, earthy, v. 47. But the last Adam was made a quickening Spirit...and is the second man the Lord from heaven. vs. 45-47. And hence why it says, Even so in Christ shall all be made alive. v. 22. 153 billion of them?

Just as many, or all who die in one, are made alive in or by the other. Hence why he told Martha, I am the resurrection and the life. Jno. 11:25.

Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men, unto justification of life. Rom. 5: 18. Who was delivered for our offences, and was raised again for our justification. 4:25.

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 1 Pet. 1:3.

Those who are raised in the first class or order of the resurrection, are raised to immortality. See 1 Cor. 15:51-54.

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.

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

Now that the orders of the resurrection are practically simultaneous, for they are all in one and the same hour, see Jno 5:28-29, The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, to the resurrection of condemnation. Those who come forth unto the resurrection of life, are simply the first class or order, and every man in his own order, takes the other class in also, and they can have fifty-nine minutes at that, for the first class or order only took one minute as per verses 51-53 of 1 Cor. 15. Behold I show you a mystery we shall not all sleep, but we shall all be changed, in a moment—the first moment of the hour—in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and this mortal must put on immortality. For this we say unto you by the word of the Lord,, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first (and be the first order); 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. 4:15-17.

The word of mischief that makes confusion and darkness in v. 5 of the 20th chapter of Rev. is not in the oldest and best manuscripts, viz., The Codex Sinaitic, and is in St. Petersburg, and belongs to the Czar of Russia.

A. J. Marsil.

Retsil, Wash.

Membership In The One Body

As the head is to the human body, so in scripture is Jesus the Christ to his body the church. Herein is truth that unlocks mysteries both ways, for what we know of human physiology will interpret the word of life and what we know in that word as to forming the body of Christ will solve mysteries as to the origin and development of human life which have so far baffled the

wisest. For instance, if the twelve pairs of cranial nerves are repeated all down the spine and to the feet, "apostolic succession" might be expected taught in scripture, and if the body can die and be restored without the head likewise, then the loss of church identity during past centuries and the restoration of that identity either by "authority" (such as a set of golden plates by angelic authority) or by a latter day, "Pentecost" may be expected in scripture, and conversely. As to scripture truth interpreting physical laws and processes, the formative process of the church probably shows the biological secret of the origin and development of life in all its natural forms, the claims of Christian Science, faith cures, suggestion and osteopathy and the problems of pre-existence, natural immortality, predestination creation, resurrection and the conditions and extent of salvation. It staggers the mind to contemplate the marvelous plans of the Infinite Designer. May we be humble and reverent as we seek to draw near and behold, and may the vision purify.

We shall consider first the Head. The head in the human body is the ruling power. It both forms and guides the members of the body. The spirit that is in it determines the nature and the future activity of the body formed. And the ruling spirit of the head thus at work comes from the creating parent and builds a body from dust in harmony with itself.

So in the spiritual realm, Jesus Christ as Head of the church was set apart in the Father's plan before creation began, as the One through whom the number and the character of his members would be formed. So when he was formed and began forming his body, he chose twelve apostles as next in authority, just as the twelve pairs of cranial nerves are the next authority in the human body to the head and which govern the five senses and all the vital processes of human forms.

Beneath them he set next in authority prophets, then teachers, 1 Cor. 12:28. Or by Eph. 4:11 which teaches the same authority, in order, of apostles, prophets and teachers, we find evangelists, next in authority, then pastors, then teachers. Then by 1 Cor. 12:28 we find all the miraculous gifts are in authority below the teachers whom we have seen by Eph. 4 to include evangelists and pastors as well as teachers.

The Head has ceased to work in earth personally. The apostles to whom he committed his

work when he left, are all dead. The miracles have all ceased. The only remaining authorities in earth today, if we have any, are in order of their rank, evangelists, pastors and teachers. We will consider them later.

J. W. Williams.

Eternal Torment and Evangelical Preaching.

Continued from last week.

Again, other teachers on this subject do not blush to declare that the wicked are to be kept alive from one moment to another in the lake of fire by the act of God, so that he may torment them for ever. Whichever theory is adopted to account for so appalling a judgment, it is no wonder that infidels despise the evangelists's message and blaspheme the God in whose name such a message is preached. For there is not a civilized man or nation but would count it a disgrace to be convicted of even the semblance of such cruelty. How I thank God that those who reverence his word can dissociate themselves utterly from such teaching, and can preach a gospel of which they, like Paul, are not ashamed, but of which they make their boast. We can say, indeed, to the infidel that so far from cruelty being an attribute of God, it is the word of God alone that has softened hearts by nature cruel, so that today wherever an open Bible holds sway, the torture of evil doers has been banished from the statue books. For the more nearly human laws are modelled on the divine pattern, the more clearly have men come to see that punishment is not necessarily or primarily the infliction of pain at all, but rather the loss of something that would otherwise have been enjoyed—it may be the loss of liberty, or it may be, in the extreme case, the loss of life. But no one now in our country is branded with hot irons or has his thumbs crushed, or his ears cut off for wrong doing or wrong thinking. It used to be otherwise. We have all heard of Queen Mary of England, whose fiendish delight in the torturing flames of Smithfield has earned her a name that I will not quote here. But Queen Mary was a Roman Catholic, with Roman Catholic conceptions of the nature of the soul, of the cruelty of God, and the contemplation of that cruelty made her partake of the same cruelty, and she declared,—“As the souls of heretics are to be hereafter eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth.” Protes-

(continued on page 87)

"They Shall Never Die."
John 11:26.

I was rather surprised at the ideas that a deep student like Bro. Rust got out of the above text, and some others, in the Restitution Herald of Nov. 22nd.

First, he favored the spirit and soul being the same, a separate entity from the body.

Second, he favored this entity of the righteous surviving death as an entity.

Third, he interpreted Jno. 11:26 to teach that all believers never really die.

Fourth, he assumed that such texts as, "there is a spirit in man," "the body without the spirit is dead," "the spirit shall return to God who gave it," "The God of the spirits of all flesh," "who formeth the spirit of man within him," and "the souls which thou hast made," all teach that "God makes a spirit or soul for each body as it comes into the world." Then he adds, "It is clearly stated that God made a spirit for the body."—James 4:5.

I must say that I see no such idea in one of these texts. To begin with the last: "The spirit that dwelleth in us lusteth to envy," what reason is there for seeing a separate entity here for man more than beast, whose spirit lusteth to eat and gratify its animal desires? Spirit here refers to disposition and character, not to an entity, and every man, every pollywog, and every oyster has this spirit or natural inclination in its natural make-up and organism. That no separate entity is referred to from the natural organism, with its peculiar disposition and habits, which all result from its brain structure and organism, is clearly proved by Bro. Rust's text: "The God of the spirits of all flesh." How strange that a deep thinker should see in this a separate entity for man, when it would give the same to all flesh, or to every toad and bull frog.

The spirit that returns to God who gave it, in Adam's case, could be nothing but the breath of life, for this is all the spirit that was given to him, as to natural life. But the disposition and character with which God endowed him would be spirit manifestation, which is the chief man after all, for in this is man's chief identity, since without character "the flesh profiteth nothing." But while man's identity is preserved in the mind of God, and is restored at the resurrection, yet this is no more an "entity" for man than for the horse, and both have the good and evil tendencies that can be developed for

good or for evil.

As to "the souls that I have made," meaning spirit entities, this is only in the brother's mind, not in the text. The souls that God made were made of dust, and returned to dust. Proof: Gen. 2:7; 3:19; 5:5. In Job 27, 3, "the spirit of God is in my nostrils." In James 2:26, the margin shows that it may read spirit or breath, and we know this to be a fact, that "the body without the breath is dead," and the church body without the Holy Spirit is also dead.

The Bible teaches plainly that "man giveth up the ghost," but the margin of Job 11:20, sheds much light on ghosts where it reads, "or a puff of breath."

Science is shedding more light on this than theology or spiritualism, where in the case of a drowned man, they turn him on his belly over a log and work the water out of his lungs, and manipulate his arms and with a pulmotor, or oxygen pump, they bring back the ghost from heaven, hell or purgatory, to reanimate the body. They learn this from God's own example and that of Elisha. See Gen. 2:7, Ezek. 37 and 2 Kings 4:34. Elisha stretched himself on the child and put his mouth on its mouth, and in Ezek. 37, the spirit that enters the bodies in the valley of dry bones, comes from the four winds instead of from spirit lands, where entities are supposed to dwell.

As to the believer who never dies, the good brother should read the connection, and first see, the believer who does die, and learn that some believers do die, and that other believers do not die. "He that believeth in me, though he were dead, yet shall he live." (At the resurrection of the saints). "And whoso ever liveth (till then) and believeth in me shall never die." Jno. 11:25-26.

The key to the Christian's life that is hid with Christ in God, which at death may be regarded as the spirit committed to God, and which at the resurrection quickens the saints, is found in seeing the natural spirit in the air that sustains the animal life, and in the Holy Spirit of Christ which in the Christian sustains the spiritual life, and then, in Jno. 5:10-11, we can understand how the Christian hath eternal life while he has Christ dwelling in him. "He that hath the Son hath life and he that hath not the Son of God hath not (this spiritual, eternal) life." Yet neither the natural spirit in the nostrils of all living creatures, Gen. 7:21-22, margin, and Psa. 104:17-31—nor the holy Spirit which is Christ's spirit dwelling and actuating his people, is an

entity that exists apart from man as something belonging even to the Christian as his own.

Soul means living creature, life or moral character. Spirit means energy, force, wind, breath, the sea of life, a holy influence or effluence, a being, as an angel, or a state of mind or disposition or character. Under these definitions all the texts on soul and spirit in the Bible can be classified, while the entity idea is only pagan in its origin.

W. L. Crowe.
219 S. Wilson, Chanute, Kans.

Christ, our Passover.

In the land of Egypt about 4000 years ago, more than 1,000,000 people were held as slaves in cruel bondage. For 80 years this oppression had lasted, growing worse and worse as time went on, but deliverance was at hand for they were God's peculiar care, and while He tries His children in ways we cannot understand, we may rest assured it is always to burn away the dross and leave the pure gold of their natures revealed. And now He calls Moses out from the wilderness where he has also been undergoing a time of refining, to be a deliverer of this people of Israel, and to demand of King Pharaoh their release, but this king had no wish to let go his slaves, those who had proved so useful in the building of those mighty temples and tombs which even today are unsurpassed for solidity in the architecture of the world. So God afflicted the people of Egypt sorely, but all the nine plagues of water turned to blood, frogs, lice, flies, murrain, boils, storms, locusts, and thick darkness for three days only seemed to harden the heart of the king. They were, however, gradually breaking down his stubbornness and then came the tenth and most severe. None of these evils had touched the poor slaves heretofore, but now God wants them to give an act of obedience, so he tells Moses to speak to the congregation of Israel that each man shall take a perfect lamb, and at the time these lambs shall all be killed, and their blood sprinkled above the doors of their dwellings and on each side thereof, for that very night death shall be visited upon the first born in the land of Egypt, both man and beast, but where the blood was seen that house should be passed over, and the inmates would be safe. Let us suppose ourselves in the humble court yard of an Israelite captive in Goshen, on the eve of the memorable night when the destroying angel passed over the land of Egypt, striking down all

the first born. We observe one of the family leading in a white, spotless, unblemished lamb, and taking his knife, he slays it, the blood being gathered in a vessel. The hyssop (a small herb) is dipped into this blood, and the blood is sprinkled on the outside of the door posts and on the lintel over the door. The lambs then roasted and the whole family eat of it standing, fully prepared to make an instant start the moment the command is given. This is a sad, yet beautiful story. The sad part is the killing of the pure, gentle lamb and the punishment that came to the Egyptians because their king would not obey God. The beautiful part is God saving the Hebrews by the blood of the lamb and their being led out of Egypt, where they had been so cruelly treated, to a delightful land God gave them.

All this ceremony was typical of Christ the Passover sacrificed for us. Paul in Romans says, "Wherefore as by one man (Adam) sin entered into the world, and death by sin, and so death is passed upon all men for that all have sinned." Let us see how far the allegory was carried out. God said to Moses, "The people shall take a male lamb." Jesus is called in John 1:29 the lamb of God. The lamb was to be without blemish. The Lamb of God was "holy, harmless, undefiled." The lamb given in sacrifice was to be killed, but not a bone broken, and in the roasting it was fastened to the spit as Christ on the cross transfixed upon two sticks, one lengthwise and one crosswise. None was to be left to prevent putrefaction, and so the body of our blessed Lord saw no corruption. The lamb was given in substitution. All the first born in Egypt fell beneath the destroyer's hand, but where the blood was seen, and here all was at peace. And so it is with the Christian. The lamb died instead of Israel and they escaped.

Christ our Passover, is sacrificed for us, for all who believe in His name and trust in the all cleansing blood. Many have said, "I hate the thought of blood; I have no use for it in regard to salvation," but if the question were put to them as to whether they would permit their own blood to flow, the answer would probably be, "No indeed, my blood is my life."

In the Old Testament we read "It is the blood that maketh an atonement for the soul," and in the New Testament it is confirmed with the passage, "And without the shedding of blood is no remission of sins." The hand that sprinkled the blood for ancient Israel showed faith in its power.

ly Spirit. 2:1. What was the result of Peter's sermon on the day of Pentecost? 2:41. What did he preach as conditions of salvation? Why were Peter and John imprisoned? 4:1-3. Tell the story of the martyrdom of Stephen. Acts 7. Great persecution against the church followed. What notable conversion about this time? 9:1-18. What was the story about Dorcas? 9:31-42. Of Philip and the Ethiopian? chap. 8.

What vision had Peter at Joppa and what was it intended to teach? chap. 10. To whom was Paul especially commissioned to preach the gospel? 9:15. Who went with Paul on his first missionary journey? 13:2. What were the truths that they sought to impress upon their hearers? 13:22-39. What was the object of Paul's second journey and who went with him? 15:36-41. What adventure befell them at Philippi, in Macedonia? 16:12, 13, 16-34. On Paul's third journey, where did he go and for what purpose? 18:23; 21:17, 19. Paul for a long time had desired to go and preach the gospel in Rome the capital of the world; study from chapters 21:27-28:31, and show how the desired end was gained.

Mention some of the persecutions that Paul suffered for Christ's sake? Did Paul expect to receive his reward at death? Tim. 4:7-8. What was the gospel which the apostles preached? Acts 8:12; 28:23, 31. Tell some of the things embraced in teaching the kingdom of God. Tell some of those concerning the Lord Jesus. What power has this gospel? Rom. 1:16; 1 Cor. 15:1, 2. Is it the same gospel that we today must believe and obey, to become a child of God and gain eternal life? Is there any other gospel? Gal. 1:8, 9, 11, 12. How do we "come to Christ" (as our lesson title has it), or in other words, how do we take His name upon us? Gal. 3:26-29; Rom. 6:4, 5, 17, 18, 22; Mark 16:15, 16. If we are Christ's what does Christ's coming mean to us: what is our hope as centered in the coming of Christ? Give six texts showing to what our hope in His coming should be an incentive? 1 Jno. 3:2-3. (Purity). Heb. 10:36-37. (Patience), etc.

Letters.

Restitution Herald,
Oregon, Ill.,

Having a little of the Lord's money that has accumulated to distribute, I enclose \$2.25 to be credited to the helping fund, hoping, trusting and praying, that though it be but a mite, that it may be the means thro'

the Hera'd, of enlightening some of the people that are coming into the world. What a grand and glorious outcome after all our waiting, watching and suffering. But I am afraid that very few of us know what it really means to suffer with him. We hardly draw the line tight enough to cause much suffering. But if we suffer we shall reign.

Your brother waiting,
M. W. Perrine.

Dear Bro. Lindsay:

Please find \$1.75 for renewing my paper, as it is all I have outside the Bible. Of course, we have the Methodist church, but we can't believe all they preach. Their kingdom is in their heart and church.

I would like to have some one explain this: Is it right or wrong to belong to a union so one can sell their apples and other fruit? We sell through the union. I myself, don't believe in unions, nor lodges, nor societies. I will close, hoping to be faithful until the end.

(I added 25c extra for the extra cost of paper).

Mrs. J. H. D.

A Real Home.

And what is a home? It is, of course, quite different from a house. It is something which is put inside a house. It is a building not made with hands. It belongs to the things which are unseen, rather than to the things which are seen. A house is a product of human handiwork, a home is a creation of the heart. A house is constructed out of matter, a home is such stuff as dreams are made of. A house is four walls with a roof, a home is a complex of memories and associations and affections. A house is built by gold, a home is built by love. A small and shabby home may be set up inside a spacious and costly house. We have all been guests in places where we felt there was more house than home. On the other hand, a palatial home may be erected inside a cottage. A house can be built in a year. To build a home is the work of many seasons. A man can have numerous houses, he can have but one home.—Sel.

Do not wait for public opinion to draft you into the service of doing right. Honesty is undoubtedly the best policy, but he who volunteers to do the right in little things needs no epaulettes to mark his bravery.

My friend, you make very free with your days; pray how many do you expect to have?—DeQuincy.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor, 3736a St. Louis Ave., St. Louis, Mo.

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The Fruits of Righteousness.

In Prov. 11:30-31, we find these words: "The fruit of the righteous is a tree of life and he that winneth souls is wise. Behold the righteous shall be recompensed in the earth: how much more the wicked and the sinner."

Again in Dan. 12:3. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

The fruits of the righteous must be shown by their works and if we wish to be accounted righteous with God we will have to make every effort that lies in our power to do the will of him to whom we owe our allegiance.

Not all of us can preach or teach in a manner that will be effectual, but we can all do the little things that many times are farther reaching than the most eloquent sermon would be. By our living we can show that we have something that worldly people do not have. By keeping God's commands in our every day life and in our conversation with others, drop a word here and there to show that we have an interest in things to come and that we are about our Master's business, we will do much to win others to Christ. In Prov. 25:11 it says, "A word fitly spoken is like apples of gold in pictures of silver."

Humility must be our attitude

in all we do, not being puffed up with any thought that we are better than our neighbor, either in our knowledge of things, or in our lives, for we are all prone to step aside from the path of right and duty, and err in one way or another. It seems to be human nature to do wrong rather than right, and it is a continual warfare with most of us to crucify our fleshly desires. It is much easier to follow in the paths of the worldly than to take a stand for Christ and follow in his footsteps.

But we are told that the fruit of the righteous is the tree of life and that they shall be recompensed in the earth.

This should spur us on to our best efforts for there could not be a greater reward than this, that when our Master comes to rule in righteousness we may be accounted worthy of life eternal. Let us see what Paul says in 1 Cor. 9:16 to end. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea woe is unto me, if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: to them that are without law, as without law (being not without law to God but under the law to Christ) that I might gain them that are without law: to the weak became I weak that I might gain the weak: I am made all things to all men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run not as uncertainty: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when

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, 61 issues.

Address, The Restitution Herald, Oregon, Ill.

Editorials and Church News.**EDITOR'S APPOINTMENTS.**

Rensselaer, Indiana, the third Sunday each month.

On account of an epidemic of measles raging at Adeline, Ill., Bro. F. E. Siple's appointment there for the second Sunday of December had to be annulled. Being at home that day he spoke for the Oregon church in the evening.

This office is in receipt of a carefully selected and well arranged lot of short articles, sent in by Sister Elta Fitz of Iowa. This kind of material is very necessary in any paper office and we thank the sister for her

care and thoughtfulness.

A Personal Tribute.

We are writing this editorial at the home of Sr. Siple in Hammond, La. We arrived here Saturday at 10 o'clock, a. m. We had not been here an hour when a messenger boy came with a telegram announcing the death of Bro. B. Harris, of Rensselaer, Ind., and naming Sunday p. m., as the time of the funeral. As it takes 23 hours to reach Chicago on the speediest train on the Ill. Central, of course, we could not answer the call, much to our deep regret. Uncle Ben Harris was one of the best friends the writer ever had. He was a man who will be missed more and more as time goes on. Having led a successful business life his advice was eagerly sought by many and proved to be of great value to those who acted upon it. Unassuming and unpretentious, he did a vast deal of good known only to a small circle of his most intimate friends. Able to enjoy true wit, yet his mind was never occupied with nonsense. He was always companionable with those who could converse with sound judgment and good sense and he had no use for shams. He was sound upon scriptural matters and was always ready with a question that had other questions to follow until a subject was well gone over. Always busy himself, he had no use for an idler.

This is our personal tribute to a friend and brother whose wise counsel and friendly aid has given us encouragement in times that were dark and good friends much needed. Uncle Ben was to us a type of the true Christian and we hope to meet him in that glad morning when the sun shall rise upon the new world where such sorrows shall come never more.

Full obituary will appear in due time.

We pray that God may comfort the bereft ones with the true comfort of hope.

S. J. Lindsay.

At Hammond, La.

It is not customary with us to use much space giving details of our various trips, but our present one is of such unusual interest that some of the items of interest to us we know will be of interest to all, especially to those of the north country who have never been this far south.

Our very first experience was one of sore disappointment. It had been our thought that frost and oranges had never had an introduction, but the morning we arrived here, it was not only frosty, but cold enough to freeze

a skim of ice upon the ponds.

The wind is extremely chilly. We have found out now where our winds from the south in Illinois get their load of chill.

Sunday afternoon, Dec. 10th, we went with Bro. George Siple, his mother and sister, to a point eight miles distant to see an orange grove and to get some of the oranges. This was our first experience in standing before the real thing. What a sight. Two baskets of the fruit were bought and we can eat all the oranges we want at a cost of a cent, or less, each. Gardens are growing nicely, farmers are setting out strawberries, and work is going on in a general way, much as it does with us of northern Illinois in late April or early May. The land is almost level and right where we are now, a hill is a very uncommon thing. Here are the holly and the mistle-toe. We find that the mistle-toe is a parasite—drawing its subsistence from the trunk or limbs of the tree where it has selected to grow; that it is entirely dependent upon the stronger growth for its life. We presume this is the reason that it is used at weddings as a favorite vine by the one who is about to become a bride.

We find the people here hospitable and kind and we are enjoying the visit in an unusual degree because of the (to us) unusual conditions that surround us. We have spoken twice at the Happy Woods school house to interesting audiences. In other words, it is our privilege to preach to some of the members of Bro. W. H. Wilson's Pine Woods Bible Class.

S. J. Lindsay.

HELPING FUND.

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

M. W. Perrine, 2.25
Mrs. J. H. Davis, 2.25

Notices.**Christmas Notice.**

Dear ones of the household of faith:—

We have just passed the season for thanksgiving. Shall we stop here and wait another year for thanksgiving? Oh no. Let us continue all the year round for we have many benefits and blessings for which to be thankful.

We are especially thankful just now that we have the privilege of celebrating the birth of our Saviour, Jesus the Christ. His birth is a blessing to us, and through him, God has promised the gift, eternal life. We celebrate at this time by offering gifts to one another. It is not

the very expensive gifts that count the most. It is that which is given in love that we appreciate.

Mother and I wish to share in it, as we offer reduced prices in my father's books and tracts for the Christmas season. It was always his custom to do this. It was his wish that his works be used as Christmas gifts, and that those who may receive them should read, take interest and in time bear fruit. His pen is still but his works speak.

The following are the prices we offer until Jan. 15, 1917:

Pine Woods Bible Class, 95c
Student's Text Book, 40c
Destiny of Russia,
Revelation Made Easy to Understand, 25c each, or 2 for 45c.
Prophetic Word Now Being Fulfilled, 5c each.

Can You Believe? by H. V. Reed, Restoration of Israel, 20c per doz. All orders will be promptly mailed.

Yours in Christ,

Jessie M. Wilson.

625 Long Ave., Austin Station, Chicago, Ill.

The Sunday School.

By Anna E. Drew.

REVIEW OF THE YEAR.

Christ Coming, and Coming to Christ.

Dec. 31, 1916. Reading Lesson:—
Rev. 22:6-14; 16-21.

Lesson Text: Rev. 22:6-14.

Golden Text.—The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will: let him take the water of life freely. Rev. 22:17.

Our lessons for the past year have been mainly from the book of Acts. The first 12 chapters cover a period of 12 years, A. D. 30-46, and concerns mostly the building up of the church. The rest of the Acts, 13-28, covers a period of 16 years, A. D. 46-62, and records the missionary work of Paul and his companions.

Questions.

How long after His resurrection before Christ went to His Father? Acts 1:3. What had been the expectation of the apostles? v. 6; Luke 24:21. Were they mistaken in this? vs. 7-8. Tell of the ascension. What gave the apostles comfort? v. 11. Is it the comfort and hope of God's children today? Describe the scene at the coming of the Ho-

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.

From reading these verses what assurance do we have that all of this will come to pass and why should we be glad? Listen. "The zeal of the Lord of hosts will perform this."

Christ is our mediator. Heb. 9:14-15. 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, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Why should this make us glad? Through the shedding of his blood, in his purity, we may cleanse ourselves of our ways.

For this reason he is the mediator of the New Testament, that through his death, we have redemption from our sins, and have the promise of eternal inheritance. We are glad because he is our mediator and our redeemer. To the praise of the glory of his grace wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph. 1:6-7.

Here is another reason why we should be glad. Jesus said in Jno. 8:12, "I am the light of the world." Also in Jno. 12:46 he says, I am come a light into the world, that whosoever believeth on me should not abide in darkness." O why not accept such a big open-hearted invitation and believe on Jesus and abide in the light. It is always better to abide in light and sunshine than darkness.

In John 10:9, Jesus 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." There is no other way to enter into the sheepfold but by the door. By entering this way we shall be saved. We shall have perfect peace and safety and shall find food. If we have a sheepfold, there must be a shepherd. Jesus said in verse 11, that he is the good shepherd, he giveth his life for his sheep.

In verse 14 he says, "I know my sheep and am known of mine. How true it is that a flock of sheep know the voice of their shepherd. If a strange shepherd should call, the sheep would not answer, because they would not know the voice. How happy we are to know the voice of our shepherd and that he knows us

It is a blessed thought upon which to dwell.

Again we have the words of Jesus, speaking of himself, in Jno. 6:35, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. In Jno. 4:14 he tells us more about the water of life. But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

How wonderful is this spiritual food. It seems so easy when we first think of it. As we meditate upon it, it sinks deeper and deeper into our hearts till we raise our voices in thanksgiving. It leads to life everlasting.

Again Jesus speaks of himself and says, "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." Jno. 11:25-26.

Jesus is the first fruits of them that slept. He is the resurrection and the life. He conquered death and has the keys of death and the grave. Paul says, "Every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

We ask the question in the beginning, why should a Christian be glad? Because we have Jesus who is the Savior of the world. He is the Son of God, our mediator and our redeemer. He is the light of the world, the door, the good shepherd and the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thirst. He is the first fruits of them that slept and he is the resurrection and the life. We have the promise that he is coming again. When Christ who is our life, shall appear, then shall ye also appear with him in glory.

We can press forward with glad hearts and tell this glad news to others that they may accept it and be glad.

We have a good reason to have smiling faces with such a hope as this, and show why a Christian should be glad.

Your sister in Christ,
Jessie M. Wilson.

Does Jesus in Jno. 3:12 teach regeneration through baptism? I believe that only these 12 verses include what Jesus spoke to Nicodemus. And the Roman church, and I think all the old churches believe that Jesus here teaches regeneration through baptism. But I am not able to see anything said in these verses about the baptism. For my part I think this Roman heresy

has done more injury to Christianity than any other false teaching. And surely it is a part of the vine of fornication which has made all the inhabitants of the earth drunk. Rev. 17:2.

This heresy poison is hard to get rid of when once you get it in'o the system. The evangelists say that Jesus spoke mostly in parables. And also in the Old Testament we see that God symbolizes his cleansing and life giving work by water and wind. In Ezek. 36:25 it says, Then will I sprinkle clean water upon you and ye shall be clean." And in 37:5-6, it says, "Thus sayeth the Lord God unto these bones, behold I will cause breath to enter into you and ye shall live, and I will lay sinews upon you and cover you with skin, and put breath in you and ye shall live, and ye shall know that I am the Lord."

This Nicodemus should have known as a teacher in Israel. Now when Nicodemus did not understand that it was possible for a person of age to be born again, then Jesus explained it to him by this symbol of water and wind. I have been told that udati kai pneuma are the words used in Greek. And that udati is water and that pneuma is wind. But the translators believed Jesus spoke to Nicodemus about the baptism, and so they translated pneuma with spirit.

Now it is true that pneuma often has to be translated spirit, but not always. The Hebrew word ruach is the same word as pneuma in Greek from which spirit is often translated. It is also translated wind 105 times. In Ezek. 37 the same word is translated spirit in most of the translations, but in King James it is translated breath and wind 8 times. So the primary and original meaning of pneuma is wind.

Now the regeneration of which Jesus spoke was symbolized by water and wind. We may all know that the climate in Palestine was about the same as in California. The latter part of the summer was very hot and dry, and nothing could grow. The country was like a desert, but in the fall when heavy winds and rains came from above every thing began to grow. The country was regenerated and looked like it was born again. By this symbol or parable Jesus would open the eyes of Nicodemus that not only he, but the whole Jewish nation had to experience regeneration spiritually from above by the word of God. To this Peter says 1 Pet. 1:23, "Being born again, not of corruptible seed (natural man or natural water administered by man) but of incorruptible by the word of God

which liveth and abideth forever. And without this regeneration they could not enter into the kingdom of God. If Nicodemus did not believe Jesus when he spoke of earthly things—the regeneration of the land—how could he then believe when he spoke of heavenly things—his own regeneration? That Jesus did not speak of the baptism, for Jesus had not yet begun to baptize, we clearly see in v. 22, where it says, After these things came Jesus and his disciples into the land of Judea and there he tarried with them and baptized.

This was certainly the beginning of Jesus' disciples baptizing in Jesus' name. A person's regeneration has never been accomplished by dipping in water. It has been tried thousands of times, but always failed, although to be baptized is essential as the keeping of one of Christ's commandments. I believe that all Christians and church members should be baptized in Jesus' name.

L. E. Nelson.

(continued from page 83).

tant evangelists, does not this make your blood boil with indignation? I need not ask you if Queen Mary's cruelty is your ideal of womanhood or manhood either. You shrink from the imputation. Yet an infinitely greater degree of cruelty finds a place in your ideal of the Godhead. Your soul is stirred with anguish when you read of heathen in dark lands being tortured by their fellowmen; but when the poor wretches succumb to their tortures, you contemplate them with quiet satisfaction this awful fact, that the diabolical work of torture is stopped by man only to be taken up and continued forever with untold greater fury by God himself. It is altogether too horrible to think of. Out upon the doctrine that leads to such a conception of God, a conception that is wholly alien even to the terrors of God's law, let alone the abounding mercy of his gospel.

To be continued.

David L. Norrie.

Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations given habitually, are what win and preserve the heart, and secure comfort.—Humphrey Davis.

Errands of love are easy to run, Saying sweet words is the dearest of fun.

Let's see, you and I, just for today,

How many kind things we can do and say.

I have preached to others, I myself should be a castaway."

So must we run with certainty the race set before us and keep ourselves in subjection as Paul did, and here is the danger, that though we may save others, we ourselves may not reach the goal for which we are aiming.

Let us practice what we teach so that we may not be a stumbling block to others, that they may see we are earnest in our endeavors to do what is right.

There are so many that scoff at Christians of the present day just for the reason that their daily life is not in accord with the profession they make. They do not live up to the standard that they should, and how often we hear the remark, "There are just as good Christians outside the church as there are in it." Such Christians bring reproach upon the name of Christ and his cause.

In Jas. 5:19-20: "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

This shows that even those of the household of faith are apt to get into error and we must give the helping hand to these also. In 1 Pet. 4, beginning at the 16th verse: "If any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end of them be that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful creator."

Truly we can do nothing of ourselves. It is only through our faith and trust in our Savior that we can hope to attain unto righteousness, and with all our efforts we fall short of what we should be. May it not be said of us when he shall appear to judge us, "Depart from me, I never knew you."

In Prov. 12:28, we have this comforting assurance, "In the way of righteousness is life and in the pathway thereby there is no death."

Also in Prov. 16:7-8. "When a man's ways please the Lord, he makes even his enemies to be at peace with him. Better is a little with righteousness than great revenue without right."

Again in Prov. 13:13: "Whoso despiseth the word shall be destroyed, but he that feareth the

commandments shall be rewarded." We are also told in Prov. 10:30, that the righteous shall never be moved but the wicked shall not inherit the earth."

Prov. 29:7: "The righteous considereth the cause of the poor, but the wicked hath not understanding to know it."

In James 1:26-27: If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 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."

This again shows we have duties we must perform. Merely making a profession of religion will not be of any use unless we live so as to show we are truly his disciples. In Matt. 7:21: "Wherefore by their fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the floods came and the 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 rains descended and the flood came and the winds blew and beat upon that house; and it fell, and great was the fall of it."

If we could live up to the sermon on the mount, there would not be any doubt as to our receiving the reward that is promised to the righteous. The rules that a Christian should follow, are laid down so plainly that we could not err if we would but take it for our guide. It seems to meet every situation in which we might be placed in life and the solution for it.

In 1 Pet. 3, beginning at the 12th verse, it says, "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. And who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye, and be not afraid of their

terror, neither be troubled. But 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: having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good name in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing."

In Psa. 37:25, David said, "I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."

There are many promises to the righteous in the age to come. In Psa. 37:29, 39-40: "The righteous shall inherit the land and dwell therein forever. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble, and the Lord shall help them and deliver them from the wicked and save them because they trust in him." Psa. 72:7 says, "In his days shall the righteous flourish and abundance of peace so long as the moon endureth." Psa. 92:12-13. "The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." Psa. 112:6. "Surely he shall not be moved forever, the righteous shall be in everlasting remembrance."

In Isa. 33:15-17: "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood and shutteth his ears from seeing evil he shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off."

Thus I might go on and enumerate passages of scripture to show the reward of the righteous but if we are not of that number what will it avail us? I have endeavored to show why we should exert ourselves and so live as to be accounted righteous before God. "Let us walk worthy of the vocation whereunto we are called," 2 Tim. 4:7-8, so that we can say with Paul. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

For we have the assurance

that he will come and gather his people and reign with a righteous reign. Isa. 11:9: "When the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It is well worth the effort to strive to obtain an inheritance in corruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Let us then be up and doing the Master's will for it seems as though we are nearing the end of the present dispensation and that Christ will soon usher in his glorious reign. Let us be earnest in our work for the Master so that we will be approved of him when he comes to claim his chosen ones. May we all have an abundant entrance into his kingdom is my prayer.

Mrs. Josephine Barnebee.

Why Should a Christian Be Glad?

We often ask questions on different topics, but do not always receive satisfactory answers. If we should ask the question of our topic of one who is not a Christian, would he be able to give us a satisfactory answer? We think not. Why? Because as a rule, one who is not a Christian, has not had the interest to think about a question like this.

A Christian should always be ready to give a satisfactory answer. It should be a delight to them to tell why they are glad.

The following are a few of the many reasons why we are glad.

Turn to Matt. 1:21, also John 4:22. Here we find that a babe is born and his name is Jesus. He is to save his people from their sins. In John, he is talking with the Samaritans. They said to one of their number, 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. Is not this one reason why a Christian should be glad? He is the anointed one, the Savior of the world.

Another reason is given in Lu. 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.

In verse 35, he is called the Son of God. Truly, if he is the Son of God, he is the Son of the Highest. Because he is the anointed one, the throne of David shall be given to him. He shall reign over the house of Jacob and of his kingdom there shall be no end.

In Isa. 9:7, we have the same thought. Of the increase of his government and peace there shall

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New Year's Resolutions.

We have often wondered why New Year's Day should be selected as a time to shake off useless habits and take on new virtues, for there is no time in the whole year when reformation would be out of place, and very few of us who could not get along a good deal better if we treated ourselves to a more or less drastic dose of reform. We are indeed blessed, if we can look back through the past year and find no foolish or sinful act, to guard against a repetition of which would be wise and profitable. Or no opportunity for good that we have missed or neglected, until, perhaps, too late to be of real avail. But since common consent has made this a season for turning over a new leaf let us look carefully around and see how large a job of turning there is to do.

In the first place let us turn our backs to everything that is vile, unclean, unmanly, or ill-mannered, and bid adieu to the selfishness that may have grown into our lives. Let us be charitable and kind, and when we turn over a new leaf be sure it is better than the old one, for unless it be so, the turning will not avail us much. Let us carefully look over the old leaf, and mark well the errors it contains, and then, bracing ourselves to the task, with strength born of a purpose to do right and a faith in our sincerity and strength, we may safely make our New Year's resolves with a hope and belief that will be kept. It is always wise to confess our shortcomings, for a wrong confessed is half atoned but it is better far to be careful we do not offend again. And if we aspire to higher, better things, if our thoughts be true and pure, if we look upward in search of light, we may safely rest assured that some of God's sunshine will illumine our hearts.

"Resolved That—"

A smile will carry me more successfully through the coming year than a frown. Besides it is more becoming.

Better to have tried and failed, than never to have scaled a wall. In other words, an obstacle, even insurmountable, has its advantages.

THE NEW YEAR



Another span of time is past,
A new one here;
There follows on the footsteps of the last
Another year.

Another year! What hopes expressed,
Ambitions dear.
And shall it be more happy than the rest—
The coming year?

In lives of love and sweet content
The goal is near;
Then cheerfully accept the fortune lent
In this new year!

William Eben Shultz.

Forgettery is just as important as memory. Try it.

Grouch is not a pretty word. It's worse in the disposition than in print.

It is a short life at its longest. Therefore do all the good you can. You will not pass this way again.

Optimism turns up the corners of your mouth, and incidentally the other fellow's. But don't carry it to a Nirvana state of inactivity. The world must move, you know.

Quaff a few at the Pierian spring. Let not a day pass without learning something worth while.

Relatives must be taken as they come, but be discreet in the selection of friends.

When in doubt, believe the best of the other person. This is more easily corrected than the irreparable injury of misapplied censure and suspicion.

Xantippe probably wasn't such a fiend at first. She let the habit grow into a fame provoking characteristic. It requires a philosopher of the first class to put up with a scold. And there are so few philosophers these days.

Youth is always yours. The enthusiastic, open-minded attitude is just as good as the much sought fountain. Massage, exercise and temperance will do the rest.

Zealous guard over the ideals of life strengthens the place of woman in the great economic scheme of the world.—Sel.

The Old Year.

Old year, you are through,
And you slip from us now,
While we look to the New
That is making its bow,

With the hope it will bring
Us, the joys that we crave,
And the welcome bells ring,
While you go to your grave.
Ah, what is this life
But a year, when all's said,
Joy, anguish and strife,
And the tears that we shed?

Old year, in your days,
We have laughed with delight,
And have danced in the haze
Of your glorious light;
And our dirges we've played,
And our hearts have been wrung
When our loved ones we've laid
Cold and still in the ground
We have sorrowed and wept
As we stood by the mound,
But our trust we have kept.

Old year, in your days,
There was happiness too,
On our varying ways
Blossomed roses and rue,
There were pleasures and pain,
There were struggles and strife.
There were both loss and gain
In the round of your life,
But, in summing it up,
As you slip from our hall,
You have poured in our cup,
More of sweet than of gall.

A mixture of sweet,
And of bitterness too,
Some tasted defeat,
Successes some knew.
And that is our life,
When it's all said and done,
A portion of strife
And a portion of fun.

Oh, may it be chanted,
Of me, when I'm through,
He lived and he planted,
More roses than rue.—Sel.

Good Resolutions.

To be joyous in my work, moderate in my pleasures, chary in my confidence, faithful in my

friendships.

To be energetic, but not excitable; enthusiastic, but not fanatical, loyal to the truth as I see it, but ever open minded to the newer light.

To abhor gush as I would profanity, and hate cant as I would a lie.

To be careful in my promises, punctual in my engagements, candid with myself and frank with others.

To discourage shams and rejoice in all that is beautiful and true.

To do my work and live my life so that neither shall require defense or apology.

To honor no one simply because rich or famous and despise no one because humble or poor.

To be gentle and considerate towards the weak, respectful yet self-respecting towards the great, courteous to all, obsequious to none.

To seek wisdom from great books and inspiration from good men.

To invigorate my mind with pure thoughts as I do my body with sunshine and fresh air.

To have charity for the erring, sympathy for the sorrowing, and cheer for the despondent.

To leave the world a little better off because of my aid, to leave it when I must bravely and cheerfully with faith in God and good will to all my fellow men.—Sel.

Before The New Year.

New occasions teach new duties,
Time makes ancient good uncouth;

They must upward still, and onward,

Who would keep abreast of truth,
Lo, before us gleam her camps-fires,

We ourselves must pilgrims be,
Launch our Mayflower and steer boldly

Through the desperate winter sea,

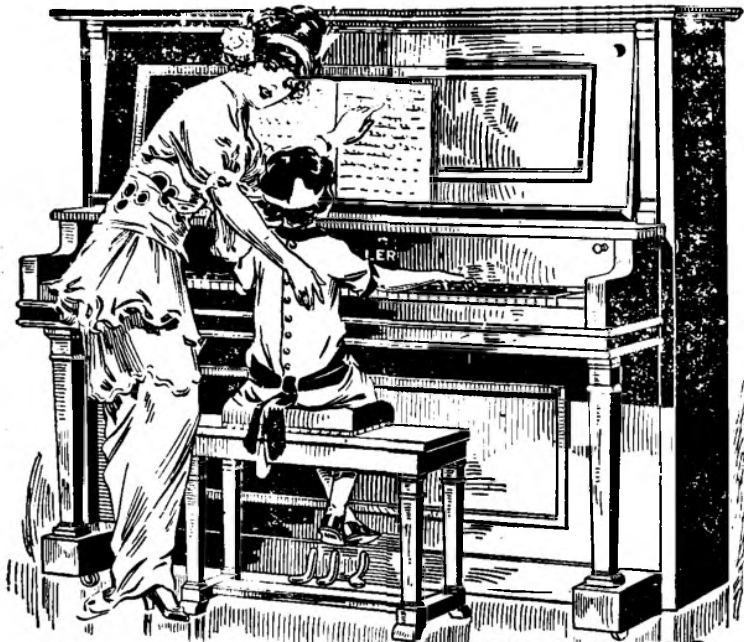
Nor attempt the Future's portal,
With the Past's blood rusted key.—Lowell.

And this for comfort thou must know,

Times that are ill won't still be so,

Clouds will not ever pour down rain,

A sullen day will clear again.—Herrick.



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"Come, Lord Jesus"

If, almost two thousand years ago, John, on the isle of Patmos, could utter words like the caption of this article, surely the child of God to-day has reason to cry out in similar language, and add, "Come quickly." There is every reason why the child of God should long for the coming of Christ.

1. We long to see the One whom we love. It is perfectly natural that if we love a person we desire to see them; we love him who first loved us and he is the best friend we have, therefore we long to see him, and so exclaim, "Come, Lord Jesus."
2. We long for the great change that he will bring about. This is something that every Christian longs for. Justice and equality a-

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mong all and to all; a reign of righteousness and peace; the destruction of all that is sinful and unholy. The ravages of disease and death, then, become things of the past.

3. We long for home. No one in that world will wander up and down the earth without a shelter. No landlord can turn out a tenant because he cannot pay his rent, and no enemy will ever invade our dwellings.

4. We long for immortality. The coming of Christ means immortality and eternal life to all of God's children. This certainly is a great incentive. We realize that we are indeed mortal, and sickness, death and suffering, the ills of life, are everywhere. But at Christ's coming, the dead will be raised and the living changed; this mortal will put on immortality. Oh, glorious hope. Can anyone wonder that we long for Christ's coming? May he come soon.—H. P. Mitchell in *World's Crisis*.

Mass For The Babe of Bethlehem.

Again we celebrate the natal day,
Of Mary's son, the Babe of Bethlehem,
And like the prophets of the east, we come
To reverently touch, if but the hem,
Of swaddling clothes. Then like the prophets old,
Forget His birth, and straightway follow them.

They sought a ruler who would overthrow
The reign of Caesars and the Roman power,
And selfishly forsook the proud estate
That they might hope, in the auspicious hour,
To hold on earth: to be the lord of lords.

They sought no part in suffering's pinching dower.

Again we see the Christ life all about:—

Contempt and sneers; temptation scoffs and pain.

The manufacture of the cross for Truth,

And honor, bearing still the breaking strain

Of carrying up the mount the instrument

Of death to right; and hands are red with stain.

Still calls the world to set Barabbas free;

Still eant and cavil ask the robber chief,

The known perverter of the written laws,

Instead of freedom for the righteous. Grief

We all assume, as oft we search the past,

But unbelieving acts belie belief.

Yea, Christ we crucify on every hand;

Still set the nails and braid the thorny crown;

Still execrate the men who took His life:

Still call our fiercest maledictions down.

And still we crucify in mart of trade,

And where the rulers hand decisions down.

The rabble calls to set Barabbas free,

And weight the cross with murdered form of truth.

We leave Him lonely as upon that day

He hung on Calvary, and turn, forsooth,

Away from right and seek the broader path,

Trodden by those who know no thought of truth.—W. I. Endicott.—Sel. by Elta Fitz.

A great railroad system has spent much time and money in distributing among its employees and posting in conspicuous places a poster on "Courtesy."

All the great stores are giving their salesmen and saleswomen instructions on courtesy as a business asset.

"His manner is worth a hundred thousand dollars to him," said one of the nation's great men as he spoke of a boy. But manners and courtesy are worth more than money, for they are among "life's unpurchasables."

Like wisdom, courtesy's price is far above rubies.

Character is a mosaic which takes a lifetime for its completion; and trifles, the little things of life, are the instruments most used in preparing each precious stone for its place.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor, 3736a St. Louis Ave., St. Louis, Mo.

Rachel.

When Jacob was traveling to Haran, he came to a well that was in the pastures. He asked some men where he was, and they told him he was in Laban's pastures. Rachel, Laban's daughter, came along with her father's sheep. Jacob saw that she was going to water the sheep, so he asked her if he could help water them. They both went together and watered the flock. As they were walking along Jacob told Rachel that he was her father's brother and Rebekah's son. Rachel ran and told this to her father and he came and greeted him. Jacob wished to work for Laban, and Laban asked what he wanted for his wages. Jacob loved his daughter Rachel, so he said, I will serve you seven years for your daughter Rachel. Laban consented. After Jacob had served seven years he asked for his wife. Laban had prepared a feast for him and gave him Leah his older daughter instead. Laban told Jacob that it wasn't allowed in his country to give the younger instead of the first born. Laban told Jacob if he would serve him seven more years, he could have Rachel for a wife also. So Jacob served him seven more years and Laban gave Rachel to him for his wife and Leah his handmaid to Rachel for her maid. Jacob loved Rachel more than he did Leah. Rachel bore him a son and they named him Joseph.

After twenty years Jacob asked Laban if he could go to his own country. Laban consented because he said it was by him that he prospered. Laban told Jacob that he could have all the speckled and brown cattle. In a course of time nearly all the cattle were like these and Jacob received the majority. Jacob and his wives prepared and they left on camels to go to Jacob's country, and they did not tell Laban they were going. But Laban heard that they had gone and pursued them and overtook them at Mount Gilead. Rachel had stolen her father's images of idols, but Laban did not know this and he was very angry. He searched all their tents, but could not find them. Laban's anger soon passed away and Jacob and Laban made a pillar of sacrifice and made a vow between each other. In the morning Laban kissed his daughters and went away. Jacob travelled on with his wives, and in the night

he wrestled with an angel. Jacob did not prevail against the angel, so the angel told him that his name was to be changed to Israel. They journeyed on and as they came near to Ephrath, Benjamin was born and Rachel died. Jacob buried her there and put a pillar upon her grave.

Ruth Keefer
South Bend, Ind.

Putting on Christ.

"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." In this we learn that we are all under the bondage of sin because of Adam's disobedience, and in Rom. 13:14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof," the commandment is given to put on Christ.

The reason for putting on Christ is found in Acts 10:43: "To him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." And also in Acts 4:12: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

There are three steps to be taken in putting on Christ; first, hearing; second, believing, and third, being baptized. A knowledge of the gospel will come by hearing the word. Rom. 10:17. "So then faith cometh by hearing, and hearing by the word of God," and faith is an essential, for without it we cannot be a disciple of the Master.

After Christ was crucified and raised from the dead, he appeared before the disciples and commanded them to "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you, even unto the end of the world."

Thus we learn that by hearing, believing, being baptized, and continuing in the faith, we have the promise of everlasting life.

Florence Reed.
South Bend, Ind.

History of Rebeckah.

Rebeckah was the daughter of Bethuel, Abraham's brother's son. Abraham sent his trusty

servant to get a wife for his son Isaac, from his (Abraham's) native country and kindred.

The servant started on his journey and prayed to God that it might come to pass that a certain damsel, who was supposed to be Isaac's wife, would be at a well and give him drink and his camels also. This came to pass a damsel gave him drink and his camels also. He inquired whose daughter she was, and she told him she was the daughter of Bethuel.

The servant lodged at the damsel's home that night. He made his errand known and the mother consented, if Rebeckah would be willing to go and be Isaac's wife. She inquired of Rebeckah, and she consented to go.

The servant took Rebeckah and started on their journey. When Rebeckah lifted up her eyes and saw Isaac she lighted off the camel and covered her face with a veil. Isaac took her to his mother Sarah's tent, and they were married.

The Lord prophesied that there would be two sons born to Rebeckah, that the elder would serve the younger and one would be stronger than the other.

These two sons were born to Rebeckah and named Jacob and Esau. Jacob was the favorite of his mother, and Esau was the favorite of his father. Gen. 25:28. Esau was a source of grief both to Rebeckah and Isaac.

Some time after they had been driven by famine into the country of the Philistines, Rebeckah suggested that Jacob deceive his father, that he might receive the blessing his father was to give Esau. She assisted him in carrying out this deceit and prevented the consequences of Esau's anger by sending Jacob away to her own kindred.

Rebeckah died and was buried in the field of Machpelah in the land of Canaan.

Orpha Logan.
Plymouth, Ind.

Eternal Torment and Evangelical Preaching.

God's Character Revealed in the Law.

It is written of the law that it killed. That is the worst that even the law could do. It did not torment in an unmeaning or unreasoning way. It is true that God did, for acts of cruelty committed in Israel, command that the offender should suffer the same treatment without mercy. Eye had to go for eye, tooth for tooth. But the punishment bore a recognized proportion to the offence. When God for special offences, permitted stripes to be given, in no case was the number to exceed forty,

and the reason given was surely worthy of Israel's God, "Lest thy brother should seem vile unto thee." Deut. 25:3. To look on at a fellow creature suffering torment greater than he could bear would have a demoralizing effect upon the people. This indeed, is its effect in all savage countries, as it was also in the case of the Queen to whom I have referred, and the Church of the dark ages to which she belonged. In the coming judgment the God who gave to Israel a law of love will not forget his own character. Some he will cause to be beaten with few stripes, some with many, but none with an infinite number.

Five Month's Torment.

There are some fearful blasphemers mentioned in Rev. 9:5-6 whom God is to account worthy of a terrible and special penalty. They are to fall into the hands of the living God, and it is to be for them a fearful thing. What are they to suffer? Ask our popular evangelists what would be a fitting punishment for them, and they will tell you that the most fitting thing that could happen to such Christ-rejecting sinners is to die, and thus be ushered into eternal torment. But that is not God's way of punishing them. He has decreed that these men shall have a fearful punishment; so he prevents them from dying that they may be tormented for five months. These wretched creatures who have worshipped Anti Christ are to seek death, and shall not find it. If they died, they would be free from all the sensations of life; therefore God into whose hands they have fallen, will, in his wisdom and righteousness and that others may fear, make their judgment terrible, and though they shall desire to die... death shall flee from them." Yet the torment of even these worshippers of Satan, in whom is sealed up the sum of all iniquity, is to last only five months. Truly it is better to fall into the hand of the Lord than into the hands of men. 2 Sam. 24:14, even though these men were evangelists. For what is God's five months in comparison with their unthinkable eternity? Why, if God had said five years or even five hundred years, aye, or even five thousand that would still be less than one infinitesimal drop in the ocean of eternity.

To be continued.

David L. Norrie.

"Try this for one day: Think as though your thoughts were visible to all about you."

Sound judgment doesn't necessarily make the most noise.

The Modern Church.

In our lesson, 2 Tim., 3rd chapter, and 4:1-4, Paul describes the condition of things in the last days, the modern church in particular. A church that will not endure sound doctrine, but a church with a system of religion to suit the unchanged hearts of men. "They—these formal churches—hear to themselves teachers, having itching ears." Preachers who wink at over, pass worldliness, that preach smooth things. Paul says, they are "covetous (money mad), proud, unthankful, unholy."

I haven't heard a pastor of the Methodist church (the church I have affiliated with for a quarter of a century) preach a sermon on holiness in ten years or more, and yet we read in the M. E. discipline that "we believe that God designed in raising up the M. E. church in America.....to spread scriptural holiness over these lands."

The class meeting is about a thing of the past, the prayer meetings poorly attended, and mostly by women and children; the fire gone out and the ashes cold.

This is not true of Methodists only, but true of the churches generally, especially so of those churches who are not looking for the soon coming of our gracious Lord and King, and Paul adds, "they are lovers of pleasure more than lovers of God."

Is it not a lamentable fact that many church members will pay a dollar and up for a seat in a theater to see a lot of half naked women sing and dance and pay twenty-five cents and up to see a ball game, crowd the picture shows night after night, and pay their money freely; at church drop their nickles in the plate, rise and sing, "When we assunder part, It gives me inward pain; But we shall be joined in heart And hope to meet again."

The church of Christ "feeds the hungry, clothes the naked visits the sick and imprisoned, the fatherless and widows in their affliction, prays for and agonizes over lost souls, and keeps himself unspotted from the world"

The modern church delights in card games, ball games, picture shows, church suppers at twenty-five or fifty cents a head; few at prayer meeting, make a church supper, and the bunch is on hand "whose God is their belly."

Church suppers are alright when on the Lord's plan. He said, when ye make a supper, call not thy friends, nor thy brethren neither thy kinsmen nor rich neighbors...but call the poor, the maimed, the lame, the blind and then shalt thou be blessed.

The modern church calls them that have the price. Paul says "They are ever learning and never able to come to the knowledge of the truth, they have the form of godliness but deny the power thereof."

This prophecy does not apply to the non professing sinners of the world as they do not have forms of godliness; it applies to a formal, backsliden, ceremonial church, who denies God has power to do anything for the bodies and sinful hearts of men. This church of the last days go to church and Sunday School and sometimes to prayer meeting, go through forms and ceremonies, hold communions, baptisms, etc., then go out from God's house to do just as the world does.

The modern church are men of excessive unclean and sinful habits, tell unclean stories, eyes full of adulteries, booze on the sly, indulge in soft drinks to excess, chew, smoke, spit and slobber. "By this time he stinketh, they look like Christians going through the forms and ceremonies, but smell like devils. Paul said, "From such turn away. Selah.

Nevertheless there are a few who have not defiled their garments and we are admonished to let the wheat and the tares grow together until the harvest which is the end of the world (age) when the chaff will be burned up, as I have seen northern farmers do many times after the wheat had been thrashed and gathered into the granary.

The word says, "Glorify God in your bodies which are his that if any man defile the body, him will God destroy. 1 Cor. 6 19, 3:17.

In Isa. 55:2, God asks the question, "Wherefore do ye spend money for that which is not bread," something of no benefit, while millions are starving for both the literal bread and bread of life.

Christ's church is a clean church, body, soul and spirit.

"From all your filthiness and all your idols will I cleanse you." "I will take away the abomination from between his teeth," namely, tobacco, cigars, cigarettes, snuff, chewing gum, eete.

"Cleanse yourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord." Again, "The Lord is for the body and the body for the Lord, therefore, glorify God in your bodies which are his."

How can God be glorified in a lot of old carcasses filled with nicotine, chewing, smoking, spitting, and swilling down coco cola and such like from morning till night as the manner of some

is, even ministers and people professing holiness. "They honor me with their lips but their heart is far from me."

Twenty hundred million for liquor in these United States for a year; eight hundred millions for tobacco, two hundred millions for soft drinks, and only eight millions for missions.

Don't insult God by calling this a Christian nation.

"God is not a respecter of persons." A good bank account fine cloths, church membership nor water baptisms will not save and cannot drown the devil nor buy your way into the kingdom of God. It is holiness or hell.

Blessed are the pure in heart for they shall see God. Follow peace with all men and holiness without which no man shall see the Lord.

The spirit born church sing with the spirit and understanding also. The modern church hires her singing, It is mechanical void of spirit, screeching, doleful and hear them:

"In vain we tune our formal songs, In vain we try to rise, Hosannas languish on our tongues, And our devotion dies."

Or 'Tis a point I long to know, Which often gives me anxious doubt,

Do I love the Lord or no, Am I his or am I not?"

I am not against amusements as some might suppose. I believe in plenty of innocent amusements, especially in the home. Such diversion as will rest and develop mind and body.

Baseball is a good exercise not sinful in itself, but it has become such a gambling institution, a Christian cannot afford to patronize it, although the great Billy Sunday plays and endorses it. But for me to criticize such a great man is as a fiste dog barking at an elephant's heels. However I do not consider Billy Sunday a deeply pious man, but he is a great reformer and I believe used wonderfully of God, but if he was humble and truly meek and pious as the immortal Moody, he might do even a much greater work.

Some theaters and picture shows are occasionally edifying and clean, but so many are unclean and vulgar, and although the Christian may discriminate choosing only the good, notwithstanding he will be pointed out as theater goer by those who will not discriminate between the good and bad, and thus become a stumbling block in the way of sinners and weak Christians. We also note, those baseball, theater going, picture-show card playing, tobacco eating

church members are not very regular prayer meeting goers, and their prayers lack unction, but a kind of parrot-like talk with a dry leaf rattle.

"They have the form, but deny the power," that the unction of the Holy Ghost gives to the spirit filled believer. The world knows they belong to the modern, formal church and are not seeking first the kingdom of God and his righteousness.

May God hely the church to clean up, get the holy spirit and strike fire. Amen.

Wm. J. Davis.

Ozark, Ark. (Recently a pastor in the M. E church).

What Is Written Is Written.

One must question the wisdom of spending much time lamenting the mistakes of the past and allowing them to lessen the happiness of the present. The closing year may set some of us thinking about the mistakes, the defeats, the disappointments we have known in the year that has gone but there can be no greater folly than to allow these reflections to darken our day now and in the future. The axiom setting forth the folly of crying over spilled milk is a very good one. It has lost none of its value because of its antiquity. They who are given to much brooding over the blunders of the past are making it easy to blunder in the future, for they are lessening their strength and courage by failing to take a cheerful and happy view of the future. Cheerfulness is a strong element in the gaining of victories. Let us face the year that before us waits cheerfully, allowing the dead past to bury its dead. "The present, the present is all that thou hast for thy sure possessing," wrote some wise person years ago.

Tomorrow may never come for some of us. It is today that is ours. It is today that is important. Some lines by an American poet, "Today" are worth remembering. Here they are for you to cut out and keep "handy."

"Upon John Ruskin's writing desk,

A slab of chalcedony lay, And on it, cut in careful script.

The words 'To-day,' Honored of all, a wondrous man.

And held a prophet in his way. He let tomorrow bide its time

And used 'Today.' Upon the tablet of the will

How good to write the selfsame way,

Putting to-morrow's uses by. The word, 'To-day.'"

We may well let Yesterday go its way. It is ours no longer, and To-morrow may bide its time while we are making the most of Today.—J. L. Barbour.

the same gender as its antecedent." Word, is the antecedent in this case. The word of God is all powerful, all things were created by it. Psa. 33:9; 148:1-5. How was "life" in the word? ("That power which creates life and maintains all else in existence, was in the word").

What other blessing to mankind is the word the source of? v. 4. What is the "darkness" meant in v. 5? Jno. 3:19. (the world). In what manner did the light shine? God had pledged His word in the promise to our first parents that the seed of the woman should bruise the serpent's head; to Abraham and his descendants that in the promised seed, Christ, all families of the earth should be blessed, Was this light comprehended by all? How did God prepare the world for the coming of this seed into it? vs. 6-8. Did some take John to be the promised Messiah? Lu. 3:15. How did the "true light" come into the world? v. 14: Lu. 1:30, 31. See also v. 13 of lesson. The rendering of this text by a number of translators is that it should read in the singular, referring to Jesus, as v. 14 begins with the word "and" which connects it with the preceding, showing that something had happened which had resulted in the word becoming flesh,— "who was begotten not of blood, or the will of the flesh, nor of the will of man, but of God."

Why is Jesus called the word? —Through the creative power of the word (logos) he was brought into existence. He represented the Father in complete fullness. Col. 1:19; 2:9, wisdom, power, knowledge, etc., (logos), the attributes of the Father were manifested in Him). When did John behold Christ's glory? Matt. 17:2; Jno. 2:11. How long did Jesus dwell among the people? The 33 years of his life. Who were His "own" of v. 11? "Own in the first case is neuter, in the second, masculine, so rendered would read, "He came unto His own (land, inheritance) and His own (people, particularly the Jewish nation) received Him not." What of those who did receive Him? v. 12. What is included in being children of God? Is there hope of eternal life apart from Christ? Will there be another beginning, a new creation? Rev. 3:14; Col. 1:15. Who will be the creator of this creation? Col. 1:16, R. V., Heb. 1:2. What part may we have in this?

Letters.

Dear Restitution Herald:

It is just a few days now until Christmas, and it makes us think of when Jesus was

born. "And there were in the country shepherds abiding in the fields, keeping watch over their flock by night. And lo, the angel 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 Saviour which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men.

It came upon the midnight clear, That glorious song of old, From angels bending near the earth,

To touch their harps of gold
"Peace on earth, good will to men,

From heaven's all gracious King,
The world in solemn stillness lay,
To hear the angels sing.

But peace did not come at that time, neither did men have good will toward each other, for when Herod heard of the birth of Jesus, and that he was to be king of the Jews, he was very mad. He had all the little boy children under two years old, put to death. We know though that the time will come when Jesus will rule the world in righteousness.

For lo, the days are hastening on

By prophets, bards foretold,
When with the ever circling years,

Comes round the age of gold;
When peace shall over all the earth

Its ancient splendor fling,
And the whole world give back the song,

Which now the angels sing.

Your little friend,
Ruby Hazel Crundwell.

Bro. Lindsay:

I notice that in a recent publication of the Restitution Herald, one writer states that Peter was not converted at the time he denied (Matt. 27:74) Christ, but later.

I believe that the writer who said this, will take a different view of the matter on looking through all the evidence. Peter had been chosen and already fully ordained to do the will of Christ, Jno. 15:16, and had gone forth (Lu. 9) to preach and do miracles. Peter did grievously sin, but Christ had said, (Lu. 22:32), "I have prayed for thee that thy faith fail not, and when thou art turned again, strengthen thy brethren." It may be said of Judas, the same thing, but he left the Master, forsook the faith gave place (Eph. 4:27) to the dev-

il, and so lost out. The time of the conversion of the apostles was not the day of Pentecost, for that was the time of (Acts 1) power for a specific purpose.

Yours with best wishes,
Anson Elliott Buckley,
Plymouth, Ind.

Unity of The Body.
No. 3.

"There is one body."

"Ye are called in one body."

"So we, being many, are one body in Christ."

"I beseech you ... that there be no divisions among you."

"For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and walk as men?"

"Is Christ divided?"

Thus writes Paul. From which it is evident that there is but one true church, though many false ones. Every one who is truly united to Christ, the head, is in that body or church.

Nobody ever knew a human head to be ruling over an aggregation of beast, bird and fish bodies in a perfect unity. The idea is monstrous to nature, and as contrary to grace. But they tell us they are but branches of the vine. Did they ever see a grape vine bearing both sprinkling and baptism, instrumental music or only vocal, secret orders and none and a thousand other contraries over all of which churches are severed, and still call all such fruit grapes? Were the Pharisees disciples when on their way to the ditch? Or when, as Jesus said, they were children of the devil, were they really children of God? But they believed in the true God, they had good morals, they accepted the scripture as they understood it and they understood much of it too, and they went to church and were punctual in observing the forms of worship. But they were neither members of his body nor branches of the vine.

He was not talking to Pharisees and Sadducees and Herodians in Jno. 15, neither did he address the modern sects, but "ye are the branches," was spoken to his disciples. Each disciple, not each denomination, is a branch, as is evident by verse 6, where "a man" is a "branch."

Parables make easy wrestling to destruction.

Hear Paul in 1 Cor. 11:17-19. The ones who are separated from the true body by following Paul, Cephas or Apollos instead of Christ are not approved. They are only a means of God that people may see which body are the true ones and thus "manifest." We still have much of

this following Calvin or Luther or such. "Beware of men."

Listen to John, 1 Jno. 2: 18-19. These separated bodies "are not of us." He demonstrates this by showing if they were of us they would have "continued with us," and with Paul, he agrees that God is using them to show that there is a true body, else they would not be separated from it.

In our midst we have sects who have separated from us and who will not fellowship with us. Is one of them the true body? Are we it? Are we on the Lord's side? There is a way to know. There is a true separation bidden, 2 Cor. 6, and also a false separation practiced. Jude 19. Which is which in our case? The Jews cast out the Lord and his apostles as deceivers and they were also rejected by the Lord and apostles as deceived. The lines were sharply drawn. Who is right in our case? It is a serious question, for 'divisions' of 1 Cor. 11:18 are 'heresies' of the next verse, and by Gal. 5:20-21, heresies cannot be in the kingdom. People often say, "We will not need division fences in heaven, so why do we have them here?" No there will be no division fences in the kingdom for the reason that sects will all be left out along with their fences. Am I a wolf, as has been charged, or am I safe to teach you? Are you in the body or in some sect, either orthodox or one of the sects of the Church of God? The Lord help us.

J. W. Williams.

Obituary.

Helen Man Coakley

Was born in Dansville, New York, June 26, 1833, and removed with her parents to Ogle County, Ill., in 1843. She was united in marriage with Charles F. Dugdale, July 10, 1848. To this union six children— three sons and three daughters were born, four of whom are still living, George E., having died Sept. 27, 1857, and Prudence O., wife of Thornton Burright, Dec 29, 1889.

Early in life she became a member of the Church of God, to which she remained true and faithful during her long and successful life.

Her home was on what was well and familiarly known as the "Dugdale farm," in Lafayette township, Ogle Co., Ill., until the death of her husband which occurred Feb. 26, 1906, after which she removed to Chana, Ill., where she resided until the time of her death, Nov. 26, 1916, in the 84th year of her age.

Of her immediate family she

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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, 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.

We have just learned of the marriage of Bro. Martin Scott and Blanchard, Mich., to Sr. Fern Reader of Mt. Pleasant, Mich. Thus are brought together two young lives that are not only one in temporal matters, but one in plan and purpose for the coming kingdom. We pray for their success in this life and a home in the kingdom for them.

We are writing this from Hammond, La., where the weather is a fickle dame. Her face is powdered with a heavy frost in the

morning, but the broadening smile of the approaching noon day brushes it all from her face. She is very sentimental for about every third day her face is bathed in tears—a lot of them. Once since coming here she has been very angry, expressing herself in thunderous tones. Today as we write, she is trying to mix all these qualities together, but she keeps her gardens green just the same.

We are enjoying our acquaintance with the brethren in Louisiana. They are a faithful and studious lot. They have demonstrated what may be done by keeping actively engaged in meeting together regularly for the study of the Word. We have communities of believers who let their faith slumber and die out all because they fail to assemble themselves for study. We are told of a former sister who being isolated, joined another church, saying that the other church did something in the community while the Church of God didn't. We rise to ask her why SHE didn't do something. She is one of a kind of which there are too many—willing to ride when some one else pulls, but willing to do none of the pulling.

Bro. J. W. Williams' family are visiting in Indiana. He is holding a protracted meeting in the Hickory Grove neighborhood near Maxwell, Iowa.

Sr. Hazard of Benson, Neb., been very sick with pneumonia and her life was despaired of, but she is able to be about again.

Bro. and Sr. Peter Overholzer of Tremont City, O., observed their 50th wedding anniversary on the 13th inst. Fifty years of married life is a remarkable record. May they be permitted to enjoy this life till the Lord comes and then be given that more permanent life and glory.

Mr. and Mrs. Earl Thayer, of Plymouth, Ind., are the proud parents of a son, Vernon Lyle, born Dec. 1st.

The editor in his absence from the office has received mail from those living in cities who have street number addresses, and because they failed to give their full address he is unable to make reply. No matter how much you think we ought to know your address remember there are possibly hundreds of others who think the same thing. Always give your full address and save a very busy man the need, even when

in the office of taking the time to go to the records to look it up.

HELPING FUND.

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

J. W. and M. E. Good.	6.00
Walter Koontz,	.50
Mrs. Anna Cochran,	1.00
Mrs. James Kincheloc,	.50

Notices.

To the Indiana Brethren.

At the last conference in Indiana, it was decided that the president should appoint a committee of one to solicit and collect funds for special evangelistic purposes. I was appointed to do that work. We now have an urgent call to help the brethren at Kokomo, Ind. They wish to hold a two week's meeting there in the near future, and then organize into a class, but they are not able at present to carry on the work. There are some twenty members in that vicinity. Bro. D. E. VanVactor who has visited them is quite enthusiastic as to the amount of good to be accomplished there. Now brethren, this is your opportunity to do some real home missionary work. Let us do what we can in the Lord's work. It is thought that fifty or sixty dollars will be required to carry on these meetings.

Send through your church secretary or directly to the undersigned, as soon as possible.

E. C. Railsback, Conf. Treas.
411 E. South St.,
South Bend, Ind.

Christmas Notice.

Dear ones of the household of faith:—

We have just passed the season for thanksgiving. Shall we stop here and wait another year for thanksgiving? Oh no. Let us continue all the year round for we have many benefits and blessings for which to be thankful.

We are especially thankful just now that we have the privilege of celebrating the birth of our Saviour, Jesus the Christ. His birth is a blessing to us, and through him, God has promised the gift, eternal life. We celebrate at this time by offering gifts to one another. It is not the very expensive gifts that count the most. It is that which is given in love that we appreciate.

Mother and I wish to share in it, as we offer reduced prices in my father's books and tracts for the Christmas season. It was always his custom to do this. It was his wish that his works be used as Christmas gifts, and that those who may receive them

should read, take interest and in time bear fruit. His pen is still but his works speak.

The following are the prices we offer until Jan. 15, 1917:

- Pine Woods Bible Class, 95c
- Student's Text Book, 40c
- Destiny of Russia,
- Revelation Made Easy to Understand, 25c each, or 2 for 45c.
- Prophetic Word Now Being Fulfilled, 5c each.

Can You Believe? by H. V. Reed, Restoration of Israel, 20c per doz. All orders will be promptly mailed.

Yours in Christ,
Jessie M. Wilson,
625 Long Ave., Austin Station,
Chicago, Ill.

The Sunday School.

By Anna E. Drew.

- Lesson Topics for January 1917.
- Jan. 14.—John the Baptist and Jesus. Jno. 1:19-34.
- Jan. 21.—First Disciples of the Lord Jesus. Jno. 1:35-51.
- Jan. 28.—Reverence of Jesus for His Father's House. Jno. 2:13-22.

JESUS, THE LIFE AND LIGHT OF MEN.

Jan. 7, 1917. Jno. 1:1-18.
Lesson Text:— Jno. 1:1-14

Golden Text.—In Him was life; and the life was the light of men. Jno. 1:4.

Our lessons for the next 6 months are from the gospel of John, the beloved disciple and intimate companion of Jesus, and "the best prepared by his own nature to understand Him." The purpose of this gospel is found in chap. 20:31, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

Questions.

What "beginning" is that referred to in v. 1? Gen. 1:1.

What is meant by the 'word' in the beginning? (Greek, logos, is defined as speech, reason, that which is spoken, wisdom, knowledge. This word was with God, and was God, that is, God was both the thinker or designer, and the revealer of His thoughts.)

By what were all things created? v. 3. Psa. 33:6. The use of the personal pronoun is misleading. The best translations of the original text use the word "it." That it is the correct rendering seems certain since "it is a strictly defined rule of all languages that a pronoun must have

From the beauty of the hills,
And the sunshine warm and tender,
Falls in kisses on the rills;
We may read love's shining letter,
In the rainbow of the spray,
We shall know each other better
When the mists have cleared away."

Rufus A. Curtis.

"Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

In the verses previous to this, Jesus had been talking to his disciples, telling them of the unfaithful steward who because his lord did not come when he expected him, began to abuse his authority, and Jesus warns them to be different from this man, but to be always ready for him when he should come to earth a second time. While Jesus always bade his servants to be ready for his return, he has often indicated that his return might be long delayed. He implied that he should come suddenly, but not necessarily soon. Christ's first coming, as the Messiah, was the great hope of Israel; Christ's second coming as the Son of man, is "the blessed hope of the church. Yet few were ready for Christ's first coming, because they looked for him as an earthly conqueror. Few will be ready for his second coming, because most believers see him only as king of glory and king of saints, and do not see that he is to be king of nations and king over the earth.

We are told in many places in the New Testament that Jesus shall come in the clouds, that he shall come with power and great glory, that he shall come with all the holy angels, that he shall come with a shout, with the voice of the archangel and with the trump of God, that he shall come for his chosen. They only beheld him when he was taken up into heaven, they only will see him when he comes from heaven. Jesus shall come to resurrect the dead in Christ, to translate those who live and believe, to take vengeance upon all that know not God, and that obey not the gospel of our Lord Jesus Christ, to put all enemies under his feet, and when he shall come then shall be brought to pass the saying that is written, Death is swallowed up in victory.

A part of all this the disciples knew at the time of his ascension. The rest was made clear to them afterward. They did not know the time of Christ's coming. They knew that the prophets had predicted a glorious restoration of the kingdom under the Messiah, that Christ as a de-

scendant of David should sit on David's throne. They knew that both Jesus and John had come preaching, The kingdom of God is at hand. They had been taught to pray, Thy kingdom come. They knew that the king had been unrighteously rejected and cruelly slain, and that he had risen again. They knew that some time Jesus would restore the kingdom to Israel and they asked when. Jesus did not chide them as if they were in error but said, It is not for you to know. He did not rebuke their expectation as to the fact, only their curiosity as to the time. They were to wait for the other comforter whom he had promised to send and in his power go out and preach the gospel to others than the Jews. It is more important for us to be ready for his coming than to know when the time will be.

From all this we can see that the return of Jesus will be a personal one. The angels declared as he was taken up into heaven.—This same Jesus shall so come. Paul wrote, The Lord himself shall descend from heaven. John said, Behold, he cometh and the last Bible prayer is, Even so, come, Lord Jesus. Some Christians believe Jesus comes at death but the Bible does not say so. It says death is the penalty for sin, but the Lord's coming delivers from sin. Death is an enemy; Christ is a friend. Death robs the body of beauty; Christ's coming clothes it with immortal glory. Death means sad separation; Christ's coming means glad reunion. Death is the king of terrors; Christ is the king of glory.

Christ will not only come personally, but will come unexpectedly and he must find his followers watching, not watching for death, but looking for him, not watching and worrying, but watching and praying, and Christians must be faithful watchers. It is written "by their works ye shall know them," and faithful watchers here mean crowned rulers hereafter.

What is Christ coming for? First, to reward the saints, who are to share with Christ the active administration of his kingdom in governing the world. Isaiah declared that a king should reign in righteousness and Daniel, that the saints should possess the kingdom. Jesus promised his apostles that they should sit upon twelve thrones, judging the twelve tribes of Israel, and the promise to the church is, He that overcometh, to him will I give power over the nations and he shall rule them.

Christ is also coming to punish the wicked, for we read—These shall be punished with ev-

erlasting destruction from the presence of the Lord. For the wages of sin is death—and other kindred passages.

We all believe in the second coming of Christ, but the question is, are we living such watchful, faithful lives that we may not be ashamed before him at his coming? If we knew that he would come tonight or tomorrow would we alter any plan we have now in mind? The Book tells us to whom much is given, much shall be required, and we know in one of Christ's parables that the servant who knew his Lord's will and did it not was to be punished with more stripes than he which erred unknowingly. A separated husband and wife can have no part in the good fortune of the other when death comes, and so there are many professing Christians today who are not living in harmony with Christ's teaching and yet they expect to share the glory when he is manifested. Many folks are wide awake as far as making money or having a good time are concerned, who are fast asleep in regard to the duties of a Christian, and oh, the sorrow and the shame of it when they shall hear him say, "I never knew you, depart from me." But may the glorious words of the Master,— "Blessed is that servant whom his Lord when he cometh shall find watching," be applied to all here.

Lottie E. Young.

A Matter of Business and Religion.

In last week's issue of the Restitution Herald appears a letter from Sr. Jessie Wilson in which she announces a reduction rate on the books published by her father, said reduction to hold good till January 15th.

Any one who has ever had any thing to do with putting out religious literature that teaches the gospel, knows full well that there is, as a general thing, no profit in it worth speaking of. And it was not for profit that Bro. Wilson labored to produce these works. Having made a careful study of the scriptures himself, he was anxious to teach others even farther than his voice could reach, and hence with his own hands he set the type for these books in his own home, and then carried the type to a publishing house to be "run."

Since that time death has silenced both his voice and his pen, and his widow and daughter are left without an over amount of this world's goods, but with a large supply of those books which cost so much of thought, labor and money. They are good books, we have a complete set in our

home and they put forth God's truth in a clear comprehensive way that even a child could understand. The "Pine Woods Bible Class" and "Student's Text Book," are both excellent for use in Bible classes, as they are arranged in lesson form. "The Destiny of Russia" is especially interesting now in the light of the present war which has begun since the book was published. They are all valuable works and worth more than the regular selling price.

Sr. Wilson and daughter are not asking charity (as the word is commonly used) neither would they accept it, but they are seeking to convert that which they have, into its equivalent in cash. Brethren, let's read James 1:27, and then practice the principle of pure religion in this case, and bear in mind the fact that it is not only a matter of religion in this case, but is also good from the business standpoint. I know of nothing better that could be sent to a friend than one of these books for his enlightenment.

Frank E. Siple.

The New Year.

The New Year—where it leads and whom concerning
We cannot see,
We scan the path and fill our hearts of yearning
And mystery—
What will it yield, this lane of sudden turning,
To you and me?

Grant we may find our share of sunlight streaming—
Come tears—come mirth,
Where faith in man shall make life's good deeds seeming
Of noble worth;
Give days our toil and give our nights sweet dreaming,
God of the earth.

Give us the heart to tread this way, not knowing
A vale or height;
Give us of cheer that God, his grace bestowing,
May guide us right
Grant we may love the others with us going—
Old Year—good-night.—Sel.

No star is ever lost when we once have seen it: we always may be what we might have been.

Cast your bread upon the waters, but do not wait until it is too stale for your own use.

When the best things are not possible, the best may be made of those that are.

Do not sacrifice a great thing while striving for a small.

left surviving her two sons,—Oscar D., of Chana, Ill., and Arthur C., of Ashton, Ill., and two daughters,—Mrs. Ida McAnly and Mrs. Adell Dailey, both of Rockford, Ill., with many other and more distant relatives to mourn the loss of a truly kind and gentle mother, wife and sister.

Funeral services were held in the Christian church near her old home, where many of her neighbors and friends assembled in memory of one whom they had long loved and respected, after which we laid her in the tomb whose presence will bring life to await the coming of Him and joy.

L. E. Conner

Albert D. Mudge

Was born near Lockport, New York, Jan. 1, 1832. He with his parents and other brothers and sisters came to Michigan in an early day and helped clear the forests, cultivate the land and make it possible for the coming generation to enjoy the many good things of life.

In the year 1851 at the age of 19 years he married Miss Phoebe Chase,—a sister of Eld. L. C. Chase. Two daughters were born to this union, Elva and Clara, only one survives him, Clara, or Sr. Frank Smith of Adrian, Mich., where he has made his home since the death of his wife 18 years ago, and where he has received from every member of the family the most tender and loving care. He was a strong and earnest believer in the things concerning the kingdom of God. On a stand in his green house, where he loved to sit, was always to be found his precious Bible that he studied daily. He was baptized in early life by Eld. L. H. Chase and his life has testified to his love of God and truth.

After a long and painful illness, he fell asleep Dec. 10th, 1916, and now rests in the beautiful Oakwood cemetery in Adrian. Seven children and twelve great grand children, one sister and one daughter survive him.

May we all live as faithful to the gospel as he has and be as ready for the change from mortality to immortality as we believe he is. The service was conducted by the writer. Text: Rev 1:18.

M. A. Woodward

Future Recognition.

Many and vague are the theories entertained by the religious world, concerning the future life. Is it any wonder that the whole subject seems shrouded in impenetrable gloom to believers in the popular notion

that the real man is an immaterial and deathless being? A minister once said to his audience, "You never saw me. I am in here. (Patting his hand upon his bosom). You will never bury me."

It would be difficult to recognize such a so-called personality in the present life, one that you can neither see, handle nor bury, and moving down the stream of time a few centuries into the future life, would not diminish the difficulty by one iota. From such a utopian view of existence, we turn with genuine satisfaction to the contemplation of real personalities as disclosed in the scriptures.

Turn with me to 1 Jno. 1:1, "That which was from the beginning, which we have heard with our eyes, which we have looked upon, and our hands have handled of the word of life."

Here is something real, that your minds may grasp and feast upon. Will our future existence be as real as our present existence? Will we know each other in the world to come? Lu. 18:28-30. If the Bible does not furnish an affirmative answer to the above questions, my interest in the future will be greatly diminished. I have loved ones now sleeping in the silent tomb,—

"Underneath a coffin lid,
From all life's joys and sorrows hid."

My heart yearns to see them once more, to gaze into their eyes, to clasp their hands, to hear their voices, in other words to recognize them and be recognized by them. Has God in His mercy, given us any clue, with reference to our future well-being? Thanks to His loving kindness, He has. Psal. 40:11.

God has made His son a pledge and pattern of what the future will be for all His people.

"Christ the first fruits, afterward, they that are Christ's at His coming." 1 Cor. 15:23.

Here is the divinely given sample, or first fruits, from the death state to endless life or immortality. See Col. 1:15, 18; Rom. 8:29; 6:9; Rev. 1:18. It shows you the means God uses, to make dying men and women deathless—not inherent immortality—but the resurrection of the dead to immortality. Lu. 20:35-36; 1 Cor. 15:51-55. As Jesus the first fruits had flesh and bones, hands and feet, and could eat before them, after he had entered the future life, so too, his people will be just as real or tangible as the first fruits having their corruptible bodies changed and fashioned like unto his glorious body. Lu. 24:39-43; Phil. 3:20, 21. They will eat

and drink in the kingdom of God. Lu. 22:29, 30. They shall be like him in physical perfection, having an endless life, manifested through an incorruptible body. 1 Jno. 3:2; 1 Cor. 15:51-54 Rom. 8:21-23. Does not this appeal to your reason, as something earnestly to be desired and sought after, "by patient continuance in well doing?"—Rom. 2:4-7. Of all the millions who have gone down into the darkness, silence and oblivion of the grave, none have come up to the joys of an endless life but one, the Prince of life," the first fruits from the death state, forever removed from the dominion of death. 1 Cor. 15:21-23; Rom. 6:9. The Captain of our salvation, who once was dead, is now alive for evermore, amen; and He makes the victorious announcement that he has the keys of hell and of death. Heb. 2:10; Rev. 1:18. He is the first born among many brethren. Rom. 8:29. The first born from the dead, by the agency of God's spirit. Col. 1:18; Rom. 8:11. The above copious citations from the Bible, demonstrates the fact that the future existence of those "which shall be accounted worthy to obtain that world (age) and the resurrection from the dead," will be as real or tangible as was the existence of the divinely given pattern, Christ the first fruits, in His post resurrection state. Luke 20:35. Psal. 17:15. Thine eyes shall see the king in his beauty, and the land of far distances. Isa. 33:17; Job. 19:25-27.

The king in his beauty is coming
His form soon descending we'll see;

Attended with hosts of bright angels,

Lo, Zion is waiting for thee.

Our harps which have hung upon willows,

Shall be strung anew to thy praise,

And shouts of thanksgiving and honor,

To thee, king of beauty, we'll raise."

I now pass to the consideration of future recognition.

In the language of F. A. Baker: "A perpetual, universal and astounding miracle is personal identity. No two persons of all earth's millions look exactly alike. Born in the same place of the same parents, fed at the same table and following the same occupations, and yet we differ. Such a thing could not happen. It is wonderful to think of. Go into a crowd wherever you will, and study the faces and features. You can pick out your friends among thousands and run no risk of a mistaken identity. This identity is born

with us and follows us in childhood, youth, mature years and old age and goes down to the grave with us, and no one ever succeeds to that identity. Doubtless it will rise with us, in the resurrection. "Ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God." Lu. 13:28. And we shall know and be known. Without this individual identity, society would be impossible in this world. There could be no family life, no court jurisdiction, no business or social relations. In fact, if we should waken some morning and find this individual identity obliterated, the world would be a universal madhouse in an hour.

What does it all mean? God. No mere chance in all this world of wonders. And this identity will be seen in the resurrection state. Christ was known after his resurrection by his friends and disciples. Our bodies, though fashioned like unto Christ's glorious body, will nevertheless be known by the same distinguishing features that identify us in this mortal life."

If the first born among many brethren was recognizable after his natural body was raised a spiritual body is it not a reasonable conclusion that the many brethren will also be recognizable after they shall be raised incorruptible, seeing they are to awake in his likeness or be like him? Rom. 8:29; 1 Cor. 15:42-46 Psal. 17:15; Rom. 6:5; 1 Jno. 3:2. So far from the transition from natural to spiritual conditions obliterating or effacing our physical personality by which we are recognized here, it will be rendered enduring as eternity's years. As we have born the image of the earthy, we shall also bear the image of the heavenly, possessing like Christ, a life that is enduring, even length of days forever and ever. 1 Cor. 15:49; Psal. 21:4. If our selfhood, or real personality is not perpetuated in the future life and that too, in a recognizable form the promise would be meaningless that says, "many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven." Matt. 8:11.

Our ability to recognize one another will then be perfected. In the present life we know in part, but in the future life, "when that which is perfect is come, then that which is in part (or imperfect) shall be done away." "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 I am known." 1 Cor. 13:9-10, 12.

"When the mists have rolled in splendor

THE RESTITUTION HERALD.

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Perfection.

"Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5: 48.

This text was brought to my notice very forcibly one day when one of my boys said,—"Mother, I do not understand how to live out those words."

My answer was: "My son, no one has ever been asked to be a perfect God, but perfect men and women."

Read the context. Perhaps this text has bothered others, so we will look at it and see if it is not all right. Every generation or age demands its own rules or standard of righteousness. It was said of Noah, "He was a just man and perfect in his generation." Look in the margin for the word 'perfect,' in that verse, Gen. 6:9, 'upright.'

Webster tells us to be upright is to be "honest, just, not deviating from correct moral principles." So it will not be so hard a task for us to be perfect men and women in Christ Jesus if we are living God's plan of uprightness. Looking at Noah and his record, we must stop at one weakness recorded, when after the flood he raised a vineyard, made wine, and became intoxicated; that was long before prohibition had been proclaimed from every house top.

That indiscretion simply shows his weakness, but we will look at him as God did, and remember his faithfulness while for more than 80 years, he worked at boat building by command of God, amid the jeers and scoffs of all his fellow men, without doubt. But he never lost sight of trust in God, even inspiring his family with the same spirit, and the record tells us, "by the which he condemned the world and became heir of the righteousness which is by faith." And we further read, "And Noah found grace (favor) in the eyes of the Lord.....For thee have I seen righteous before me in this generation." Down the line we look and find each succeeding generation or age had gained a higher standard of righteousness until we reach the gospel age, in which we are still living. What a standard of right Christ placed before us in that 5th chapter of Matt. With the advance of this age, the real truth, and its moral

A LESSON FOR THEE.



A solemn proverb haunts my mind,
With meaning deep and vast,
The mill will never grind again
With waters that are past.
Take the lesson to thyself,
Loving heart and true;
Golden years are passing by,
Life is ebbing, too.

Learn to make the most of life,
Lose no happy day:
Time can never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while life shall last---
The mill will never grind again
With waters that are past.

---Anon.

principles are taking a higher wind in, and out, backward and place in the minds of the true forward, till they reach the center. It is a puzzle to get to the follower of perfection. The mass center, and a worse puzzle to the es are truly following out the center, and a worse puzzle to the prophetic spirit's record of the know how to get out after one last days, and are in the throes has got in. People often get lost of the church of Sardis. God pity there and would spend hours wandering around, perhaps only a member that because many fail few feet from the place of exit, to reach the standard, their failure does not lower it. The gospel is always the same; its object is to have its adherents aim at, and at last reach, the perfect stage of uprightness of moral and spiritual perfection.

Christ was made perfect through suffering; and we must be willing to suffer here if we would reign hereafter.

M. A. Woodward.

God's Saving and Keeping Power.

As we look back over the histories of the men and women of the Bible and see how often God interferred in their behalf to save them from their enemies and to protect them in time of danger, we are apt to think that is all past history and that nowadays God is not caring so specially for his people and that after so many hundreds of years existence on this earth men and women can look after themselves, but I believe the promise, "He will give his angels charge concerning thee," is just as true today as when the promise was given to David concerning the man who could say, "God is my refuge and fortress; in him will I trust." In a palace near the city of London among the many attractions is a very intricate maze. It is a hedge planted in a complex pattern, and bordering walks which

see him, they take no thought of him. But if he sees that a party has become divided, or if he perceives some one quite worn out and weary of his attempts, his clear voice calls: "Shall I help you? Go straight forward. Now turn to the right," and so on, until he has them safely extricated. And so it seems to me our Father in heaven is willing to guide us if we will but let him. It seems sometimes among so many that he cannot look after each one, but we know that our thoughts are not as his thoughts, nor our ways as his ways; and if we ask him to guide and direct us, assuredly he will do so.

From what does God save us? From persecution, trials, sickness or death? No, for the history of the ages tells how in all times the people of God have been sufferers. It was not from temporal ills that God promises to save us. The early Christians prayed that they might be kept unspotted from the world, and though their lives were finished at the stake or by the mouths of savage beasts they knew God was saving and keeping them for something better than this world has given

them, for they had proved their faithfulness to him even unto the giving up of life itself, and this should be our prayer today—more faithfulness to God, more belief in his promises, less trusting on our strength, and more on the "Everlasting Arm," which we know will never grow weary, and we can rest assured God's saving and keeping power will be manifested in our lives if we so yield ourselves to him.

Lottie E. Young.

Things To Swear Off.

Swear off frowning, swear off whining,
Swear off grumbling as you go;
Swear off all your vain repining,
Swear on mirth and swear off woe.
Swear off selfish thoughts, my brother,
Vow to start the new year right;
Swear on love to one another,
Swear on sunshine and delight.

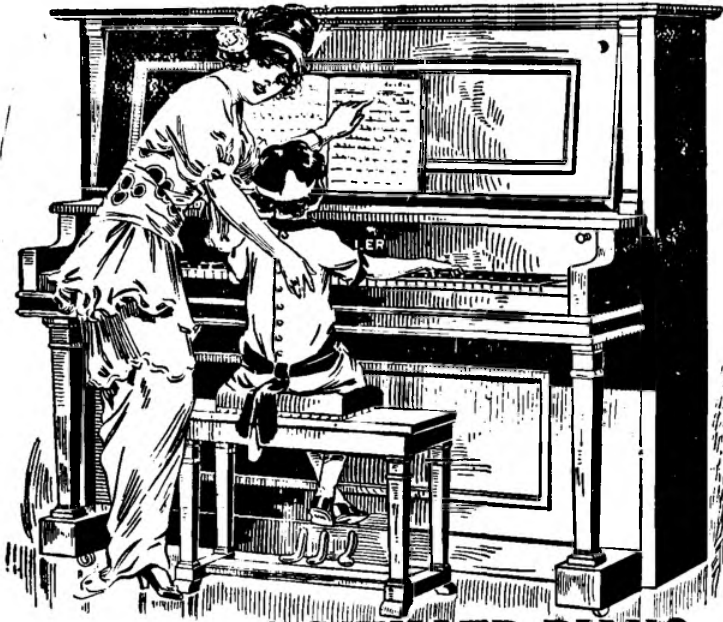
Swear off bitterness and sorrow,
Swear off railing at your lot;
Swear on hope for the to-morrow
Be content and envy not.
Swear on merry smiles of gladness,
Swear on faith in God above;
Swear off telling of your sadness
Swear off hate and swear on love.

Swear off waiting for a stronger
Man to drag you up the hill,
Swear off waiting any longer
For a pull, and swear on will,
Swear on grim determination,
Strength to bear what grief befalls;
Swear off all recrimination,
Vow to go where duty calls.

Swear off leaning on another,
Vow to fall or stand alone;
Here's a resolution, brother,
Calls for all the strength you own.
Swear off taking satisfaction
Out of third or second place,
Swear on staying right in action
Till at last you win the race.—
Sel.

There may be a few easy jobs in the world, but it requires hard work to get them.

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



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The Birth of Christ.

Dear brethren:

We know that the day so called Christmas is the birthday of our great King. About 1900 years ago, there was a man and a woman who had to go up to Bethlehem to be taxed and in a rude manger this child Jesus was born. In the book of Isaiah the 9th chapter and 6th verse, we have the words, "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. Isaiah said this about 740 years before the birth of our Lord. In Luke, we have these words,—2:4-15,—And Joseph also went up from Galilee out of the city of Nazareth into Judea unto the city of David which is called Bethlehem because he was of the house and lineage of David, to be taxed with Mary his espoused wife being great with child. And so it was that while they were there the days were accomplished that she should be delivered. And she brought forth her first born and wrapped him in swaddling clothes and laid him in a manger because there was no room 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 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 and lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, (Glory to God in the highest, and on earth peace, good will toward men.

Dear brethren, let us learn to love Jesus who came to this earth when he was a babe in a manger, and who lived to wear a crown of thorns and who has gone to heaven and is sitting on the right hand of God and who will come back to this earth to take away his chosen ones and may we be ready and hear the voice, Come home.

Your brother in the Lord Jesus Christ,

Ora L. Worley.

At The End of The Year.

What cheer, my friend,
Now that the year is faltering to its end,
And you look back along the sun lit or the shadowed track?
Have you, knight-like, swift spurred with couched lance
Against the rugged bulwarks of circumstance?

Intrepidly met Wrong,
Gone forth with song,
Albeit driven sore with goad or throng?

Or have you failed at soul,
Missed the high goal
Whither your steps were bent,
And fallen flacid-thewed and impotent?

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

Don't get discouraged by failure. Every failure gives experience, and the agent who has found the philosopher's stone can manufacture gold out of experience.

The little that is done seems nothing, when we look forward and see how much we have yet to do.—Goethe.

It is not so much being exempt from faults, as having overcome them, that is an advantage to us.—Swift.

I take him to be the only rich man who lives upon what he has, owes nothing, and is contented.—Howe.

Know how to give without hesitation, how to lose without regret, how to acquire without meanness.

of Armenians, must yet bring the judgment of God on Germany.

Austria was the most bigotted of Catholic countries, where true Christianity could not get a hearing, and she is receiving her judgments.

The United States government and constitution were both conceived in deceit and established on fraud when a few representatives of wealth and aristocracy created a senate, a supreme court, and electoral college and then gave the veto power to the president as a fourfold card to prevent popular government through representatives of the people. That same minority class who are now glorying in the profits they are making from exports of war munitions, and food stuffs needed by our own people, must soon reap its judgment also in internal revolutions and destruction of capitalism.

2500 years ago God foreshadowed through the prophet Daniel the end of all these human governments as the end of the present evil world. Dan. 2.

The dangers of this country are internal rather than external. When our inflated stocks have the water squeezed out of them, what a mass of our money based on gold, silver and other securities will be depreciated below half its face value. What panic and bankruptcies this will cause.

Today everything may be moving along smoothly and calmly but tomorrow a general railroad strike may paralyze industry so that within two weeks the poor in the cities would be dying from hunger.

But the most serious danger today to the United States is the certainty of a bread famine, if speculators are allowed to export any more wheat to Europe when there is already a shortage of millions of bushels to supply our own actual needs. There is no hope of help from our neighbors. Argentine had a drouth and shortage of crop England has contracted for all the surplus of Canada and of Australia. Russia is planning and preparing to fight England for complete control of the Dardanelles, and will hold onto all the surplus wheat in Russia.

And mark this prediction that if these exports of food stuff are permitted to go on, that we will have a bread famine in the country before next spring and the destruction of these capitalist money grabbers, and of the government that permitted such robbery of the army of laborers will occur before the next harvest is reaped.

The certainty that the end of

the whole political and ecclesiastical order or world, is at the door, should inspire every lover of truth to make greater sacrifices for humanity. If we live after the flesh we can all spend all of our time and money for our own selfish pleasure and worldly ambitions, but such dead branches that bear no fruit are burnt up. Receiving narrows the heart and giving enlarges it, so "it is more blessed to give than to receive."

May our affections be on things above and not on the earth.

W. L. Crowe

Love and Praise.

"More rich than autumn's robe of leaves,
Should be the garments of our praise;
And ampler than her ample shaves,
The charities that crown our days."

The Psalmist David bids us serve the Lord with gladness and to come before his presence with singing; to enter into his gates with thanksgiving, and into his courts with praise. Surely the most happy people upon the earth are those whose transgressions are blotted out, who have come out of darkness into the marvellous light of the gospel truth. Now we as God's people realize what great things he has done for us, and we love and reverence him for them; but I wonder if we praise him as we should. David's psalms overflow with praise to God, and he was "a man after God's own heart." To be as Daniel was, "greatly beloved," or like David, "a man after God's own heart," is something to be greatly desired. If David's love and praise were acceptable and pleasing to God, would not our love and praise be equally pleasing and acceptable? Certainly it would. We also can enjoy the spiritual blessings enjoyed by David, if we, like him, meditate upon his word, and praise him, and pay our vows unto him. For us, as for David, "he crowneth the year with his goodness, and his paths drop fatness." He forgiveth all our iniquities, he healeth all our diseases, he crowneth us with loving kindness and tender mercies. Today, as in the days of old, "He setteth the solitary in families," and gives us the dear home ties of love and friendship. Now, as in the days of Isaiah, he offers "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." For us what a glorious exchange. No one except he whose resources are inex-

haustible, could give so lavishly, and receive so little in return. In the 72nd Psalm, verse 15, David says: "Daily shall he be praised." Does any one think that too often, to praise the giver of "every good and perfect gift?" O surely not when "his mercies are new every morning," and "he giveth us songs in the night." He would be ungrateful indeed, who would daily receive good gifts and refuse to give thanks for them. Yet some people take God's gifts, as a matter of course, and sometimes grumble beside, because some one else has a little more of this world's goods than they have. Let us rather awake with the doxology upon our lips in the morning: "Praise God from whom all blessings flow, and when he has guided us safely through the events of the day, let us lift our hearts to him in grateful prayer and praise even we close our eyes in sleep. Let us get the habit of praise, until like David, his praise shall be continually in our mouths.

There is no better cure for the "blues," than praise. If we praise much it is because we love much, for praise is born of love and love is God's divinity in us. "Love is stronger than death, and many waters cannot quench love.

"Love is the link that binds us all,
Love is the heavenly balm,
That over fretting circumstances can pour,
A wondrous calm.

The narrow heart may pine and shrink,
Though plenty heap the board,
The ample heart for smallest grace,
Will praise the bounteous Lord

Thanksgiving's essence lies in this,
To scatter as we can,
The while our God we praise,
His gifts to bless our fellowman

And none shall miss its meaning,
If with loving heart they try
To gladden some one else beneath
The blue, enfolding sky."

We are told that "the dead praise not the Lord, neither any that go down into silence."

Now while we are alive, let us praise him and may our hearts be on fire with love to him. Habakkuk saw in his prayer when "the heavens should be covered with his glory, and the earth full of his praise." Hab. 3:3.

That time will soon be here may God speed the day. Brethren, if we do not praise God freely now, how shall we be able to

praise him through eternity? If our hearts are too near cold and dead to love the Lord and bring the halleluiahs to our lips, what would we do in that great multitude which no man could number, of all nations, and kindreds and peoples and tongues, that stand before the throne of the Lamb, clothed with white robes and palms in their hands: they shall cry with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. While the angelic hosts fall upon their faces to praise and worship God. "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee." Now let us praise him, for he is good, because his mercy endureth forever. "O praise the Lord all ye nations; praise him all ye people; for his merciful kindness is great toward us, and the truth of the Lord endureth forever; praise ye the Lord; we will bless the Lord from this time forth and forever; praise ye the Lord."

Alice B. Curtis.

A Fine Distinction.

The use of slang by educated young women would seem to be alarmingly on the increase. Alarmingly because the use of slang is not an indication of refinement, and because, so far from strengthening our means of expression, it very greatly impoverishes it.

There is nothing more forceful than plain English, and if one reflects upon the fact that ours is the most comprehensive and composite language in the world, the conclusion seems obvious that the legitimate words contained in the dictionary ought to suffice for every need of expression. The effort to coin words is a result of neglecting the study of our own language.

A very amusing thing to notice is the difference between fashionable and unfashionable slang. One gathers from observation that while a great deal of slang is regarded shudderingly, a few varieties of it are considered admissible for their girl's use by the most careful mothers.

"Kid" is now the accepted form, if we may judge from the glibness of its use by people who certainly ought to know.

On the other hand, a fashionable mother almost fainted the other day on hearing her youngest daughter pronounce the word "bum." The distinctions between correct and the incorrect slang are undoubtedly too fine for appreciation by the average mind.—Sel.

Heart Talks.

"Bless the Lord, O my soul and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." Psa 103.

Thus the Psalmist expresses in song of praise and thanksgiving, his heart's devotion to the Father who has done so much for his children. His exhortation to bless God for his mercies not only reminds us of our great privileges as members of the family of God, but also of our failures to live up to the covenant we have entered into. The mercy of the Lord is to such as keep his covenant, and remember to do his commandments. Then let us not forget to do his will day by day. Though he "is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide nor keep his anger forever."

We cannot disobey God's laws and escape the penalty for wrong doing. If we abuse our bodies, we suffer pain. If we commit sin, it leaves a mark, a stain on our character. Though we make many mistakes and suffer for our ignorance or willfulness, yet we have this blessed assurance that the Lord has not dealt with us after our sins: nor rewarded us according to our iniquities, but he knoweth our frame and pities them that fear him. In love and mercy he has prepared a way in obedience to which he will forgive our sins and remove our transgressions from us.

There is a way to get into the family of God. By that new and living way, through the blood of Jesus, we enter that sacred relationship which gives us the privileges of the family. You have not forgotten the day when you took that sin covering name and were made pure in his sight. Have you been mindful of the means provided for your nourishment and growth in the new life? Trials have come and you have met many temptations.

Have you been mindful to come daily to the throne of grace that you may have the strength to overcome these temptations, or receive forgiveness when you fail? If you do not come, do you think the Lord can forgive your transgressions? Why should we neglect to ask for the help we so much need in our life's struggle? It is easy to fall in the narrow path, but hard to climb over many obstacles to reach the summit of ambition.

Character is being built day by day. You can not build a strong, noble character by indulgence in questionable or sinful habits. You can not go to the word of God without finding a principle or a definite rule for action in every problem of life. "Seek and ye shall find." Ask and ye shall receive from the great storehouse of our Father the things so much needed. Shall we ask Jesus to teach us to pray as he taught his disciples? Listen then, the great teacher is speaking: "After this manner pray ye: Our father which art in heaven, forgive us, as we forgive." Have we learned to repeat words without having their meaning engraved on our hearts? Is there aught of hatred, envy or hardness in our hearts toward another? If so then consider these words: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is a hard lesson, but God knows so long as we harbor hatred or an unforgiving spirit we cannot receive forgiveness from him. It means a hard battle to conquer self and do God's will. It is life and death set before us. In John's words, "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

The one who treasures in his heart hatred and envy, seals his own doom. God wants to save you, but so long as you build into your life and character, these elements that destroy life and happiness you can not be saved because you will not obey the law of God. "If a man say, I love God, and hateth his brother, he is a liar.... This commandment have we from him, that he who loveth God, love his brother also." Will we not let God's spirit dwell in our hearts so that we may be forgiven our trespasses and healed of our diseases?

Another year of opportunities and responsibilities has come to us. Let us begin it with prayer. If we pray as Jesus taught, our prayers will be turned to deeds of love and service. Let there be revival of family prayer. The man who begins the day by reading God's word, and with prayer for himself and family, will go out to battle with God as his helper and protector.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

Harriet E. Boice.

When people will not weed their own minds, they are apt to be overrun with nettles.

What Church Shall I Join?
No. 4.

Non-Christians are often puzzled over the medley of contradictory sects and say, "If I knew which church to join, I would join a church, but which one is right?" To which replying appeals are made on this wise: We are the oldest, largest and most powerful church, and the only one holding authority to make you a Christian by authority of apostolic succession, proved by miracles. Another says: The succession of authority and the identity of the true church were lost in past centuries and restored by angelic visit and golden plates, and therefore we alone have divine authority to preach to you and baptize you to become Christians. We have the miracles. Come inside the church and we will show them to you. Thus these two bodies exactly contradict, and hence cannot both be true.

Another says, We can trace ourselves back to the days of Christ. We even take the church name taken by John, the forerunner of Jesus. Hence we are right. Better come with us. But we find by Acts 19 that in Paul's day those who were baptized in this baptism all had to be re-baptized, so thus we say to this church.

Another pleads: We have no creed. We take the name of Christ to go by. Let's all unite into one church and let that one be Christ's church.

Another says, We keep the commandments of God and have the faith of Jesus. All others have the mark of the beast, and that is very dangerous. Better flee from it to us.

Another says: We have the faith of Abraham and the true church name, "The Church of God." All other churches are spurious.

Another claims. We are in the harvest. Only 144,000 heads will be gleaned. If you are not one of them, you better be.

And all but the exclusive ones say, It doesn't matter which one you join. They are all right, and we're all going to the same place. Just be sincere and do the best you can and it doesn't matter which you join or what you believe. When you get to heaven, you won't be asked by what denominational road you came.

So what is a poor seeker after salvation to do?

First, realize that divisions, 1 Cor. 11:18, are heresies, v. 19. and that heresies cannot enter God's kingdom, Gal. 5:20, 21.

Therefore see that all sects will be left out along with their separate fences and roads

and that therefore there will be no fences over there for the reason that none will be needed, since no sects will be admitted.

Then learn by 1 Cor. 11:19, and 1 Jno. 2:19 that God is using all these sects to help you find the true body. For instance when one body teaches immortality of the soul and another the opposite, and when people are opposite on other vital questions, such as heaven, hell, baptism, Christ's coming and kingdom, God is inviting you by these differences to decide the truth and the true people and get with them. Thus sects, instead of discouraging you should be a help to you to decide which gospel the Bible teaches and believe and follow that. This will put you with all others who do the same and who thus constitute the body of Christ.

Then learn that the Bible is absolutely silent on joining church and it is therefore an unscriptural idea.

How to get into the true body without joining it is another question which will be taken up in next article.

J. W. Williams.

The Judgment of Nations.

When the cup of the iniquity of the Canaanites became full, God commanded the Israelites to destroy them. When Israel's cup of sin was full, he brought retribution on them from the Gentile powers. When Babylon, Medo-Persia, Greece and Rome matured in wickedness, God destroyed these nations by the sword of other nations. The Belgian government committed the most barbarous of crimes through greed for money in the Congo, and God allowed Germany to visit a terrible retribution on Belgium. In the French revolution, France dishonored God and encouraged atheism and anarchy and now she is suffering under her second chastisement from Germany.

England forced opium on China at the cannon's mouth, and upheld Turkey during many years while the Turks massacred the Armenians, and all for filthy lucre, but God has decreed the destruction of her great navy the source of her pride and power and wealth, in prophecy:—"Thou breakest the ships of Tarshish with an east wind." Psa. 48:7. "Pass over to Tarshish howl ye inhabitants of the isle." Isa. 23.

German barbarism in Belgium her airship raids on innocent women and children in England and her alliance with the Turks and her encouragement of their heartless massacre and torture

Obituary.

Benjamin Harris.

Another life is ended. A life of many years, full of toil, happiness-pain and tears. Such was that of Benjamin Harris, who lived eight years more than the allotted three score years and ten.

He was the son of Benjamin and Elizabeth Harris, both of whom were born and raised in Virginia, and were Quakers. The six children were William F., Henry O., John T., Virginia U., Regina and Benjamin, the latter being the youngest.

The family moved from Virginia to Tippecanoe County, Ind., where Benjamin was born a few months after the death of his father in 1838.

He received a common school education, supplemented by six months attendance in school at Boonville, Ind. When Benjamin was thirteen years of age the widowed mother with her six children removed to Jasper Co., Ind., and located a short distance west of Mt. Ayer, on a farm now owned by Henry Harris. Here Benjamin worked with his brothers for several years.

In the early 60's, during the Civil War, he was united in marriage with Catharine Wood, but his home was broken up in about one year by the death of his wife and infant daughter.

He enlisted twice and was drafted for service in the Civil War, but was not accepted by the government on account of his not being strong enough physically.

He owned and operated a small mill at Brook, Ind., for a time, and served for two years as surveyor in Newton Co., Ind.

In 1871, he was united in marriage with Emily J. Crisler, to which union was born one daughter, Flora. They began house-keeping on the farm five miles south of Mt. Ayer, on the Iriquois river where they resided until 1888, when they removed to Rensselaer, Ind., where he resided the remainder of his life.

In about the year 1873 he united with the Church of God, remaining very strong in the faith of the gospel of Christ during the remainder of his life. He was a Bible student and was ever ready to give a Bible reason for the hope which he had in God's promises.

Though never an apparently robust man, he was a man of wonderful constitution and vitality. His last year was marked by a very gradual decline in health and strength.

Although he was a man of unusual activity and ambitions to

get on well in life, yet he was very generous and charitable and never pretentious in any of his acts in life. He was very patient in his last sufferings, which ended in his death in his home in Rensselaer, at 11:30 a. m. Dec. 8, 1916.

It was the writer's privilege to enjoy a very intimate acquaintance with "Uncle Ben" as he was affectionately called by his friends, and since we first became acquainted more than twenty-five years ago, we have been fast friends.

In many ways Uncle Ben was a remarkable man. One of unusual intelligence, a broad minded, deep thinker, a true philosopher and practical man of honor and integrity. He was one of the most original and independent thinkers I have ever known. In his business, religious, political and social affairs he was conservative, charitable and honorable, always very considerate of the rights and feelings of others concerned. His benefactions during the last few years have been many and liberal; and have been directed by an unselfishness rarely manifested among men.

Uncle Ben was a successful man; a wise counsellor; a true friend and brother; a devoted husband and father and a meek and unpretentious follower of the Lord Jesus Christ.

He quietly fell asleep in full assurance of faith in Christ and hope of immortality, leaving his wife and one daughter, Mrs. Flo Prior, with one brother, Henry Harris, and other more distant relatives and many friends to mourn the loss of one whose life, activities and kindly deeds have brought encouragement, comfort and sunshine into many hearts and homes.

Funeral services were held in the church house in Rensselaer, where Uncle Ben had been a faithful attendant for so many years, and where a large audience assembled with sorrowing hearts to pay a sad tribute of respect to one whose life had been spent in honor and truth, and who had contributed much to the well being of others, after which we laid him away in the neatly kept little city of the dead to rest and wait for the morning that shall be without clouds and for the life that shall have no ending.

L. E. Conner.

Lulu Bell Carter

Was born in Madison Co. Ala., Oct. 25, 1978. She was united in marriage to George Halcom in March 1896, near Honey Grove, Tex. She was the oldest child of S. M. and N. E. Carter. Her brothers and sisters are, Mrs.

Mattie Slone, Mrs. L. Fisk, I. E. and I. R. Carter, all of Texas. Sr. Halcom departed this life, Nov. 21, 1916, near Brent, Okla. Sr. Halcom has been a true church member for eight years.

She was the mother of eight children, all but one of whom are living.

Bro. Riernsby preached her funeral sermon after which she was laid to rest in the Brent cemetery.

Besides her husband and seven children, she leaves her father and mother, two sisters and two brothers and a host of friends to mourn her loss. But they weep not as those that have no hope. Asleep in Jesus, blessed sleep, from which none ever wake to weep.

Grandma Gragg

In The Field.

No. 4.

Bros. P. A. Guthrie and W. W. Moore of the Guthrie church went with John and Bro. Pickle on one of their trips to Traveler's Rest, when they were teaching the truth, sowing the good seed in that country. They reached Bro. Stacey's on Saturday and held meeting that evening and Sunday morning at the school house where John had been preaching. On Sunday morning John received a request to go to another school house some three miles east of Bro. Stacey's in a neighborhood of primitive Baptists or "hard shells" as they were known in that country. John was advised to be very careful as to what he said as he would meet a class of Bible students who would demand proof for any thought that did not suit their creed.

John and his party reached the school house about dark and found a very large crowd, more than could find standing room in the house. Just before preaching P. A. Guthrie said to John—"John, Mr. W. does not understand your preaching. He tells you believe in the immortality of the soul." Ever since John had been preaching in that country, Mr. W. had been very friendly. John had preached in his home and had eaten at his table and thought Mr. W. understood the truth so far as the nature of man was concerned.

John's reply to P. A. Guthrie's statement was, "When I get through tonight he'll understand what I believe, if he can understand anything." Bro. Pickle came to John and said, "Well, John, you have two preachers here and you must give them the truth just as you find it in the word, no sugar coated pills tonight."

The service was opened by the

primitive people who sang with old song books without any organ. After singing several songs one of the preachers led a prayer which he closed with the following words, "O Lord, when we come to die receive our disembodied spirits to an upper and better world." John did not say amen, but got up and stated that he would select Jno. 10:27-28 for the text and then called their attention to the fact that the Bible taught man was mortal and that Christ would give eternal life to the sheep only, that the goats would never get eternal life and would perish. In his sermon John showed that none could go to heaven but that the sheep would get their reward on earth at the second advent. When John closed his sermon, Mr. W. understood what John believed and he never had any more use for John. After John left, a Mr. T., who had heard the sermon said he had 20 questions for John to answer and that the next time John came to that country he would meet him. Just before the next appointment Mr. T. was notified to get ready as John was coming back. Mr. T. stated when notified of John's next appointment, that he had no question, that he had been reading the Bible since hearing John and that every thing that he could find was on John's side. John was now challenged to speak on the rich man and Lazarus and agreed to do so setting the time. When the time arrived the house was overcrowded with people anxious to hear what he had to say about that subject. John took an hour and a half and at the close two men had quite a dispute, one claiming that John had denied the Bible, and the other claiming that he had stood by the Word. About this time John was asked to preach one Sunday in each month to an Advent congregation at Dana, N. C. John was well acquainted with some of the members of this church, so he decided to do so. As he lived about 100 miles from the church, he was compelled to spend Saturday and Monday on the road. The church agreed to give him \$8.00 per month, four for R. R. fare and four for himself. Some of the members of this church being anxious to please the members of other churches did not like John's manner of speaking claiming that he was too harsh in some of his statements. However there were a number of the members of the Church of God in that section who rejoiced to have the opportunity to hear the truth as found in God's word. Among them were Bro. J. Manning Case, wife, three sons, one daughter, Bro. and Sr. Black-

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

As a result of our meetings at Happy Woods, near Hammond, La., five young people determined to put on Christ and let their lives stand for him and his truth. We look for a full report to be given.

We hear of good meetings elsewhere by others. There is plenty of work to do, but few to do it. It may not occur to you that there has been no time in many years like the present for the spread of truth. But the need is for servants who will preach

the gospel for the glory of God.

"And a Little Child Shall Lead Them." We will send these post cards out for 1c each.

A Correction.

Owing to an oversight in the obituary of Bro. Albert Mudge which appeared last week, the next to last paragraph ended by saying, "Seven children and twelve great grandchildren, one sister and one daughter survive him." It should have read, "Seven grandchildren and twelve great grandchildren," etc..

HELPING FUND.

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

R. J. and M. J. Worthington,	.50
Mrs. Ada Stevens,	1.00
Mrs. Cora Tyhurst,	.50
Mrs. H. C. Hammond,	2.00
Mrs. Rhoda Watts,	1.00
N. A. Hardison,	1.00
Bertie Drew,	.50
Chas. Gesin,	.25
Mrs. J. F. Hill,	1.00
Enos Elton,	5.00

Notices.

To The Indiana Brethren.

At the last conference in Indiana, it was decided that the president should appoint a committee of one to solicit and collect funds for special evangelistic purposes. I was appointed to do that work. We now have an urgent call to help the brethren at Kokomo, Ind. They wish to hold a two week's meeting there in the near future, and then organize into a class, but they are not able at present to carry on the work. There are some twenty members in that vicinity. Bro. D. E. VanVactor who has visited them is quite enthusiastic as to the amount of good to be accomplished there. Now brethren, this is your opportunity to do some real home missionary work. Let us do what we can in the Lord's work. It is thought that fifty or sixty dollars will be required to carry on these meetings.

Send through your church secretary or directly to the undersigned, as soon as possible.

E. C. Railsback, Conf. Treas.
411 E. South St.,
South Bend, Ind.

True courage has so little to do with anger that there always lies the strongest suspicion against it where this passion is highest. True courage is cool and calm.

You cannot dream yourself into a character, you must hammer and forge one for yourself.

The Sunday School.

By Anna E. Drew.

John the Baptist and Jesus.
Jan. 14, 1917. Jno. 1:19-34.
Lesson Text, John 1:19, 23-34.

Golden Text.—Behold the Lamb of God, that taketh away the sin of the world. Jno. 1:29.

Time.—John began his public ministry in the summer of A. D. 26.

Place.—The Wilderness of Judea and at Bethabara (Am. R., Bethany), on the eastern shore of the Jordan, at some place where there was much water and seclusion.

Questions.

What did we learn in last lesson as the mission of John the Baptist? 1:7. Relate briefly the story of his birth. Luke 1:5-22, 57-80. Who were the rulers at this time? Lu. 3:1. Where was the scene of his labors? Lu. 3:2, 3. How did he prepare the way for Jesus? (John preached 6 months before Jesus entered upon the scene, and bore witness that the expected Messiah was near at hand. Jesus left his Nazareth home and came to the banks of the Jordan where John was baptizing and was baptized by John).

Relate the story of the baptism. Matt. 3:13-17.

"Immediately after this Jesus went into the wilderness where for forty days he was tempted. Having gained the victory he returned to the place where John was baptizing. It was at this time John bore the witness referred to in v. 15 of our lesson."

What is meant in vs. 15 and 30, by "he was before me"? It is considered by many that v. 16 should be connected with v. 14. What is meant by "his fullness"? Jno. 3:34; Col. 2:6, 9, 10. R. V. What contrast in v. 17? What was the law? Heb. 10:1.

It was only the shadow of good things to come of which Christ was the substance.

How do we receive the grace and truth that came by Jesus Christ? Rom. 3:24; 5:1-2; Jno. 8:31, 32. How may we grow in grace? How is the character and will of our heavenly Father revealed to us? v. 18; 14:7, 10.

What question arose regarding John? v. 19. Why did they ask if he was Elias? (Promised in Mal. 4:5-6). What prophet did they refer to? Deut. 18:15. Whom did John say he was? v. 23. Why is he called a voice?

"Because the message was a

voice from God and the emphasis lay upon the truth spoken. In the mountain regions the washings of the hillside by the heavy rains destroys each year a large portion of the best laid roads. Hence when great armies or a monarch is to travel, great preparations are made, which are perfectly expressed in Luke 3:4-5."

How apply this to John's preparation for Jesus? We look for Jesus' second coming, in what ways can we prepare for it? What other question was John asked? v. 25. For what purpose was this baptism? Mark 1:4. Have we anything in this lesson and the other records of John's work that would show the mode of baptism? v. 26 R. V. "In," instead of "with;" Mark 1:5, 9; Matt. 3:16. Did John's baptism secure salvation? Acts 18:24-26; 19:1-5. What beautiful trait of character did John manifest? Humility. How expressed in v. 27?

"The latchet was the leather thong or string by which the shoe or sandal was bound to the foot. As stockings were not worn, the feet would become soiled and when a person entered the house the sandals were taken off and laid aside by the humblest of servants."

Where did these things take place? v. 28. When John beheld Jesus, what did he call him? Was the comparison to character or office?

"His completion of his work was to make atonement for sin, by his sacrificial death."

When and in what manner was the assurance of Jesus as the Messiah brought to John? vs. 31-33.

"John is speaking of things that took place several weeks before when Jesus was baptized by him. The forty days of temptation in the wilderness intervened."

Who "sent" John to baptize? Lu. 3:2. What was the baptism of the Holy Spirit and when did it take place? What was its purpose? Is the power of the Holy Spirit possessed by followers of Christ today? Why? In what manner do we receive the spirit? John 6:63; 17:17; Rom. 8:9, 10, compare with Gal. 5:22-26. In our daily life we are either bearing the fruit of the spirit or the fruit of the flesh. Let us so study and apply God's word that the fruit of the spirit may be plainly manifest in our lives.

Let us lie low in the Lord's power and learn that truth alone makes rich and great.

When a man has no good reason for doing a thing, he has one good reason for letting it alone.

Abraham's Posterity to Become a Great Nation.

That Abraham's posterity should become a great and a mighty nation, this has not been fulfilled in the sense of the promise. It is true that Abraham's descendants, according to the flesh have multiplied and filled a large place in history; but this is not the only event contemplated in the promise as is evident from Rom. 9:6-8. The natural Jews from the day they murmured against Moses and Aaron in the wilderness till now, when they reject the prophet like unto Moses, have ever been a stiff necked, disobedient generation, walking after the ways of the heathen, and persecuting and slaying the servants of God sent to bring them to the right way. This is not the great nation multiplied above the stars of heaven, that was promised to Abraham; it were no blessing to surround a man with such a race of flesh born rebels. Paul says, "They are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, that is, they which are the children of the flesh, these are not the children of God, but the children of the promises are counted for the seed. Rom. 9:6-8. Abraham, Isaac and Jacob pleased God by their faith and obedience; those of their descendants who were not of this disposition, were not of Israel, although they inherited their flesh and blood, and therefore, were not counted for the seed. They were not reckoned as constituents of the great nation promised to Abraham. The great majority of the Jews have been of this class and are therefore rejected. Whence then, comes the promised race of children? The principal part of them will be furnished by the Jewish nation after the flesh; for in all their history there has been a remnant that was truly Abrahami not only in blood, but in faith and obedience; these are the children of the promise and will be raised at the coming of Christ. The other part will come from the Gentiles, who after ages of darkness, were visited in the apostolic era with an invitation to become adopted into the stock of Abraham. This fact is made known in the following words—
God at the first did visit the Gentiles to take out of them a people for his name. Acts 15:14.
By revelation he made known unto me (Paul) the mystery..... which in other ages was not made known unto the sons of men ... that the Gentiles should

be fellow heirs and of the same body, and partakers of his promise in Christ, by the gospel. Eph. 3:5, 6.
And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them only who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. Rom. 4:11-12.
Hence those who embrace the faith of Abraham, and become circumcised by putting on Christ in baptism, thus partaking imputatively of the literal circumcision of which Christ was subject under the law, become the children of Abraham, and heirs of the promises made to him. This is Paul's testimony: For as many of you as have been baptised 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. 4:28.
This is the class contemplated in the promise made to Abraham, but the point of time at which they are contemplated is not the present time when they are a weak and scattered family and the great bulk of them in the dust. It is the time referred to in Jno. 11:52, when Christ will gather together in one the children of God that are scattered abroad, and in 2 Thess. 2:1. the coming of the Lord Jesus and our gathering together unto him. Speaking of this time Jesus says,—
Many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. Matt. 8:11.
When this takes place Abraham will behold the fulfillment of the promise that he should become a great and mighty nation above the stars of heaven in multitude; for his children of the royal order, raised from the dead of all ages, will be a multitude that no man can number Rev. 7:9, and his descendants according to the flesh, disciplined and renovated as a nation by trial in the wilderness a second time, will be the mightiest people of the globe, all righteous and inheriting the land, Isaiah 60:21, and having praise and fame in every land where they are now put to shame. Zeph. 3:19. This will be when the kingdom of God is established.—Set by R. A. Curtis from the Nazarene Messenger.
Truth knows no master.

My Task.

Tending my little garden plot is weary work, yes, drudgery, and as the light fades on the mountain tops and I sit in the soft evening twilight and rest and muse, my heart is filled with a vague discontent, and with longings unspeakable and hopes impossible of fulfillment.
I know that in the great busy world outside my narrow sphere, there are men and women whose names and deeds shall live on through time. And these I fondly yearn to emulate.
In the mighty mountains of his handiwork, in the snow clad peaks, in the canyons, in the rivers ever flowing on in majesty in the sunsets, in the moonlit and starlit nights, in the silences and sounds of nature, there are pictures great as any which the masters of the past ever painted. There are poems could they be written, which would live from age to age to lift men from their sordid cares to noble heights, and songs to cheer a weary world from pole to pole.
But my unskillful hand cannot depict the beauty that my eye beholds. I have no words at my command to write that poem that is stirring within me for life, and the wondrous song my heart is singing so exultantly, my voice is dumb to utter.
How bitter is the cup.
And yet—and yet—if God had wanted another artist of undying fame, had wanted one more poet to write lines of ever living power, or yet another singer to make the world glad with song, and had wanted that one to be me, he could have made me so.
He must have wanted just the simple child of nature that I am to tend this little garden plot among the hills. This, it seems, is the work that he meant for me to do. It is the task that lies before me, nearest at hand. It is the task for which I am fitted, and therefore I must tend it well, and plant my seeds with care and nurture them that they may grow and blossom and yield their fullest measure at harvest time. And in doing this I must be content.—Sel.
The Little Lost Word.
I lost a very little word only the other day;
A very naughty little word I had not meant to say,
If only it were really lost, I should not mind a bit,
I think I should deserve a prize for losing it.
For if no one could ever find that tiny little word

So that no more from any lips could it be heard,
I'm sure we all of us would say that it was something fine,
With such completeness to have lost that naughty word of mine.
But then it wasn't really lost when from my lips it flew
My little brother picked it up, and now he says it too.
Mother said the worst would be I could not get it back,
The worst of it, now seems to me, I'm always on its track.
If it were only lost, oh, then I should be glad,
I let it fall so carelessly the day that I got mad.
Lose other things, you never seem to come upon their track;
But lose a naughty little word, it's always coming back.
If You Want To Be Loved.
Don't contradict people, even if you're sure you are right.
Don't be inquisitive about the affairs of even your most intimate friend.
Don't underrate anything because you don't possess it.
Don't believe that everybody else in the world is happier than you.
Don't conclude that you have never had any opportunities in life.
Don't be rude to your inferiors in social position.
Don't repeat gossip, even if it does interest a crowd.
Learn to hide your aches and pains under a pleasant smile.
Few care whether you have the earache, headache or rheumatism.
Learn to attend to your own business—a very important point.
Do not try to be anything but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—Sel.
Happiness cannot be found by direct seeking, but by setting our faces toward the things from which it flows; and so we must climb the mount if we would see the vision, we must tune the instrument if we would hear the music.
Good manners is the art of making those people easy with whom we converse.
Be brave and honest and pure, and God will be with you.

well and Bro. Pink Case; who was baptized by John.

John continued his work at this place for about two years and then the church decided to get an elder of the Adventist church to come and hold a special meeting. When the elder arrived, John asked him how he conducted special meetings and was informed that his rule was to have the converts come to the altar, and be prayed for, and that little children would be urged to come up. The elder also stated that all who were converted at the altar were born of the spirit. As John had been preaching that people must learn and believe the gospel and as he was very much opposed to the mourner's bench, he notified the elder that he would not work in that way. The elder replied, "You will pull half of the load." John's reply to this was "I will not pull a pound that way, but if you'll let my work alone, I'll not say anything about yours." Services were held in the forenoons and evenings.

The next forenoon after the elder arrived he took for his subject, "How to receive the Holy Ghost." At the end of his discourse he invited all that wanted the Holy Spirit to come up to the altar and he would have Bro. John to pray for them.

Six went up but John refused to lead the prayer as he felt it would be asking amiss to ask God to give them the Spirit in that way. There was a Mr. C. attending the meetings who believed as the elder did, that everything done at the altar service was the work of the Holy Spirit. After the meeting had gone on for three or four days, the elder at the close of the services asked all the saints to talk to the converts, but requested each one to talk not more than three minutes. Mr. C. jumped right up but could not think of anything to say to the converts so after standing and clearing his throat for a few minutes he began to denounce the elder. The elder stood it for about ten minutes, then he ordered Mr. C. to take his seat, which he did. At the close of the service John said to Mr. C., "How is it that you took your seat when you hold that the Holy Spirit guided you and spoke through you?" Mr. C. was too mad to reply, but John never heard either the elder or Mr. C. say anything more about the altar service being the work of the Holy Spirit.

At the close of the meeting John lost his job and the elder was elected to serve the congregation. However, several withdrew and organized a Church of God at Gallimore Gap, N. C., and John was elected pastor and

preached for them about a year, during which time five or six were baptized.

J. H. Anderson.

Eternal Torment and Evangelical Preaching.

God As Revealed in the Gospel.

Has any reader of these pages ever looked on at a man's dying agonies? Have you not felt a sense of relief when death ended his sufferings? Whence that hatred of pain? Surely it has come from God himself, who has no pleasure either in death or in the pain that leads to death.

We have found it so in the law but what shall we say of the gospel? "Blessed are the merciful." That was one of the first public utterances of Jesus Christ, when he came to reveal the Father. And yet evangelists would have us believe that when he thus extolled the quality of mercy, he did so with the full consciousness that his Father was at that very moment torturing with the most appalling cruelty thousands of millions of people in hell. A few months later when many more thousands had joined the tormented hosts and the cry of pain was swelling in volume, the great Teacher gives his disciples a model to copy, and it is this—"Be ye merciful." Luke 6:36. Are we to accept Christ's revelation of the Father, or man's distorted picture? I thank God that just because He is the Father of mercies, 2 Cor. 1:3, he must be more merciful than even the most merciful of his children. Well had it been for Queen Mary and the Roman Catholic Church, and Protestant evangelists also, if they had remained dumb till they had learned "what that meaneth, I will have mercy and not sacrifice." Matt. 9:13.

An Awful Prospect for the Saints.

One thing more I will say in this connection. Christ himself was ever moved with compassion at the sight of suffering in others. We honor him for that, and the more like him men become, the more are their feelings harrowed at the sight of suffering around them. Yet we are taught by many preachers that when that which is perfect shall come, the unsaved are to be writhing in agony for ever in full view of the redeemed, and at speaking distance from them. Dr. Hopkins of America even goes so far as to state that "the smoke of their torment shall serve, as a most clear glass to give to the redeemed a constant, bright and most affecting view.... This display of the divine character and glory (?) will be most entertaining and give the highest

pleasure to those who love God and raise their happiness to ineffable heights." Should this torment "cease and this fire be extinguished, it would, in a great measure, obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed."

Such is the dreadful condition of mind into which Dr. Hopkins' theology led him, and all because he was blinded by a false system of teaching, at the foundation of which lies the original Satanic lie of the natural immortality of man.

The Eternity of Evil.

The eternity of torment is a God dishonoring doctrine for it means the eternity of evil. It means that when God says, Let the sinners be consumed out of the earth, and let the wicked be no more, that his word shall not accomplish that which he pleases, nor prosper in the thing whereunto it is sent. It means that when the word goes forth from his mouth,—"Bless the Lord, all his works in all places of his dominion," that word shall return to him void, for millions of his creatures in some part of his dominion will live forever in open blasphemy against him, and will never bow the knee or confess that Jesus Christ is Lord to the glory of God the Father. And so a great stumbling block is created, for God could have taken steps to prevent all this but he did not.

And now that he has made man immortal, he cannot destroy him even though he would. It is with relief that I turn to the scriptures and read that God is able to destroy both soul and body in Gehenna (hell fire, Matt 10:28); and the relief is complete when I read further that he will do it: "All the wicked will he destroy. Psa. 145:20. Universalism and the New Theology.

The evil results of the popular doctrine are not yet exhausted. Vast numbers of men have been driven in horror from it to the other pole of error, viz. "Universalism." For there is an awful problem to be faced. Here are immortal souls that must live somewhere after 'death.'

Eternal torment is inconsistent with the character of a God of love; therefore all people must ultimately be saved. I cannot wonder at this doctrine becoming so widely accepted. Christians are playing into the hands of the "Universalist" through their belief in the natural immortality of man. With great indignation they may denounce Mr. Campbell's New Theology, but if they would first take the beam out of their own eye, then they would see clear-

ly to take out the mote, or what ever else it is, out of their brother's eye. Christendom as a whole has got a theology as old as the time when Satan stated these two propositions, - 1, Ye shall be as God; and 2, Ye shall not surely die. Mr. Campbell is but pushing to their logical conclusion these two statements of Satanic blasphemy, which are already accepted by the Christian Church.

A Roman Catholic Error.

Those who hold that man has not got a natural immortality but can have it only by faith in Christ, are often reminded that they are in a very small minority. But that is no test of the truth or error of their doctrine. Martin Luther was in an insignificant minority when he discovered and preached the scriptural doctrine of justification by faith. But he was on the side of the word of God, and if he could appear amongst us today, our evangelical churches would vie with one another in doing him honor, until—until they discovered that he denied the doctrine of the natural immortality of the soul, and then, alas, many of them would beseech him to depart out of their coasts as one unfit to preach the gospel. Yet Martin Luther was taught of God on the question of man's nature, as on the question of man's salvation, and he and his fellow reformer Tyndale, and many others of whom the churches were not worthy, knew what men today seem to be ignorant of, that it was the Roman Catholic leaders of the Church who first introduced into the preaching of the gospel the unscriptural doctrine of the immortality of the soul. The great reformer therefore, did right when he consigned it to the "Roman dunghill of decretals." But the error has spread through the Protestant churches and its fruits are seen in the uprising of Spiritualism, and Christian Science, Prayers to the Dead, Universalism, and many other abominations. And in the midst of it all there comes from another world a voice that heralded the first coming of Christ and must be sounded out again as his second coming draws nigh: "the voice said, Cry; and he said, What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the spirit of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Isa. 40:6-8.

David L. Norrie.

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Fruit Bearing.

Before a plant can bear fruit the seed or twig must first be planted, and it is the same way in the Christian life. As soon as we have received and believed the truths of the Bible and been baptized into the All-saving Name, we have been buried with Christ just as truly as the little seed is buried in the heart of the earth when it is planted, and the first thing we have to do after we have been so planted in the grace or favor of God is to grow, and we can be assured that a root set in the finest soil, in the best climate, and blessed with all that sun and air can do for it is not in so sure a way of its growth to perfection as any one may be who aspires after all that which God is not only ready but infinitely desirous of giving him. A healthy plant at once begins to send out shoots looking toward the light; if it stands still it begins to die, and here that analogy holds good in the Christian life. There is no standing still, we must either grow or die. If we do not use certain parts of our body or our brain they get in a state of uselessness, and so it is with our spiritual faculties, we can not stand still and magnify the name of Christ: we must either go forward or become a dead plant in his vineyard, and the command is to cast forth all cumberers of the ground for no fruit is found on them. No parent would be satisfied with his child if it did not grow but remained month after month the same tiny baby it was at first and no farmer would feel satisfied if the little green apples of June did not ripen into the rosy fruit of autumn. And so we are not always to remain "babes in Christ" but become growing Christians.

We cannot see the daily growth of plants, nor is the growing life of the child of God usually visible, it is "by their fruits ye shall know them," and how are we to become fruit bearers for the Lord of the vineyard? It is only by taking the Lord Jesus for our example and striving to follow in his footsteps, trusting God entirely and letting him do with us as seemeth best without opposi-

LIVE IN THE SUNSHINE.



LIVE in the sunshine, don't live in the gloom;
Carry some gladness the World to illumine.
Live in the brightness and take this to heart---
The world will be gayer if you do your part.

Live on the housetop, not down in the cell;
Open air Christians live nobly and well.
Live where the joys are and, scorning defeat,
Have a good morrow for all whom you meet.

Live as a victor and triumphing go
Through this queer world beating down every foe.
Live in the sunshine---God meant it for you!
Live as the robins and sing the day through.

---Margaret. E. Sangster.

tion. Grace is a fruitful soil and they who are planted therein have a divine husbandman to watch over them, they are warmed by the Sun of righteousness and watered by the dew of heaven, and lives so regulated should bring forth the many fold commanded by the Master. Every body makes mistakes and faults cannot be done away with at once, but these must not discourage us, and if we are patient with ourselves in correcting these, praying constantly and striving to do his will according to our present light and strength, the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does our spiritual growth through trials of all kinds.

Weeds will come in the best soil and choke flowers and there are hindrances always arising which do not make the life of the Christian always an easy one. Among these are too much selfishness, not enough love for Christ, and not enough obedience to the will of our Father. It is our own self will and anxiety, our hurry and labor which disturb our peace and prevent the great Gardener from producing the best results. If we look at the little flowers we will see they quietly open their petals and the sun shines into them with his gentle influence, and the more our lives will respond to their teachings, and people will know from simply looking at us that we possess the fruit of the spirit.

This little story I think shows the necessity of being grafted into Christ if we would live useful lives. Once there was a briar growing in the ditch and there came along a gardener with

his spade. As he dug round it and lifted it out, the briar said to itself, "What is he doing that for? Doesn't he know that I am an old, worthless briar?" But the gardener took it into the garden and planted it amid his flowers, while the briar said "What a mistake he has made planting an old briar like myself among such rose trees as these." But the gardener came once more with his keen edged knife, made a slit in the briar and grafted it with a rose, and by and by, when summer came lovely roses were blooming on that old briar. Then the gardener said, "Your beauty is no due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.

Lottie Young

Be Reserved.

It is better to be too reserved than too much given to confidences to acquaintances.

The most momentous affairs of your life are of little consequence or interest to the greater part of the people you meet, says the Washington Star. What you have suffered or done is of little moment to them. You may be burning with your wrongs and bursting with anxiety to relate them to somebody, but to ninety-nine out of every hundred people you meet the story would be

only faintly amusing. It would hardly be remembered by them two hours after you had told it.

It is a good plan to think over these truths, to keep them in heart, and to promptly quench in one's self that egotistical longing to tell our little tale of woe to any one who will sit and listen to it. We are not likely to be sorry that we refrained from speaking. We may be exceedingly sorry that we did speak.

The realization that we as individuals in our day-to-day experiences are of small account to the world at large must come if we would carry strong, healthy minds. We must find consolation and compensation in ourselves, and when we have done so, we no longer feel the need of an indiscriminate confidant.

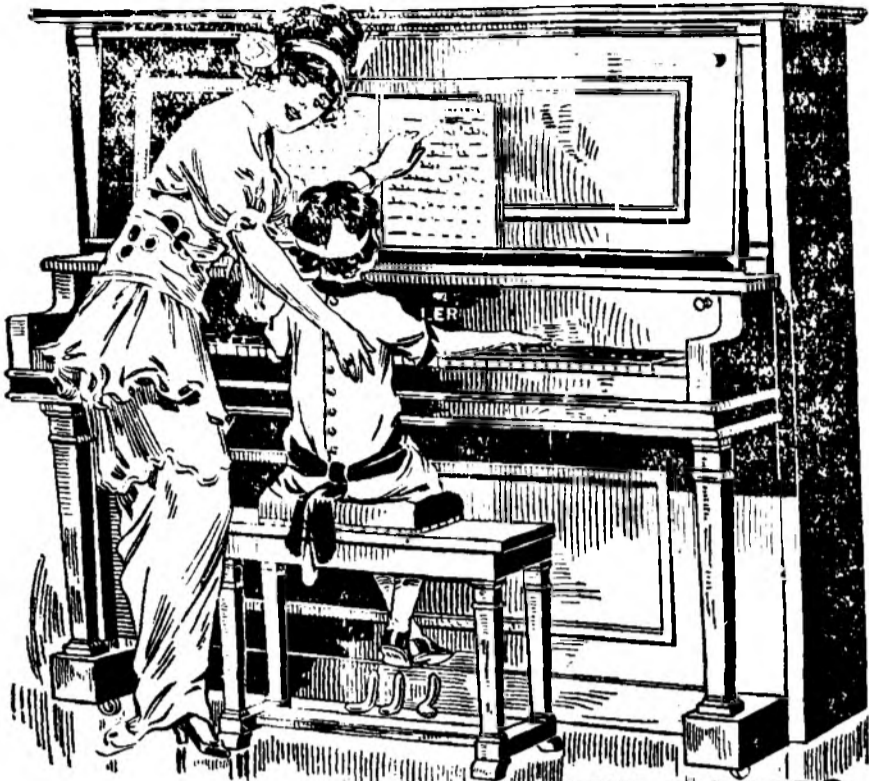
Happiness.

Happiness is a habit. No person is truly happy who works and hoards up money, building for the future only. You must get happiness out of every day. For if you are irritable, restless, nervous, cranky and impatient, waiting for the time when you will be on Easy street, you are forming habits that will soon be fixed, and when you have affluence you will find you can't be happy.

Here is a rule worth saving: "Unless I get some happiness every day now, I will never be able to find it on any tomorrow."

This little preachment is addressed to people who are discontented with their work and their environment. To those who have had the hard luck face, to those who give up easily. Brace up and cash in happiness now. Don't say, 'I have nothing to make me happy,' it is not so. Happiness does not require money. Happiness comes only through making those around you happy, and you can do that by sharing your brother's burden, by cultivating a cheerfulness though it is feigned. Resolve not to get angry. Do not speak a cross word. Do not roast any one. Do what is right. The world looks and is better if you are kind and sympathetic. And keep the happiness habit. ---Sel.

Good words make friends, bad words make enemies.



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening.
 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.

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. W., 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.

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.

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 F. E. Siple, Pastor. Berean meetings Wednesday evening of each week.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Vera Smith, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Lawrenceville, Ohio. — Seven miles from Springfield, O., on Troy Traction Line. Dr. A. Wallace Mason, Pastor. S. S. at 10:15; preaching and breaking of bread at 10:45 a. m. and church at 7:15 p. m.

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.

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.

The Church of God at Adeline, Ill., meet for preaching morning and evening on the second Sunday in each month. Sunday School each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, Corner Madison St. and California Ave, every Sunday morning at eleven o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio at three o'clock and the third Sunday at the hall at ten o'clock.

Maurertown, Va., Preaching second and fourth Sundays in each month at 11:00 a. m. and 7:30 p. m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Va., Preaching first Sunday in each month at 11:00 a. m.; third Sunday in each month, 11:00 a. m., and 7:30 p. m. J. H. Anderson, Pastor.

Slate Hill, Va., Preaching first Sunday evening in each month at 7:30 p. m. J. H. Anderson, Pastor.

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The deeper we sound the human heart, the less we are inclined to condemn, the more to pity. Though life's surface be stormy, there are quiet depths below; through smooth and sun-gilt, swift currents lurk under it; and, stormy or smooth, there lie pearls at the very bottom.

"Where God put and keepeth you, He hath no better thing to do."

ual truth. We have above read that members are baptized into Christ. Baptism is a figure of death and resurrection. The missionary love in Christ's body is the hunger, 2 Cor. 5:14-21. The race of Adam are the food. The law of the spirit of life, being to them a savor of death by condemnation of their death in sin kills them. Rom. 7:9. Then since death is a separation between body and breath, their death to sin is a separation in their minds and purpose, between them and all their sin, by repentance.

Then the same spirit of life in the blood of Christ becomes to them a savor of life unto life by quickening them in Christ. Eph. 2:1-9. All this they express by burial in water and rising. The father is God, the mother is the new covenant, the begotten state is mortal Christian life, the birth is immortality by resurrection at Christ's coming, for the head is born first.

Now it is evident why you can not join the true church, and if you are in some church you have joined by your immortal soul refusing to die its food-death in digestion, you better unjoin by death to sin and quickening by baptism into Christ.

By Jno. 6:37 you find no member will be lacking when God finishes his work of Eze. 139-16. By Jno. 6:44-45, 65 you find no member can enter Christ's body but by being drawn into it by the Father's voice in the gospel, 2 Thess. 2:14. When the gospel is heard and believed the Father's love begins drawing us until it takes us through baptism into the body. But a child may think a pretty pebble is a piece of candy and try to eat it. It may even be swallowed but it never can be a member of the body. So a person may seem to be in Christ's body and never be so at all. Unless we die to sin and the true gospel and are quickened to life and righteousness in Christ, we are none of his.

The true test as to whether one is nominally or truly in Christ we will consider in our next.

J. W. Williams

The Church.

Ekklesia, "That which is called out." Dr. Young.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Acts 15:14. Here we learn that the members of the church are called out to take the name of Christ, just as the bride is called out to take the name of the bridegroom. Now in what sense are we call-

ed out? Christ is calling us out to become members of his bride. In ancient times the selection of the bride was often left to the friend of the bridegroom. Gen 24. After the bride was selected by the bridegroom's friend, there followed an interval of one year during which time they were engaged and then the marriage took place. During this year the bride belonged to the bridegroom, and unfaithfulness on her part was punished with death.

Christ's true ministers, his friends are the ones through whom he is calling out his bride and she becomes engaged to him when she takes his name in baptism, so if after baptism she should prove unfaithful, death is the result. She must separate herself, be called out from what "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 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. 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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

Now as we are under this law how can we hold "Union (?) Sunday School" with unbelievers and let them teach our children false doctrines? Can we yoke up with political parties, secret orders? If we can, in what sense are we a separate people, from whom have we come out?

Her Name.

"Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood. Acts 20:28. For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God." 1 Cor. 15:9. The names given to the so-called churches are not found in God's word but are added.

Her Foundation.

"And I say unto thee, that thou art Peter, and upon this rock (that I am the Son of God, a doctrine revealed by God, not men), I will build my church and the gates of hell shall not prevail against it." Matt. 16:13-20. "And are built upon the

foundation of the apostles and prophets (who taught that Christ was the Son of God), Jesus Christ himself being the chief cornerstone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. 2:20-21. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation, he that believeth shall not make haste." Isa. 28:16. Christ advised his people to dig deep and lay their foundation upon a rock so as to stand when the storms come. Lu 6:47-49.

Her Relationship to Christ.

"Now ye are the body of Christ and members in particular." 1 Cor. 12:27. "For we are members of his body, of his flesh and of his bones." Eph. 5:30. "I am the vine, ye are the branches." Jno. 15:1-12. Being thus related to Christ, the head we, the members should work in harmony and this we can do by all having the mind of Christ or taking our orders from Christ at the hands, legs, etc., are controlled by the head. Phil. 2:5.

In our next article we shall try to show the mission of the church and her reward.

To be continued.

J. H. Anderson

Musings.

What shall it profit a man if he gain the whole world and lose his own soul?

Some time ago while a neighbor woman, her son and a stranger from Chicago were crossing the railroad track their car was struck by an on coming train. The occupants were hurled into eternity. Surely life is as a vapor.

The next morning some friends and myself went into the home to prepare for the silent ones. Such a store house of good things to eat. Rows of canned fruits, relishes, jellies, etc., all representing days of labor. Such preparation for life, and how suddenly all was still. Surely one will sow and another reap. Life is sweet, and if some are misguided and lose the crown, why lose this natural life so soon?

The grave is dark and lonely and beyond is only visionary.

Now some suffer so much and receive so little, while others receive so much and do so little.

When will the reckoning time come? Will there be an adjusting in the sweet by and by?

Elizabeth Crouse

Words of Wisdom By Noted Men.

Alexander: This will be the last great war.

Caesar: This will be the last great war.

Richard I: This will be the last great war.

O. Cromwell: This will be the last great war.

B. Franklin: This will be the last great war.

U. S. Grant: This will be the last great war.

W. J. Bryan: This will be the last great war.—Life.

ISAIAH says that not until the Lord's house is established among the kingdoms will the nations learn war no more and somehow we are inclined to believe Isaiah. (2:4). We know all the others have been mistaken but W. J. Bryan, and he is sure to be.—Ed.

Lend a Hand.

Lend a hand to the tempted.

Lend a hand to souls in the shadow.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister. Her life is as precious as that of the prodigal brother.

Lend a hand to the one who works, works, works and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong and uplifting hand, a hand filled with mercy and help.—Silver Cross.

Accustom yourself to master and overcome things of difficulty; for, if you observe, the left hand for want of practice is insignificant, and not adapted to general business; yet it holds the bride better than the right, from constant use.

Between right and wrong there is not ground enough for any one to stand with any degree of safety.

It is a sign that your reputation is small and sinking, if your own tongue must praise you.

Trifling precautions will often prevent great mischiefs.

What Constitutes Christian Fellowship?

In our evangelizing among our people, we find a disposition to fellowship aliens. We use the word alien as applied to those who have no knowledge of the covenants of promise and who have not been baptized into the name of Jesus the Christ. A man's religion does not guarantee him a fellowship except among the sect to which he belongs. He may be a baptized believer and still be an alien to the commonwealth of Israel and a stranger to the covenants of promise. Being in this condition he is without Christ, having no hope and without God in the world. Eph. 2:12. The word, fellowship, is used but twelve times in the New Testament and signifies a communion. The application of this word to New Testament scripture has rather a peculiar significance. It is modified to make it apply to a certain class of persons. It is first used in Acts 2:42 and applied to a class by themselves. "And they continued steadfastly in the apostle's doctrine and fellowship." The modification in this extent that it is in connection with what the apostles taught. A religious fellowship may be extended to all forms of religion and may be called Christian fellowship.

Just so long as the nominal churches adopt a certain line of doctrine, their fellowship must be applied to their doctrine. They may continue in fellowship and in breaking bread and in prayer. This does not signify Christian fellowship, for they reject the apostle's doctrine. To prove my position I wish to call attention to the words spoken by Peter in Acts 2:22 to 47. He is here addressing the Jews who were assembled in Jerusalem on Pentecost. He charges them with putting to death Jesus of Nazareth the son of God who was raised from the dead by the Father. He then quotes the prophetic word which relates to the covenant made with David. Psa 16:8 and Psa. 132:11.

The apostle states that God raised Jesus from the dead to sit on David's throne. This is one of the covenants of promise and is the apostle's doctrine alluded to in verse 42. When they became believers of the doctrine taught by Peter they asked, "Men and brethren, what shall we do?" They became penitent and are willing to obey the requirements of the apostles. We note that they were commanded to submit to a baptism in the name of Jesus the Christ for the remission of sins. The same day there were added unto them about three thousand souls. The addi-

tion was evidently made to the apostolic body and fellowship was made with this and with no other body. It is further stated that, They continued daily with one accord in the temple and breaking bread from house to house. While these Jews were accused of putting to death Jesus the Christ, they were not with one accord and could not share the fellowship of that band of believers who believed what the apostles taught. After the Passover Jesus instituted the memorial ordinance which is called the Lord's supper to his inguish it from the ordinance under the law. See Exodus 12 and Luke 22. Notice that none but Israelites or circumcised Gentiles were permitted to partake of his feast. This ordinance was committed to Israel and not to the Egyptian host. So was the ordinance instituted on the night after the supper committed to his followers. It was some time after this that the privilege of observing the memorial ordinance was extended to Gentile believers, viz., those who were adopted into the apostolic body.

In 1 Cor. 11:23-30. Paul tells these Gentile believers that he had received this ordinance from the Lord. He says as often as ye eat this bread and drink this cup ye do show the Lord's death till he come. It can not be claimed that Paul admitted any to this fellowship who did not believe in the death and coming of Jesus the Christ. This constitutes the apostolic doctrine. Notice that these conditions could not prevail except after a valid faith and baptism. The apostles' doctrine, baptism and fellowship are so inseparably connected that to omit one must destroy the system. It can no longer be termed Christian fellowship. From the above conclusion what must we advise? 1. That those who have charge of this ordinance are responsible for its application; 2. He that eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's body. In 1 Cor. 11:28, Paul says, Let a man (a member of Christ's body, not an alien) examine himself and so let him eat of the bread and drink of that cup. Then follows the admonition as when to drink. Remember that no adulterer, drunkard, murderer or profane person may partake of these sacred emblems without bringing condemnation upon himself. This evidently was the condition of the Corinthian church at this time. As Paul says, For this cause many are weak and sickly among you and many sleep. Every member of the body of

Christ must make a choice of fellowship as you did of doctrine and baptism. This fellowship does not cease with breaking of the bread and drinking of the cup, but must be extended to church worship. If you worship with those who deny the death and coming of Christ, or those who reject the gospel of the kingdom of God, you profane the name of the Lord as did Israel when she said, "These are the people of God," when they were alienated from that life in God through ignorance. God is not winking at ignorance as he did in former times. Let me admonish you in the language of Peter. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Pet. 2:8. We should observe that the apostle is not writing to a mixed multitude but to the elect.

Paul states in 1 Cor. 1:9, God is faithful by whom ye were called unto the fellowship of his son Jesus Christ, our Lord. This removes the word "fellowship" from its general application and limits it to the fellowship of his son Jesus the Christ. If you are a faithful follower of Jesus, your fellowship must rest here. If you extend it, you endanger your promise of eternal life. If such is the condition of the church there will be no divisions among you. The Spirit of God is deposited in the church and if fully partaken of, all schisms will cease. Ye are Christ's and Christ is God's. Again this limits our fellowship. The fellowship of the Philippian church was in the gospel. In 1 Jno. 1:3, he says, Truly our fellowship is with the Father and with his son Jesus the Christ. The fellowship spoken of in this verse is peculiar as it is the fellowship of the apostles with the Father and Jesus the Christ. Now the apostle continues this fellowship on conditions that we walk in the light as he is in the light. We have a fellowship one with another and the blood of Jesus Christ his son, cleanseth us from all sin. The efficacy of his blood can only be applied to the body of which Christ is the head. This implies the death and resurrection of Christ and future reign over the whole earth. This would exclude from Christian fellowship all church people who believe and teach that God is a mere force that is without body and parts and that Jesus is the eternal God and preexisted and is equal with the Father. This is what theologians call the doctrine of the Trinity. It also excludes those

who believe in the immortality of the soul, as this doctrine denies that Christ died. It denies the saints' inheritance of the earth. If there is no difference in doctrine there can be no difference in fellowship. The opposite if there is a difference in doctrine, there must be a difference in fellowship. We are the called according to his purpose and must walk circumspectly and according to the vocation wherewith we are called. We must also walk in love. After instructing Timothy Paul said, The things which I have taught commit to faithful men who are able to teach. So the commission comes to us requiring that we teach none other things than are written in the word. Let me in conclusion say to those who have charge of the church ordinances, they must apply them in harmony with the apostle's doctrine. Do it without fear or timidity, as God will hold you responsible for the desecration of his holy emblems. There can be no place at the Lord's table for aliens or those who teach and practice unsound doctrine. So let it be. Come Lord Jesus, come quickly, is our prayer.

D. C. Robison

Becoming Members of the Body. No. 5.

"But now hath God set the members every one of them in the body as it hath pleased him." "And the Lord added to the church daily such as should be saved."

"For by one spirit are we all baptized into one body."

From which it is evident that the members do not actively join the church, but are passively added to it by the Lord. If the different members of the human body can join it, people can join the church, and if not, they cannot, for the one shows forth the other. Then how is it? God sets the members in the human body. They are all written in his book beforehand, then in continuance fashioned. Psa. 139:16. No lacking member of this body can take the designed place by joining, the Builder must set it there. No potato substance or beef or wheat or fruit or vegetable can join it and be a finger, an eye or a nerve. Before food can be human members it must cease to be living food tissue and die by butchering, milling, cooking or mastication and digestion, and except the living food tissue die, it will never be members of the body. Then the life in the mother's blood takes the prepared tissue and transforms it into human tissue members. What an expressive parallel of the spirit-

How did Philip wish him to test his statement? "Come and see." What did Jesus see in Nathanael's nature? v. 47. What is the meaning? (No hypocrisy, honest, sincere, in motive), What convinced Nathanael that Jesus was the Son of God? vs. 48, 49. What promise did Jesus, seeing Nathanael's faith, make to the disciples? v. 51. Have we any instances of the fulfillment of this in the life time of these disciples. Do you think it may have reference to events at the second coming of Christ? To what did Jesus call his disciples? Mark 1: 17.

A fisherman gave three rules for catching trout. The first was "keep yourself out of sight," the second, "keep yourself farther out of sight," and the third was, "keep yourself still farther out of sight." Would this be as successful a rule in "fishing for men? Was Paul an example of this? Mention some instance.

How are we "called" to be disciples of Jesus? Have the chosen disciples of Christ during his ministry, any part in the conversion of those who accept Christ in this age? Through the record of their lives, words and works. Is the invitation of Jesus "Follow me," for us alone? In what manner can we "come and see"? Tell what is involved in following Jesus? Give texts.

Reports.

December Report.

Days served,	31
Services held,	28
Sermons,	23
Lessons,	5
Expenses,	\$4.86
R. R. fare,	4.51
Hotel,	.35
Received salary,	75.00

This month was spent at Hickory Grove and in and near Sac City. We had preaching at Hickory Grove over the first three Sundays except one cold night when Bro. Dickinson's automobile balked. Most of the audience also balked several nights in the coldest week, when only a few of the faithful ones came. But most of the time we had a good sized audience, and they showed considerable interest. Several questions were put in the box. As far as we learned, nobody in the church or out was seriously offended by what was preached. Our trouble seemed more the opposite, for it seems hard to interest many in the gospel more than in their own ways. Nothing but the divine judgments to come will probably arouse the masses of the people. We have a number of brethren there who are very faithful, showing their zeal by being

present at each service, by caring for the needs at the building and the expenses of the meeting and by taking any part they can in the service. Several seem to contemplate baptism, and we trust the Lord will give them a "second chance" if we may get to that point again.

We have not yet established the regular Sunday appointments.

On the way home we spent one evening at Bro. Mousen's in a lesson with the family on the parable of the nobleman, which was much appreciated.

The next Sunday we spent at Pleasant Prairie, but the holiday season and a light snow caused a small audience.

The last Sunday was spent at a school house in that neighborhood, where the seed was sown on some new soil, and it seemed to take good effect.

The two Thursday nights we have been at home we met in the Brean study at Bro. Johnson's with a few faithful ones.

At present I am working up my Kentucky lumber into a few pieces of furniture.

J. W. Williams

Report From Hammond, La.

The Church of God at Happy Woods has enjoyed a feast of good things from God's word. Bro. S. J. Lindsay of Oregon Ill., has been with us a little more than three weeks and preached every night but one and held Bible Class in the day time at the home of Bro. and Sr. Anthon most of the time. The Bible Class was a decided surprise to all of us for we thought the most of the people were too busy to attend a meeting during the day but to our surprise the large room was filled almost every day and the interest all that could be desired. When something was said about the work, some one remarked that they could work when Bro. Lindsay was gone. Every one seemed to feel that the lessons were taught in such a way that it made it easy to understand the truths of God's word.

The weather was very unsettled, and kept some who were not deeply interested from attending the meetings, but in spite of the weather, the attendance was quite regular.

There were five who took of themselves the name of Christ in baptism: Guss Landry, Samuel Bot olfs Thelma Alexander, Evaline Gray Gainy and Alice Siple. These are all young and we hope that each one will grow in grace and the knowledge of the truth until they shall be come shining lights that shall be able to lead others into the

truth.

We all enjoyed having Bro Lindsay with us very much and hope that we may have the pleasure of having him again at some future time.

In the love of the truth,
Albert Siple

Obituary.

Cordelia Ann Lewis,

Daughter of Thomas and Elizabeth Lewis, was born in Rush County, Ind., July 6, 1844.

When seven years of age she removed with her parents to Wayne township, Huntington Co. Ind., where she resided until the time of her death, which occurred Dec. 13, 1916, in the 73rd year of her age.

She was united in marriage with Andrew G. Brookover, Sept. 25, 1862. To this union were born seven children, five girls and two boys, four of whom survive, viz., Mrs. Eva Bowman, Mrs. Cora Biggerstaff, Mrs. Dove Bitner and Guy L. Brookover. Those who have preceded her to the grave being Ulysses Grant, Jessie and Ina May.

She leaves ten grandchildren two brothers, William Lewis, of Huntington Co., Ind., and Fred erick G. Lewis, of Mishawaka, Ind., and two sisters, Mrs. Caroline Wince, of Whitley Co., Ind. and Mrs. Melissa Calvin of Ekalaka, Montana.

Her husband, Bro. A. G. Brookover, died Feb. 12, 1909, since which time she continued to reside with her son, Guy, on the old homestead where so many happy years of her life were spent.

When fifteen years of age she was baptized in the all-saving name of Jesus Christ, and remained a faithful and devout member of the Church of God during the remaining years of her life.

She died strong in the Abrahamic faith, believing in and anxiously looking for the literal coming of Christ, the resurrection of the dead and eternal life in the kingdom of God.

Sr. Brookover was a Christian woman of exceptionally kind and gentle disposition and governed her household by love rather than by fear. She was loved and adored by her family and neighbors, by whom she will be greatly missed. I have spent many a happy day in her home in years gone by, the Bible and its wonderful truths of life and restitution being the chief topics of conversation and which she so much enjoyed.

Funeral services, conducted by Bro. VanVactor, of Argos, Ind. and the writer, were held, after which we laid her in the

tomb to rest until the time when all things shall be made new and all tears shall be wiped away.

L. E. Conner.

Mrs. Sarah Lindsay.

On last Sunday evening, Dec. 24, our hearts were made sad, when a telephone message reached our home, stating the death of Mrs. Sarah Lindsay of Rockwood, Tenn.

Sr. Lindsay was born in the state of Kentucky, and was 69 yrs., 11 mos., and 23 days old.

She had been in poor health for the last three years, but her breakdown could be seen more clearly after the death of her husband in Feb., 1916.

Sr. Lindsay was the mother of four children, three girls and one boy: Mrs. Agnes Smith, of Wilder, Tenn., Mrs. Ella East, of Rockwood, and Mrs. Lizzie Clark, the youngest daughter, who was keeping house and taking care of the home. The son is Dr. John Lindsay, a practicing physician of Rhea Springs, Tenn. All are yet living, besides several grand children.

At about the age of 16 she joined the Methodist church and lived in that church until eight years ago last summer when she was blessed with hearing the gospel of the kingdom preached by Eld. D. M. Hudler, of Muscatine, Iowa, and with two others she was baptized into the all saving name of Christ, the writer and wife being the other two.

Heart trouble was the cause of her death. One week before her death she had a severe attack, and it was thought at first by her attending physician that she would not rally, but after a day or so she was able to talk to her people, and to tell them of her hope. Her last words were, "I know my Lord will not forsake me." Like Paul she has fought a good fight and is now waiting for her crown of life, which Christ only can give. She was always ready to talk of God's wonderful plan of salvation, and the glories of the restitution. She loved nothing better than to converse on those things.

Funeral services were conducted in the Christian church at Glenallice, Tenn., by the writer. I am 42 years old and I can say I never saw a large crowd like that before to give so good attention. We had many texts to show our hope of living again. The text was Job 14:14, If a man die shall he live again? Our time was limited, as we were requested to announce the funeral of a young man to begin at 10 o'clock in the same house. At 10 o'clock Christmas morning we laid our sister in

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

As we shall be very busy for a time in the shop owing to several necessary and material changes, we shall not be able to answer calls for special meetings until further notice is given.

While conducting meetings at Hammond, La., 13 new names were added to our list by members at that point for themselves and others. Our list has had a substantial boost since Dec. 1, 1916.

Read our "Business Proposi-

A BUSINESS PROPOSITION.

WE MUST HAVE A NEW LINOTYPE AT ONCE!

We Need \$1000 NOW!!

Here is our proposition:

How many subscribers have we who are willing to send us \$7.00 for a 5 year subscription to The Restitution Herald NOW? This will help us materially, save us interest, and both you and us the trouble of giving attention to subscription matters for at least 5 years. Let us hear from you at once.

Or, if there are any who care to aid us independently of subscription, in any amount, we shall appreciate it.

The condition of our old machine puts it beyond the advisability of repair. We have already wasted too much with it.

If you can help us and have not the money now, a month or six weeks hence will be all right. Who'll be the first to respond?

But let us know what you can do NOW.

tion" in this issue. Please give it kindly consideration.

Our trip to Hammond, La., besides bringing good results in additions to the body at this point, was one of the most enjoyable we have ever taken. Vegetation, manner of farming, difference in weather conditions, and social customs of the people all changed, made the visit one worth while from an educational standpoint. Here we saw several 8-ox teams in motion for the first time in our life. Would like to take up lots of space telling of the trip but dare not.

The Happy Woods church near Hammond, La., is a splendid example of what can be done by wide awake believers in the truth. They have never ceased work because they were few. They have held on, renewing their minds and forgetting not to assemble themselves together for the purpose of Bible study until now they are a real influence in the community. They meet Friday nights for Bible study and on Sunday for Sunday School. At the Sunday School held the last Sunday we were there, there were fifty-nine present. And this is a country place at that. They are sound in faith, too, as people are apt to be where they work as these have done. This should put an end to the excuse made by many that because they are few, or even isolated, they can do nothing. Isolation is often a splendid opportunity.

After all that has been said about such matters, there are yet some of our writers who will dash of an article, then upon reading it over, see where a thought is incomplete, put in a caret, write in a lot between

lines, and sometimes add a lengthy postscript on the back side of a sheet, and then complain if any part of the article is left out. Much of the time our linotype operator is left alone to run the shop and get out the paper while we are trying to spread the truth away from home. She has enough to do when copy comes to her in first class shape. Please show Christian love by observing print shop rules in writing copy.

There is a position open in Oregon, Ill., in which one of our apt young people could learn to operate a linotype and have a steady job. Applicant should have at least a good, common school education. If this meets the eye of any one caring to take up this kind of work, please let us know of it. The position is not in our shop but in one of the shops of the town.

Again we wish to call attention to Words of Life as advertised by Bro. Wm. G. Rothe in our advertising department. Sometimes we hear it said that it is too bad we have to spend so much money to get our various papers, etc., etc. By the same argument the farmer could say, "Why not have the plow, cultivator, drag, harvester, etc. all combined in one machine, all for the price of one?" Brethren, you can afford to have in your homes such papers as The Herald, Words of Life, Last Days, etc. Try it.

To all who sent us such beautiful holiday remembrancers, we will simply reply by wishing to all health, happiness and contentment for the New Year.

Don't make friends quickly and don't lose them lightly.

The Sunday School.

By Anna E. Drew.

First Disciples of the Lord Jesus
Jan. 21, 1917. John 1:35-51.
Lesson Text: John 1:35-49.

Golden Text:—Jesus saith unto him, Follow me. Jno. 1:43.

Time:—Probably early in March A. D. 27.

Place:—Near Bethabara, R. V. Bethany.

Persons:—John the Baptist, Jesus. His first five or six disciples,—Andrew, Simon Peter, Philip, Nathanael, John the apostle, and probably John's brother James. Jesus was 30 years old, just entering upon his ministry.

Questions.

"It was the day after our last lesson. John the Baptist was still preaching and baptizing east of the Jordan at Bethabara, 25 miles southeast of Jesus' home at Nazareth. The crowds were still gathered around him."

What was the secret of John's power? Who were standing with John when Jesus made his appearance? vs. 35, 40, the other is supposed by most commentators to be John, who writes this account. Why was Jesus called the Lamb of God? What did the two with John do? v. 37. What was Jesus' question to them? v. 38. "This is the first recorded word of Jesus in his ministry." What did the question of the two disciples imply? "That they would like to talk with him." What was the result of their communion with Jesus? (They were convinced that he was the Messiah). How did they show their faith? vs. 40, 41. What new name was given Simon? v. 42, see R. V. "Peter is the Greek for stone or rock. This was a prophecy of Peter's future life and career. Matt. 16:16-19. He was originally hot-headed, impulsive and fearless of consequences."

Who was the next disciple chosen? vs. 43-44. Whom did Philip seek? v. 45 "Jesus, the son of Joseph,"—whose language was this? Philip's. John wrote this gospel that we might believe that Jesus is the son of God. What was Nathaniel's question? "Nathanael's home was at Cana only four miles from Nazareth. He found it hard to believe that the Messiah, the great Deliverer and expected King could come out of that little village which had shown no signs of superiority, but rather that of a bad character."

for the world, to encourage other martyrs for truth and to open the graves for the dead, and not to satisfy the law, to satisfy divine justice, to reconcile God to man, or to appease God as sects and catechisms teach.

The world and sinners and enemies to God are reconciled to God through the death of his son by their obedience to the gospel, by their repentance or turning from sin, by their faith in the gospel, and by baptism into Christ. Thus in the one body of Christ, both Jews and Gentiles are reconciled: "to wit that God was in Christ reconciling the world unto himself, not imputing their trespasses, and hath given unto us the ministry of reconciliation." Therefore, we pray you in Christ's stead, be ye reconciled to God. "And that he might reconcile both (Jew and Gentile) to God in one body by the cross, having slain the enmity thereby." "For if when we were enemies (sinners) we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5; Col. 1:21; Eph 2:16; Heb. 2:17.

Thus while Christ gave himself a ransom for all, 1 Tim. 1:6, your atonement and reconciliation to God is not effected without our obedience to the gospel for remission of sins, and for the new spirit to keep from future sin and in order to obtain eternal life.

Satisfaction Under the Law.

"Whoso killeth any person the murderer shall be put to death by the mouth of witnesses but one witness shall not testify to cause him to die.

Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death but he shall surely be put to death.

So ye shall not pollute the land, for blood defileth the land and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land ye inhabit, wherein the Lord dwell among the children of Israel." Num. 35:30-34.

Therefore shedding innocent blood cannot atone for crime and sin. To slay the innocent assatisfaction for the law would only doubly defile the land by a double murder, and if God demanded such satisfaction, then he would sanction injustice, cruelty, unmercifulness and murder. No blood can cleanse the land of crime but the blood of the guilty sinner himself. His life must be taken to make atonement for

his sins, if he is a willful sinner. But for sins of ignorance there was mercy and grace through an atonement that the sinner must make for himself by meeting the conditions of free grace and pardon.

"Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering. And on kid for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them." Num. 15.

On the great atonement day, however, all the actual sins of all of the congregation of Israel, were confessed on the head of the scape goat, which was not slain, but banished to a land not inhabited. Lev. 16.

The goat that was slain, on which no actual sins were confessed, may represent our death to sin while we live, or our sufferings while we die to the world, the flesh and the devil in offering our bodies as living sacrifices, while the scape goat in its banishment, represents a actual sin put away by pardon and free grace.

Dead Sacrifices of Human Origin.

While Abel, Noah, Abraham and both patriarchs and prophets of God offered sacrifices to God (see Gen. 4:8 and 15), and God accepted the faith and gratitude of heart prompting their free will offerings, yet they plainly originated with man and not with God, and when God thought fit to have the Israelites continue this old custom as a sin restrainer, as a fine for disobedience, and as a typical system, he begins, not by a command, but by saying, "If any man of you bring an offering unto the Lord, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle," etc. Lev. 1.

Hence he says, For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people, and walk ye in all the ways that I have commanded you.

Jer. 7:21-24: For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. Hos. 6:6.

Wherewith shall I come before the Lord and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten

thousands of river of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, oh man what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly before thy God Micah 6:6-9.

Jesus charged the Jews with not understanding these scriptures or they would have shown mercy instead of murder in their hearts toward him.

But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. Matt 12:7.

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. 9:13.

Hence in Heb. 10, the writer goes to these old prophecies, and to Psa. 40, to prove that God never desired, took pleasure in nor commanded the old bloody sacrifices, but the living sacrifice of obedience to moral virtues, self sacrifice for the good of humanity, and mercy and love and then adds, He taketh away the first, (bloody sacrifices) and establishes the second, (doing the will of God through love and mercy). Hence Paul beseeches the church to present their bodies as living sacrifices, holy and pure to God. Rom. 12 Dead sacrifices were but dead works, of no profit to humanity only as types or examples. But to sacrifice our money, our time and our life for the good of others, is a living, profitable sacrifice.

To be continued.

W. L. Crowe.

Remember that the evil of bribery often begins in the home circle and in the nursery. Do not bribe your children. Teach them to do what is right, and not not because of the ten cents or the orange you will give them. There is a great difference between rewarding virtue and making the profits thereof the impelling motive. The man who is honest because "honesty is the best policy," is already a moral bankrupt.

Perils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance but when we approach them we find that they are far less insurmountable than we had conceived.

Men whose acts are at variance with their words command no respect and what they say has little weight.

All real and enduring beauty must come from within. Notice how angry passions, evil emotions, worry, fear, hatred, envy, jealousy, malice, even though they be but momentary feelings, will distort and destroy for the time being the most perfectly fashioned face. If evil thoughts or deeds be persisted in, the transient effects will become lasting.

He is indeed the wisest and happiest man, who, by constant attention of thought, discovers the greatest opportunities of doing good, and with ardent and animated resolution breaks through every opposition that he may improve those opportunities.

Self confidence is the steam that helps us get there. The man without self confidence is like a dead engine; the man with too much is like an overpowered engine, apt to blow up.

The time to make good resolutions is all the time. A new year commences with every day of our lives.

I find that the great thing in this world is not so much where we stand as in what direction we are moving.—Holmes.

To be descended of wealth and titles fills no man's head with brains, or heart with truth, those qualities come from a higher cause.—Penn.

The world cares but little for our criticisms of others; but it is important to us to demonstrate the usefulness of our own existence.

The next time you are discouraged just try encouraging some one else and see if it will not cheer you.

There is no room in this busy little world for the person who expects to be waited on.

You must remember it isn't only laying hold of a rope, — you must go on pulling.

The best education in the world is that got by struggling for a living.—Wendell Phillips.

The judicious use of daylight often saves the consumption of midnight oil.

Seeing much, and suffering much are the great pillars of learning.

Knowledge is like money—the more it is circulated, the more people get the benefit of it.

Christ beside her husband with the hope of meeting her again in the glad morning of the resurrection, never to part any more. How our poor hearts rejoice over the thought of that glad morning, when Jesus will come and give life and immortality to all that are worthy.

Even so come, Lord Jesus, is my prayer.

C. T. Stevenson

Corinne Kathrine Giles,

Infant daughter of Samuel and Elizabeth Giles, was born April 10, 1916, and died Nov. 28, 1916 aged 7 months and 18 days.

For several weeks this little jewel, so loved and cherished by the father and mother and only brother, Robert, suffered with bronchial pneumonia, making a desperate fight for life which is so sweet and precious to us all, and although cared for with the tender hands which only parents can supply, and the best of medical attention, yet the delicate form had not the strength necessary to conquer so persistent an enemy.

Our hearts go out in sympathy with the sorrowing household in the loss of this cheerful little girl in whom their hearts were so affectionally centered, but rejoice in the promise of our Father to mothers centuries ago that: "They (the children) shall come again from the land of the enemy." Then shall the wounded hearts be healed and our tears wiped away. For the dawning of that day we wait and trust and pray.

L. E. Conner

Notices.

Change of Address.

Evelyn K. Harsch, Cor. Sec'y. of the National Berean Society has changed her address to 5447 Ohio St., Chicago, Ill.

Letters.

Dear brother in Jesus:

I would like to have you write a piece on the great earthquake spoken of in Rev. 16:17, 18, 19.

Your brother in the Lord,

Ora L. Worley.

Will some one please accommodate Bro. Worley? The editor at present has little time for writing.—Ed.

HELPING FUND.

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

Sylvester Logan,	.25
A Brother,	1.00
Wm. G. Rothe,	3.50
Mrs. Alice Wolford,	1.00

A Letter and an Answer.

Dear Bro. Lindsay:

I want to tell you of our situation and ask your advice on the matter. Myself and husband were members of the Church of Christ for more than twenty years. A few years ago we were baptized into the Church of God but not having any church of our faith near us, we still worshipped with the Church of Christ until a year or so ago my husband decided we were doing wrong going there to worship. He quit going. I still go but not as regularly as I used to. We raised and taught our children that we ought to attend church and partake of the Lord's supper every Sunday.

Now they think we are doing wrong in not going to church. They almost lose confidence in their papa's religion because he won't go, for all he tries to live a Christian life outside of that. He seems to think I do wrong in going, but I feel like I do wrong in not going. There are only Christian, Baptist and Methodist churches in our country. We have grown children out of Christ and I am so anxious for them to become Christians and I feel like if I never go to church, just let them drift along to any and all and that by themselves, that that will be a poor way to ever get them to become Christians. They believe like we do.

Now for another question: If one should have the faith, repent of his sins and was baptized by one of the so called Christian preachers, would he be a child of God? Now Bro. Lindsay, I want you to consider our situation, our children and write your views on the matter, to the Herald. If you want to use any of my letter you are at liberty to do so, but please do not use my name and address. I am anxious to know what to do. If I am doing wrong in worshipping like I do, I want to know it, and if it is wrong, oh what will I do about my children?

Your sister in Christ in search of truth.

Answer.

This letter but states the situation in which many of our people are placed and a class of which we have spoken many times, who are isolated and feel that they "should have a church home somewhere."

A house does not make a home. Not all places where people consent to live could be called home. A home is a place where all is harmony and love dwells, no matter whether the building is poor and ill-constructed. How then, can people of the Church

of God find a "home" where practically all of the doctrine preached is out of harmony with God's word? It reminds us of a case which actually took place among our people within recent years where our people concluded to unite with sectarians in a "Union" revival, concluding that it was not well to be so "narrow." The evangelist came on and began his meeting the subject for his first discourse being, "How to Get to Heaven." How can one who loves God's truth find congenial lodging in a home so contrary to God's word? You are far better off to stand alone. The fact of your being isolated from a body of believers does not isolate you from obeying and worshipping God nor from teaching your children the truth, and along with other truths to teach them the need to keep themselves separated from all doctrine that is not of God.

There is no sin in hearing others preach so long as it is known that our attendance does not necessarily imply that we accept and sanction all we hear. As to communing with others than those of like precious faith we invite your attention to Bro Robison's article on "Fellowship," which we fully indorse.

Only recently we held a conversation with a sister who tried the idea of working with a body of people just to have a "home" for herself and her children, but when she saw what was resulting to her family, she withdrew, started a Bible Class of her own and today has practically all of her children in the truth.

As to the last question, one concerning the validity of baptism under certain conditions, we have only to say that in governmental affairs among men it is neither customary nor allowable for an alien to administer the functions of government. The Scribes, and Pharises believed in God and held much in common with Peter. The chief difference was in the person of Messiah. They were intensely religious yet do you suppose for a moment that Peter advocated or allowed them to help him baptize the 3000 on the day of Pentecost? Why then, allow a man to baptize who knows far less about God's plan than did the Scribes and Pharisees? The time is ripe for our people to awake to their danger. There is not only too much carelessness along these lines, but there is much actual preaching and work going on among us that is detrimental to the cause of truth. As baptism is a seal of faith, valid baptism can follow only upon the acceptance of the faith of the gos-

pel and be administered only by one who is already a citizen.

May God open the eyes of our understanding.

S. J. Lindsay.

At-one-ment.

Before the sin of our first parents they were at one with God. No reconciliation to God was needed. Sin, like the veil between the holy and the most holy in the tabernacle, came in between man and God, so that the angels as mediators for 4000 years had to act as priests between man and God. Man was then at two with God. God did not become estranged to man, but man departed from God by sinning. Only the forgiveness of sin, and salvation from committing sin, could then restore man to harmony with God. No "appeasement of God" or reconciliation of God to man was needed, for God's love for man was never changed or affected by man's fall.

Reason teaches us that the same principles apply under divine law as under just human laws, that the man who keeps the law is at one, and reconciled to the government, and that the man who breaks the law can only be reconciled or counted at one with the ruler or government, by pardon setting aside the penalty, which is the "gospel of grace," when the king's message of pardon comes to him. But no wise king will pardon any but repentant criminals, who show a disposition to reform.

Under human law, when a king or governor pardons a man sentenced to death, do the demands of the law have to be satisfied? Do justice and the law demand satisfaction? Would the substitution of an innocent man for the guilty satisfy the justice of the law? Are not justice and the demands of the law and satisfaction of its claims, all set aside by the governor's or king's free grace and mercy and gospel of pardon?

Has the great Creator of both man and of law not as much authority to set aside justice and satisfaction and the penalty of the law as human kings and human lawmakers have and to extend mercy and free grace? Are not love and mercy and grace as much the characteristics of the Creator as of the creature man?

Christ's Death For All.

Christ died for enemies to God, for sinners for the whole world, and not simply for the elect. Rom. 5:8; Jno. 3:16-17; 1 Jno. 2:2; 1 Tim. 2:6.

Jesus' death was permitted to show his love for both friends and enemies, to show God's love

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Number 15

Abraham.

Probably in the fields of Asia Minor and thereabouts there are today many an Oriental sheik whom Abraham resembled, rich in cattle and sheep, as generations of Abraham's ancestors also doubtless were. The difference between Abraham and these same ancestors was however that he believed in the One, all mighty and All-powerful Jehovah while they worshipped the work of the Creator's hands, the sun moon and stars. Abraham, however, was picked out for something far grander than he had any conception of when at the command of God he unhesitatingly left Ur of the Chaldees, taking with him his wife and nephew Lot. There are many beautiful pictures in the life of this man and I will show you two. They first journeyed to a place near Bethel where the tent was pitched and an altar built devoted to the worship of God. From here they journeyed into Egypt but later returned to their first abiding place and here dwelt for some time, but the record has it that both Abraham and Lot had so many flocks and herds and tents, the land could not support them as far as grass and water were concerned, then angry words began between the herdsmen of the different masters, which were repeated to the owners of the cattle, and here Abraham's peace-loving disposition is manifested. He says to Lot, "Let there be no strife I pray thee between me and thee for we be brethren, so let us separate ourselves, you taking whatever you think best of all the land. If you wish to go to the right, I will take the left or if you depart to the left, then I will take the right." He was really the master of all, and had been the protector of Lot for many years, but so just and peace loving was he, that he let his nephew have the choice, and Lot chose what seemed to be the best, all the plain of the Jordan which was then as the garden of the Lord. And Jehovah rewarded Abraham's action by telling him to look abroad and as far as he could see, northward, southward, eastward and westward, all the land should be the property of his descendants forever.

Another beautiful picture of

Abraham is after he has entertained the three seeming men but really angels, with the best he can produce, when he learns that because of the sin of Sodom and Gomorrah those cities will be destroyed from off the face of the earth, his pleading for their preservation, perhaps because this same Lot and his family dwell in Sodom. Hear him as he prays: "Wilt thou destroy the righteous with the wicked, peradventure there be fifty righteous within the city wilt thou not spare the city?" And the Lord who is ever merciful, desiring not the death of any, assents, but with this concession Abraham is not satisfied and he prays again, "Wilt thou destroy all the city for the lack of five," and again is assured if 45 righteous are found therein it shall be saved. This, however, is not enough for his loving heart, and he continues to supplicate for five less and five less until he says, "Oh let not the Lord be angry, and I will speak not but this once, peradventure ten shall be found there," and the Lord said he would not destroy it for the sake of ten.

Abraham has borne for many

HE LIVES

RING OUT old year, ring in the new,
Let Heaven and Earth our Christ adore.
Lift hands and hearts and voices, too,
In praise to Him forever more.

He bore our sins on Calvary's height
God's broken law to satisfy;
He brought immortal life to light
And died, the world to purify.

In Joseph's new-made tomb he slept
Unconscious of the passing hour,
While angels round Him vigil kept,
O'ershadowed by Almighty power.

Then came the resurrection morn,
Death could not conquer in the strife;
From sleeping dead, He, the first-born,
Arose to an immortal life.

Because He lives, we, too, shall live.
The blessed promise we hold dear.
Both joy and comfort He can give,
And from our hearts cast out all fear.

In Him we may most fully trust,
On Him our heavy burdens lay.
He is the faithful, true, and just,
And to Him, We, our homage pay.

Now lifted up from earth to heaven
He sits upon His father's throne.
In earth and heaven, all power He's given,
And by him shall God's will be done.

J. J. Bronson.

years two high titles, one is the "Friend of God," and the other, the "Father of the Faithful," and in these two pictures we see some of the characteristics which caused these names to be conferred upon him. In his dealings with Lot we see generosity, humility, meekness in his dealings with the angels hospitality, reverence, love of mankind, all prominently displayed. We can not all be Abrahams, but we can possess these qualifications, remembering that faithfulness to God's word and work is the one thing for which a reward is promised in the Bible, "Be thou faithful unto death, and I will give thee a crown of life."

For what saith the scriptures. Abraham believed God and it was accounted unto him for righteousness.

Lottie Young

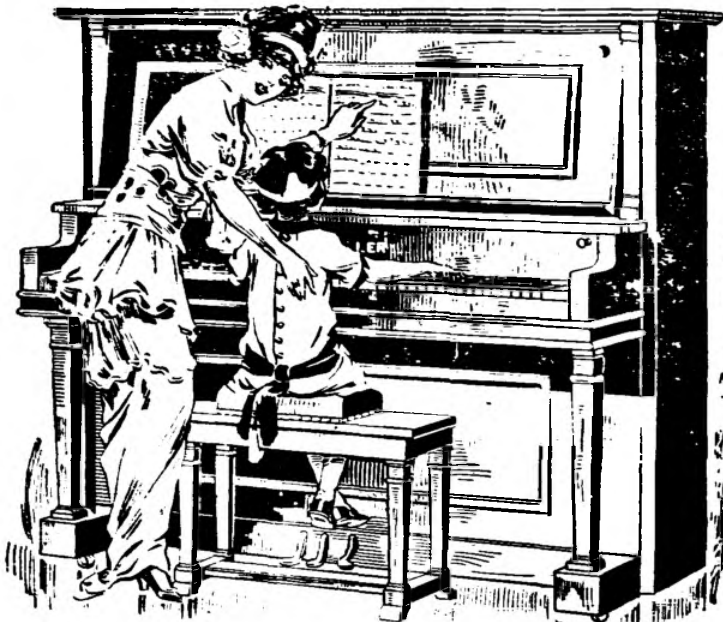
Conversation.

Conversation is like a game of see-saw, as one goes up another goes down, but the game is over in an instant if the two ends are up at the same time. The moment, therefore, that a person essays to speak, give way

no matter what good thing you may have ready at the moment. If in the midst of a narrative which you are relating some bore should break in with an interruption to displace you, let him have his way at once; suspend your dialogue and let him go on and he will, unless hard as granite, feel your forbearance to be a much greater blow to his rudeness than if you were to persevere. A person so breaking the thread of another's discourse deserves severe rebuke, and you will find none so severe, so salutary, as a polite yielding at once—not sulkily and with a frown, but with fullest disposition to hear him patiently and to enjoy his obtrusive nonsense.

Self possession must be cultivated by the conversationalist, that he may not run away head long and say many things that he may afterwards regret. This is the source of that gentlemanly reserve which distinguishes the man of refinement from the mere bore and begets that patience in listening and that generous spirit of appreciation that makes a speaker feel as much pleased with his hearers as with himself. He should seek the art of making others feel quite at home with him, so that no matter how great may be his attainment or reputation, or how small may be theirs, they find it just as natural and pleasant talking to him as hearing him talk. The talent for conversation more than anything else in life, requires tact and discretion. It requires one to have more varied knowledge, and to leave it at instant and absolute disposal so that he can use just as much or just as little as the occasion demands. It requires the ability to pass instantly and with ease from the playful to the serious, from books to men, and from the mere phrase of courtesy to the expression of sentiment and passion.

Here is a Chinese idea of prosperity in a nation: When the sword is rusty, the plow bright, the prisons empty, the granaries full, the steps of the temple worn down and those of the law courts grass-grown, when doctors go afoot, the bakers on horseback and men of letters drive in their own carriages then the empire is well governed.



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- 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." "Inherent Immortality." "Where Are the Dead?"

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tries in ancient times, the gate of a city was the seat of authority. It was the place where consultations were held, decrees issued and registered, and where the rulers showed themselves to receive the obeisance of the people. For an enemy to possess this place, then, was to give evidence of having conquered and deposed the original holders of power. Now it must be evident that the promise that Christ should possess the gate of his enemies has not been fulfilled. In no sense can an orthodox interpreter make it out that Christ has displaced his enemies from the seat of honour, glory and power. Ungodly men rule the world. Christ's own country—the land promised to Abraham—is enslaved by the Moslem power, which administers authority and perpetrates its religious abominations in the very city which was called by God's name, and which Jesus is to make the throne of Jehovah in the future age. Instead of Christ possessing the gate of his enemies, the enemy may be said to tread down Christ in the gate. The horns of the Gentiles have lifted themselves up over the land of Judah to scatter it, Zech. 1:21, and all pertaining to Abraham and his seed is now in waste and desolation. But when the kingdom of God comes, this will be changed. God shall speak to the nations in anger, and have them in division; Christ shall break them in pieces like a potter's vessel. Psa. 2:9, Rev. 2:27. He shall come forth as a man of war—as the Lion of the tribe of Judah—to fight the confederated power of his enemies. Rev. 19:19, Zech. 14:3, Ezek. 38:21-23. He shall punish the kings of the earth upon the earth. Isa. 24:21. He shall put down the mighty from their seats, and send

the rich empty away. Lu. 1. He shall then possess the gate of his enemies. All kings shall bow down before him, and all nations shall serve him. Psa. 72. All people, nations and languages shall serve and obey him; his dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:14. Then will the proclamation be sounded in loud paeans of joy throughout the whole earth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Rev. 11:15.—Sel. by R. A. Curtis.

Three Signs.

Are we dull to other people's anxieties and concerns? Do they bother us? Are we shut up within our own plans and pains, our own pleasures? Ah, selfishness. The beginning of the end, the first gray hair, so to speak. Are we complacently satisfied with things as they are? Do we resent innovations—automobiles or servant girls' unions, or any other as heretofore objectionable or disturbing thing? Are we contemptuously impatient at any change? Stagnation.

Do we feel we are certainly and entirely right in our theories of life and conduct, or even of art or science or amusement? Are we sure that we are the people, and wisdom and religion will die with us? That orthodoxy is our doxy, and heterodoxy is everybody else's doxy? Intolerance. Blindness, deafness, senility of the soul. Here then, are the three deadly symptoms of old age: Selfishness, Stagnation, Intolerance. But, happily, we have three defenses, which are invulnerable; if we use them, we shall die young if we live to be a hundred: They are, Sympathy, Progress, Tolerance.—Sel.

Smile once in a while, 'Twill make your heart seem lighter.

Smile once in a while, 'Twill make your path way brighter.

Life's a mirror; if we smile, Smiles come back to greet us; If we're frowning all the while, Frowns forever meet us.

To act with common sense according to the moment is the best wisdom I know; and the best philosophy, to do one's duties; take the world as it comes; submit respectfully to one's lot; bless the Goodness that has given us so much happiness with it.

When a plunge is to be made into the water, it's no use lingering on the bank.

neither crowds nor fewness will make a safe test.

Some appeal to tribulation. Knowing that God's people are sure to be persecuted when they suffer they consider this sure evidence of divine sonship. But "the way of transgressors is hard" also, hence tribulation is not a crucial test.

Others again feel sure because they have assented to the creed of Bible faith and have faithfully observed all the formal ordinances connected with repentance and that faith. But what of Judas and Simon the sorcerer?

Then there are those who urge the claims of authority and apostolic succession. They trace themselves to John the Baptist or hold the keys of apostolic succession or have received the restored authority from heaven by angelic information regarding some golden plates. But the Pharisees urged the same claims. They traced themselves to Abraham. They occupied the place of authority assigned by Moses law and the Lord himself said they sat in Moses' seat of authority. But their lineage and authority made them murderers.

While ever and in all lands the divine essence of Christianity evades the theological chemists and the religious monopolists who would single it out and corner it up among their chosen ranks. For Christian love is the only true assurance, and love cannot be chemically separated nor monopolized under creeds forms, proud lineage, authoritative force or numbers. It is the same in a lone, dying Savior among three thousand converts of a day who live in common. It always lives in a good conscience. Come tribulation, and it will bear all things, or come prosperity and it will not proudly and carelessly forget the Giver. And it passes with the same abiding faith through exalted emotion and the depths of the dark valley, for it believes and hopes all things.

Yes, love is the crucial test for John says if we love not merely with our lips, but in deed and in truth we shall know we are of the truth and assure our hearts before him. Again he adds that he who dwells in love dwells in God and God in him. Jesus said if we love as he loved us, all men will by that know we are his disciples. Paul calls such "living epistles known and read of all men." The Lord adds that teachers are to be tested by their fruits. The scriptures abundantly show that they themselves are the witnesses the testimony of the spirit. Then whatever the word says as to who are the children of God is

the true witness of the spirit. We have seen a little of this witness in the scriptures adduced. Much more could be given. This love will leave out, knows it has the true lineage, being true and all necessary else it could not be in existence. It will leave out serious error, for it is a love. John says in truth, and Paul says it rejoices in the truth. People in false religions can love in degree, but only those in the truth can love in the Bible way. Are we "in the truth"? Let us read 1 Cor. 13 and find out. We may be deceiving ourselves while thinking we are heirs of Abraham. The Pharisees did.

J. W. Williams

A Little Help in Bible Study

The only promise made in the Bible for any of us, is to inherit this earth, live and also reign with Christ, when he sets up his kingdom. Dan. 12:1-3, 7, 14, 18, 27.- Those whom Christ changes to immortality on that day are shown in Dan. 12:2-3, 1 Cor. 15:51-55, 1 Thess. 4:16-17, Rev. 11:15-18; 5:10, Matt. 5, 5, and James 2:5. These verses all refer to something right here on earth. To happen when Christ sets up his kingdom.

Read the 14th chapter of Zech. According to Daniel's great prophecy, Dan. 2, the setting up of this kingdom cannot be a great many years off. Every great kingdom that was to be from Daniel's time to the setting up of God's kingdom, was foretold in that vision and everything has come to pass as foretold, up to the present time.

I have given a few of the references as to when and how the chosen ones attain the promises. Let us go back to the first promise and follow it up. Gen. 13:14-18, also 15:12-17, which foretell the time they, the children of Israel, were in Egypt.

Read Gen. 17:1-9; 22:1-19; 26:1-6; 28:10-20. 1 Chron. 16: 15-19, Psa. 105:8; 89:27 (which is Christ), on v. 37. Verse 27 speaks of Christ's seed. We will let the New Testament explain how we become Christ's seed and joint heirs with him of the promise. Gal. 3:6-9, 26-29.

In Heb. 11:13 Paul shows no one has yet received the promise. Also in vs. 39-40, that all are perfected together, as is also clearly shown in 1 Thess. 4:16-17, but notice they shall be on this earth with Christ, reign with him and inherit the land with only one government in all the world.

The saints or chosen ones are taken away from the awful destruction of the last days as is shown in 2 Thess. 1:6-11.

Read the promise that Jesus made to the twelve apostles. Mat. 19:27, 28. Also read Mat. 25:31-34, Acts 3:12-26. Verse 23 and the last of verse 25, will take place when Christ sets up his kingdom. Notice Rev. 22:12 and 20. Rewarded here, no one is in heaven but Christ. See Acts 2:34, Jno. 3:13. I have shown when we receive our reward. See also Jno. 5:28-29.

Noise Paul's hope in Act. 26:6-8. Also Acts 28:20 and 24 to 28. Notice also Eph. 2:12.

In studying all the Bible I believe that there will be heathen nations left and plenty of people for Christ and his chosen ones to rule over, even after the terrible judgments of the last days spoken of in Mat. 25:31-32. I believe his means out of all nations, and not the people on the earth.

The judgments at this time fall mainly on the apostate church and the so-called Christian nations. If we were real Christian nations, that is, following Christ's doctrine and teachings, we would not see this terrible war, or the conditions which we have in this country, which will grow worse and worse until he comes. All this is clearly foretold in the Bible. Death is our enemy, not a "portal to life." Read Eccl. 3:17-20. Our enemy, death and hell, (the grave) will be destroyed. Read Rev. 20:13-15, also 1:18.

The apostles and the rest of mankind judged worthy by the Master, receive their reward at the resurrection—not at death.

Read 1 Pet. 5:4, 2 Tim. 4:1 also verse 8.

C. B. Miller

Burlington, Kansas.

Letters.

Dear Bro. Lindsay:

I am sending \$2.50, for which please renew our subscription and send the paper to my mother, Mrs. M. C. —

The Restitution Herald is all one could wish it to be, and I don't see why any one reading it, could not be enlightened in the truth of the gospel.

Wishing you much success with the good little paper, we remain,

Your brother and sister in the Lord,

J. W. and Mrs. D.

Bro. Lindsay:

A few lines to the household of faith greetings.

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable

service. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.

Now the grace of God be with the brethren through Jesus Christ unto the churches of God!

Behold I come quickly; hold that fast which thou hast, that no man take thy crown.

W. A. Cooper

S. J. Lindsay,
Oregon, Ill.,

Dear Brother and The Herald Force,—

Bro. Siple said last Sunday that you were wondering what was the reason I did not send any more articles to the paper. I told him I had one in the course of preparation, and would soon send an installment of same. I have been putting in from 12 to 15 hours every day for nearly a year, and consequently find but little time for study and writing. I think that I shall have a little spare time from now on and will endeavor to remember the Restitution Herald.

I noticed your appeal for copy and also notice that you have to use many selections, which of course, are very good, but after all it appears to me that there are enough good writers with knowledge and ability sufficient to fill the paper to overflowing with articles embracing every subject pertaining to Christian duty. I believe this would add to the value of the Herald and increase its interest with its readers, thereby making it a comfort to the household of faith and a power for good outside.

If the writers would make an effort equal to their ability you would be compelled to enlarge or cull out some contributions, instead of using your shears in clipping from exchanges. Wouldn't it be fine?

Fraternally,

Lymon Booth

When the Bible was translated into Japanese an equivalent to the word 'baptize' could not be found, and the word 'soak' had to be used instead. So that Japanese Bible students are acquainted with a person named "John the Soaker" and with a doctrine of soaking for the remission of sins.

If you would hit the mark, you must aim a little above it; Every arrow that flies feels the attraction of the earth.

The truly successful man is the one who leaves the world better than he found it.

At-one-ment.

Continued from last week.
The Murder of Jesus.

Stephen accused the Jews thus: "Which of the prophets have not your fathers persecuted? And they have slain them which shewed before he coming of the just one, of whom ye have been now the betrayers and murderers." Acts 7:52.

Instead of this crime appeasing God or satisfying divine justice as taught by the sects, Jesus, by the parable of the household r and husbandmen, shewed the Jews the displeasure of God with them for the crime in the destruction of their city and in their dispersion from their land. Matt. 21.

God was pleased to see his son's obedience to principle even unto death, as our pattern in life, but nevertheless, the murder of Jesus could not have been desired, or a pleasure to God or a satisfaction of divine justice, any more than the other bloody sacrifices of the Jews. Yet his death was necessary as an example to other martyrs and in order that he might be made the Lord of the living as well as of the dead. "For to this end Christ both died and rose and revived that he might be the Lord of both the dead and living." Rom. 14:9.

The Cross.

When Jesus invites us to deny ourselves and to take up our cross and follow him (Matt. 16:24), he does not mean a physical death on a wooden cross but a spiritual death to the world and to sin while we live in the flesh. The cross of Christ that Paul gloried in was not the Roman instrument of torture on which Jesus died, but the cross that Jesus bore while he lived by which the world was crucified to him and he to the world. Gal. 6:14. This cross we must bear in this world if we would like Jesus and Paul, die to the follies, the ambitions, the pleasures, the reproaches and the esteem of the world, while as pilgrims and strangers we journey through it. Of many Catholic priests and others who wear a literal cross and who look to Christ's literal cross it is true,—"Whose end is destruction (because) whose god is their belly and whose glory is in their shame, who mind earthly things who are enemies of the cross (sacrificial life) of Christ." Phil. 3:18,19.

The Death That Atones for Sin

"For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Like wise (in like manner) reckon ye also yourselves to be dead indeed unto sin, but alive unto

God through Jesus Christ our Lord." Rom. 6:10, 11. This death of both Jesus and of the saints is not physical but a death to sin while we live.

In Rom. 6 we have a crucifixion, a death, a burial and a resurrection, as all necessary to at-one-ment with God. But none of these are literal but all are connected with conversion and baptism of the repentant sinner by which the sin that makes him at two with God is (not satisfied for by pay, but) is freely forgiven by God's mercy and abundant grace. There is no truer saying than that there can be no at-one-ment without a death but reason and scripture agree that the man that must die in both Christ and his people is the old man of sin, not actual sin, but the inbred disposition to sin "the law of sin and death in our members." that "war against the law of our mind." Rom. 7. These natural lusts of the flesh that war in our members, are the old man whose life must be taken, who must be crucified on the cross of Christ, as we take his yoke upon our necks and walk with him in that new life of the Holy Spirit. The old man must die, and the new man, Christ must be put on before reconciliation to God, or at-one-ment with God is possible. Rom. 8 Gal. 5.

The Blood That Cleanses.

Under the old shadows, "all most all things were by the blood purged with blood and without the shedding of blood was no remission of sins." Heb. 9:22.

But while we have redemption through Jesus' blood and cleansing from all sin in his blood and we must eat his flesh and drink his blood if we would have life I see none of these blessings in the literal flesh or literal blood of Christ. I cannot drink that blood literally nor have it literally applied for cleansing from sin. But when Jesus corrected the Jews by saying, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life," Jno. 6:53-54, I understand his flesh that we must eat to be his words, his teachings, divine wisdom made flesh, and his blood which we must drink in order to enjoy his life to be the Holy Spirit which like the blood in the natural body becomes the life current and vital force of the Christian. For the blood is the life, Lev. 17:11-14, and as bread and natural food fed the natural blood, to supply the natural life, so the word of God feeds the spiritual life and turns into spirit in the new man.

We can all see how such flesh and such blood and such a cross-

and such a death and such a new life, secures redemption, pardon, reconciliation and at-one-ment with God; but to take these texts literally, all is mystery and reason must be dethroned and we walk in darkness. To do so is to exalt the shadow and fail to see his glorious substance and to go back to paganistic conceptions and superstitions.

While the literal death on a literal cross was the last act in Jesus' living sacrifice, let us not forget that,— 'Tis easy to die; men have died for a lie or a whim, but to live under shame and contempt and reproach, while we struggle and fight to keep pure, with our agonies hid in our hearts, with the death throes of sin in the flesh, in the new creature's birth from above, this is death that the world cannot know, and a life that the world cannot taste.

"I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. And be ye conformed to this world, but ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12.

The Love of God—How Shown

Jesus tells of two debtors; one who owed 500 pence, and the other, 50 pence, and when they had nothing to pay their creditor frankly forgave them both. Then he asked which would love him more, to which Simon answered: "I suppose he to whom he forgave the most." To which Jesus replied, "Thou hast rightly judged." This illustration shows the greatest sinners when freely forgiven by God should love God the most.

But what if God demands satisfaction, payment by a substitute and strict justice, and Jesus steps in and satisfies divine justice and pays all the debt we owe? Can pardon and free grace exist where payment and satisfaction is demanded of either the debtor or his substitute?

Can love for God be incited by the trinity doctrine, which represents God, like Shylock, demanding his pound of flesh and then cutting it out of his own breast, if Christ was very and eternal God?

How does God commend his love toward us in that while we were yet sinners Christ died for us, unless it was to open the way for free grace and unmerited pardon of sin, because God has given the earh and the race over to Christ as a reward of his obedience, so that pardon of the race, and life for the race

must now be obtained through him who purchased the earth and the race by his life of perfect obedience to God?

The motive for love to God is destroyed by the doctrine of vicarious and substitutional at-one-ment, but in moral and representative atonement, God's love and free grace are magnified, and our obedience, like that of Christ our pattern, is emphasized.

The ransom and price that Jesus paid for the race was his death unto sin by his life of righteousness in which he has left us an example that we should follow in his steps, even if our obedience and devotion to God causes a carnal mob to murder us as it did the "captain of our salvation."

"But God forbid that I should glory, save in the cross (death to sin) of our Lord Jesus Christ by whom the world is crucified to me, and I to the world." Gal 6:14.

Lord help us to bear this cross.

W. L. Crowe

Assurance.
No. 6.

Christians naturally desire to be certain their title to their heritage is safe, so the heart longs for assurance in grace.

This has led many to accept false standards of testing their standing before the Judge. Many say their conscience does not condemn them and therefore they are all right. This applies not only to non-Christians who think if they follow their conscience it is a safe guide and they will be saved thus, but many who profess to be Christians constantly test questionable deeds by asking, Does your conscience condemn you? If not, you are all right. To which the scriptures reply that Paul when a murderer and a blasphemer says he lived in all good conscience and in the Hebrew epistle we are taught that even in the conscience of the believer there are dead works to be purged away by the blood of Christ. Others test the witness of the spirit by the feeling in their hearts and their religious experience. But David while a man of God felt cast down and disquieted.

Others again point to their numbers. If numerous, they ask us if we can be right when we are so few, and if few, they quote the "little flock," and the "few" of the narrow way. But the sinners in the flood greatly outnumbered the passengers in the ark and the backsliders among our Lord's converts were greatly outnumbered by the faithful. Jno. 17:17, hence

to their minds. v. 17.

Read 1 Cor. 3:16 and 1 Cor 6:19. God's body of called out people, the church, is the temple of God, both collectively and individually. Discuss how we must show reverence and zeal for it. James 3:6. Titus 1:15. Matt. 15:19-20. It must be kept pure and clean from these evils by each individual having his mind clear of them.

General Notes.

Buying and Selling in the Temple.

Great numbers of oxen, sheep and doves were required for the sacrifices. Worshippers coming from remote parts of the Holy Land and from countries beyond found it a convenience to purchase on the spot the animals used in sacrifice. Gradually all this business came to be done within the Temple courts. The authorities not only connived at it, but drew a large revenue from rents and taxes. An immense amount of covetousness and selfishness was fostered by the sale of these animals for sacrifice often at exorbitant prices.—New Century Bible.

Money Changers.

The yearly temple tax of half a shekel, due from every Jew, however poor, could not be received except in native coin which was not generally current. Strangers therefore had to change their Roman, Greek or Eastern money at the stalls of the money changers, to obtain the coin required. This trade gave ready means for fraud which was only too common.—Maclear. The result was that the temple court became a "den of thieves."

Marriages.

Married

Bro. Emil Gesin, youngest son of Bro. and Sr. E. F. Gesin, near Forreston, Ill., and Miss Frances Frey of the same place, at the home of the writer on Wednesday, Jan. 10, 1917. These young people start in life with bright prospects for a happy future and it is our prayer that they may have only enough of the hardships of life to make them most fully enjoy the good things of God's bounty. We believe another home is established in which God will be revered and served.

S. J. Lindsay

Science is knowledge. Experience is the mother of science.

No man ever ceased to learn because he knew it all.

Think much and often; speak little and write less.

Obituary.

Eleanor Kendell.

Was born in Mead Co., Kentucky, May 31, 1832. Died at the home of her daughter in Ripley Ill., Jan. 5, 1917. Age 84 yrs., 8 mos., 25 days.

She was the daughter of Jeremiah and Rachel Kendell. She was united in marriage with Isaiah Laning in 1855. He preceded her in death 16 years ago. To this union were born five children: They are Frank, William, Lucy, Lucretia and Lee who survive to cherish the remembrance of a fond and loving mother. Fourteen grandchildren and five great grandchildren are left to honor her name. Of her immediate family, but one brother, Benjamin Kendell living near Ripley, survives.

She united with the Church of God of the faith of Abraham in 1889, and lived a worthy, and faithful member until death.

Sr. Laning was a pioneer in the work of the gospel at Ripley—one of those sturdy characters that can not be carried about by every wind of doctrine. Always in her place in the service when health would permit, ready to hear that which was good and to condemn that which was evil. The writer read a part of the last chapter of Proverbs and part of 1 Cor. 15. By courtesy of the people of the Christian church, we were given the use of their building which is much larger than our own, and this was filled to its utmost capacity by old friends and neighbors who came to pay a last loving tribute to the memory of **Grandma Laning.**

To the children and grandchildren, we have but to say she has done her part by you. Her Godly example is a heritage that cannot be purchased with money. We laid her away in the cemetery just outside the village by the side of her husband to await the coming of our Lord. May it be His pleasure to hasten that day.

S. J. Lindsay

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it. Better say nothing than not to the purpose. And, to speak continually, consider both what is fit and when it is fit to speak. In all debates let truth be thy aim, not victory, or an unjust interest; and endeavor to gain rather than to expose thy antagonist.—William Penn.

Friendship is the gift of the gods, and the most precious gift to man.—Disraeli.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor, 3736a St. Louis Ave., St. Louis, Mo.

Dear Bereans:

A Happy New Year to you all with health and happiness, with renewed zeal in the work, with a greater desire to study God's word and a more intense love for all things that our Master would have us do.

I wish, at this time, to publicly thank the officers and the committees for their excellent work so far this past year. One reason that the work has been so successful is because the work has been team work. All have been pulling together towards the same goal—the unity of the young people in organization and in Christian fellowship and love that breaks down all state lines and church dissensions.

No one has been afraid of overstepping into another's department and so we have had wonderful results and a harmony that is beautiful.

Do not fail to read the corresponding secretary's notice about Nebraska. Sister State, we are rejoiced to have you with us. Your zeal, your activity and go-aheadness have been wonderful. What you have accomplished since your organization in August has been somewhat of a rebuke to those of us who have been organized longer. Write and tell us how you did it. We welcome you, Nebraska and we hope that you will soon learn to take advantage of all of our departments; that your articles will appear in our columns; that you will join in the social correspondence work with the isolated, the new converts and any who wish to write to those of like precious faith; to take advantage of the tracts that are free for all and to cover your state well with them.

There have been many inquiries from isolated members and some from isolated societies as to whether or not they can join the National Bereans. If you are isolated, you must join through some state organization and if you do not know where to apply, write to Anna E. Drew, 629 N. Galena Ave., Dixon, Ill. and she will take care of you. If you are an organized local society, and there is no state organization where you are, you can join the National Bereans and you can write to Evelyn K. Harsch, 5447 Ohio St., Chicago, Ill., (note change of address) and she will give you all the information you desire. If you are not organized and want to work in a systematic way

write to Lydia Railsback, 621 So Fellows St., South Bend, Ind. or to Idona Romine, 1815 South St., Lincoln, Neb., and they will tell you how to go to work to bring about the desired results.

See our list of tracts in the last Berean column. They are to be had for the asking. Send to Lydia Railsback for them.

If you want to write an open letter to the Bereans or send an article for our column and you have no state committee, send it to our National editor, Leota B. Hanson, 3736a St. Louis Ave., St. Louis, Mo.

The time is short, Bereans, so let us make every day count. Let us be faithful in our lesson work, in our living the Christian's life and in our church work. The Berean work is not ended when the Berean class is ended, but it extends into every line of church work and unity and faithfulness is our motto. Let it tell in our lives during this new year.

May the God of peace keep us all in His care and gather us an unbroken company at the appearing of His beloved Son.

Your president,

Leila E. Whitehead.

It is a great pleasure to announce that the Nebraska State Berean Society has joined the National Berean Society, and is now affiliated with us in all of our work. Your enthusiasm is a great inspiration to us and we welcome you gladly.

Evelyn K. Harsch, Cors. Sec. 5447 Ohio St., Chicago, Ill.

Change of Address.

Evelyn K. Harsch, Cors. Sec. should now be addressed 5447 Ohio St., Chicago, Ill.

"A year has gone, another now appears,
I turn my whole soul forward to receive,
The blessing as its brighter presence nears,
My joyous faith to crown and to believe
That God hath still some greater task for me,
Some holier thought to urge me toward his throne;
Some fuller hope of what I yet may be,
When years shall cease and time no more be known."

"Another year is dawning:
Dear Master, let it be
In working or in waiting
Another year with thee."

"Let us look upon the New

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Change of Address: In changing your address, always give the old, as well as the new address.

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The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked and life only through Christ. Also a thorough belief in repentance, 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.

Being called to Ripley, Ill., to preach the funeral of Sr. Laning, we found that the little daughter of Bro. and Sr. J. W. Cooper was dangerously sick with pneumonia. At one time the doctor gave but little hope but at the time of our call she was better. Our hearts go out in earnest solicitation for this little one that she may be spared to this home.

If there are any who have recently paid a year's subscription to the Herald—say within the

last six months—who wish to help on our linotype deal, such may deduct \$1.50 from the \$7.00 offer and we will add four years to their period of subscription. You're going to help us, aren't you?

Those who are contributing to the linotype fund will find acknowledgement under head of "Helping Fund."

It has just come to our knowledge that Bro. and Sr. Kepley of Fairdealing, Mo., lost their little three-year old boy, Dec. 1st. He was sick but about a half day which makes the burden the greater to bear. O for the time when little children shall not die. It is promised and we wait for it. Our hearts go out in love and sympathy for these sorrowing parents.

Bro. Leland Roose of Iowa was the first to accept our 5 year offer for \$7.00, but a brother from Michigan sent in at the same time \$25.00 on our business proposition regardless of subscription. With a bunch of brethren like these, the editor's life would be one sweet song.

It is reported to this office that Eld. C. C. Maple is now a member of the Advent Christian Church at Aurora, Ill. From items taken from exchanges we see that he is industriously at work for these people among some of our churches in Indiana.

Report comes to this office that Sr. Clara Chaffee of our Chicago church is very ill with pneumonia. There seems to be much of this trouble throughout the country this year.

HELPING FUND.

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

Friend, Mt. Sterling,	1.00
J. J. Bronson,	1.50
Michigan friend,	.50
Grand Rapids friend,	25.00
Mrs. Keturah Rogers,	.50
Hermas Rogers,	1.00
Mrs. Chas. Williams,	.50

The Sunday School.

By Alta King.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

Jan. 28, 1917: Jno. 2:1-22
Lesson Text: Jno. 2:13-22

Golden Text:—My house shall be called a house of prayer. Matt. 21:13.

Place.—The wedding took place in Cana. Cleansing the temple in Jerusalem.

Time.—A. D. 27. The wedding in Mar., and the temple cleansing in April. During the first year of Christ's ministry and soon after his baptism.

Questions.

Introductory:—

Where was Jesus in last Sunday's lesson? Jno. 1:28. In today's lesson he is in Cana, a distance of about 25 miles. What length of time intervened? Jno. 2:1. During this time Jesus selected his first disciples. Read the two accounts found in Jno. 1:35-49, and Matt. 4:18-22, and be able to tell in class their names and the confession each made. Notice in Matthew's account, Jesus did the calling and choosing. Jno. 15:16.

The First Miracle:—

Read the account of the wedding and the miracle performed. Jno. 2:2-11, and be able to relate it in class. What does "purifying of the Jews" in v. 6 relate to? Mark 7:3. How many miracles had Jesus performed before this? v. 11. Shortly after his baptism and before this he had refused to perform a similar miracle of turning stones into bread. Matt. 4:3, 4. Can you discern his reasons in v. 4? In v. 11 pick out two purposes he had in mind when he performed this miracle. Why was he given the power to work miracles? Jno. 3:2.

From this incident what was Jesus' attitude toward the innocent social affairs of the people among whom he lived? Notice, though, that he used the occasion, which presented itself, to direct the minds of people to God.

The Passover.

Where did Jesus go from Cana and who went with him? Trace their journey on the map. Where did he go next and why did he go? v. 13. Look up "passover" under 'feasts' in a Bible Dictionary. Also read the account of its institution in Ex. 12:5-11, and be able to give a full description of it in class. Of what was it a memorial? Ex. 12:14, 27, 42. Of what was it a type? 1 Cor. 5:7. Apply in detail the type to the antitype. The lamb, the bitter herbs, the unleavened bread, 1 Cor. 5:8 the blood on the door posts. What ceremony typifies the sprinkling of Christ's shed blood his death on us? Rom. 6:3. How then is Jesus our passover?

Those who are marked with Christ's shed blood, figurative of his death, crucifixion to self and the flesh, passed over by the angel of death in that

they have the hope of the resurrection to a deathless nature. Rom. 6:3-8.

Who only partook of the Jewish passover? Ex. 12:43, 44. In the antitype who only can partake of it? Rom. 2:28, 29. What ceremony typifies heart and mind circumcision? 1 Pet. 3:21. How do we partake of our passover in a spiritual sense? Jno. 6:54, 63. What ceremony typifies it to us? 1 Cor. 11:24, 25.

Since Jesus travelled a long distance to keep a Jewish feast, how did he regard the laws and customs established through Moses? Matt. 5:17. He not only obeyed them in the type, but fulfilled them literally by doing what they figured forth.

Cleansing the Temple:—

When Jesus reached Jerusalem, in what condition did he find the temple? Tell in your own words what took place vs. 14-16. Can you think of any reason that might be given as an excuse for buying and selling these animals in the temple?

What harm in doing this? v. 16. Mark 11:17. Would a scourge of cords account for the fear among the people? Read Jonah 1:3, 2 Thess. 2:8. A divine influence, coming from his presence may have been given him for the occasion.

Of what was the Jewish temple typical? Eph. 2:21, 22. 1 Pet. 2:5. Apply the above lesson to us, the antitypical temple.

Should buying and selling ever be done in the name of the church to gain money for church use? Neh. 10:13; Mal. 3:8, 9 shows the priests did not receive the tithes as directed by God. Perhaps they resorted to this means as the antitypical church does today to gain money. What is the cause of the lack of money to use in God's service,—the lack of money making devices in the church, or the lack of the spirit of individual, cheerful giving as requested by Paul in 2 Cor. 9:6-7? What then is the remedy?

In v. 18 what shows that the Jews doubted Jesus' authority to cleanse the temple? How did he answer them? v. 19.

What did he mean? v. 21.

What did the Jews say that shows they did not understand him? v. 20.

What in verse 22 shows the disciples did not understand him at the time? Why did not Jesus grant them a sign, or miracle to prove his authority?

The fact that he was capable of driving them out with a scourge and that they knew he was right and they were wrong, should have been sign enough (to those willing to believe (the disciples) his actions called prophecy concerning the Christ

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. Dan. 7:13, 14.

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 glory. Matt. 25:31; 13:39-43, Lu. 19:11-15; Acts 15:13-17; 2 Tim. 4:1.

3. Over whom will Christ and his glorified brethren reign?

He shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Lu. 1:33.

Do ye not know that the saints shall judge the world? 1 Cor. 6:2.

And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. 7:14.

But that which ye have already, hold fast till I come. And he that overcome, he and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. Rev. 3:25-27; Psa. 22:27, 28; Zech. 14:16-19; Isa. 2:4; 60:12.

And 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. Lu. 22:29, 30; Matt. 19:27-28.

O let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth. Psa. 67:4; 96:9-13; 98:7-9; Micah 5:2.

"Come to thy throne Messiah, Mount Zion for thee waits. The ploughs along her heights have passed, Strangers possess her gates.

O come and bring again that day By prophets long foretold, For which thy church in every age,

Have waited to behold."

Rufus A. Curtis

All Nations Shall Be Blessed In Abraham and His Seed.

That all nations shall be blessed in Abraham and his seed.—This is the gospel in a sentence, so Paul gives us to understand in Gal. 3:8. The attentive reader will be able to discern in

it the substance of what Jesus and the apostles preached. They preached "the things concerning the kingdom of God and the name of Jesus Christ." Acts 8:12; 28:29-31. The announcement made to Abraham is neither more nor less than these things compressed in a sentence; for it announces in a general form what the others disclose in particulars. It tells of universal blessing in connection with Abraham and Christ; while these make plain the process by which the blessing is carried into effect; first, in relation to individuals, and then in relation to nations. It must be evident that it is not yet realized. The nations are not in a state of blessing. Not only groaning under misrule, they are in a state of poverty, ignorance and misery which is the opposite of blessedness. The world lieth in wickedness. Abraham and his seed are unknown, except as objects of derision.

All nations are not yet blessed in Abraham and his seed. They will be, for we read,—

"Behold a king shall reign in righteousness and princes shall rule in judgment, and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly." Isa. 32:1, 3-4.

"In that day shall the deaf hear the words of the book; the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, for the terrible one is brought to nought and the scorner is consumed, and all that watch for iniquity are cut off." Isa. 29:18, 20.

"Say to them that are of a fearful heart, Be strong, fear not; and behold your God will come with vengeance; even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." Isa. 35:4, 6.

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offering, for my name shall be offered unto my name, and a pure great among the heathen, saith the Lord of Hosts." Mal. 1:11.

"The battle bow shall be cut off and he shall speak peace unto the heathen, and his domin-

ion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10.

"Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord." Zech. 8:22.

"Many nations shall be joined to the Lord in that day and shall be my people." Zech. 2:11.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

"They shall fear Thee as long as the sun and moon endure throughout all generations. It 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 deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence and precious shall their blood be in his sight. His name shall endure forever. His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." Psa. 72:5-7, 12-14, 17.

These testimonies illustrate the blessings guaranteed for "all families of the earth" in the promises made to Abraham; they show what the blessedness consists of in its full development. It is no imaginary blessedness; but the bestowal of just those substantial boons which the whole world is yearning after but knows not how to compass. These, however, will not be realized till the kingdom of God comes. They cannot be attained before that time; for it requires a righteous and resolute despot to eject all other rulers from place and power before they become practicable. It requires power, wisdom, righteousness and humanity to concentrate in a universal king, before the nations can be made righteous, prosperous and happy. In a word, it requires Christ the seed of Abraham, to take the world's affairs into his own hands, before there can ever be "glory to God in the Highest peace on earth, and good will among men." This blessing of Abraham is realized individually at the present time, in proportion as people lay hold of the promises by faith, and become heirs of future exaltation, through present submission to Christ; but the state of things contemplated to Abraham in the promises, will never be realized un-

til Abraham himself inherits the land and his seed possesses the gate of his enemies.

In view of the evident conclusion that the promises to Abraham give an unconditional guarantee of "good things to come," it may be asked, why the law of Moses and the bitter national experience of the Jews have been allowed to intervene between them and their fulfillment? Paul anticipates and answers this question in Gal. 3:19: Wherefore, then, serveth the law? It was added because of transgression till the seed should come to whom the promise was made." If we wish to know the purpose it served, we find the information five verses down,— "The law was our schoolmaster unto Christ." v. 24. On account of the almost undisturbed reign of ignorance and sin in the times when the promises were delivered, it was necessary to institute a schoolmaster administration of the divine mind, which should inculcate those first lessons concerning God without which nothing good could be accomplished, since their existence in the human mind is the very basis of that community between God and man which honors Him and saves them. It was necessary to engrain those first principles on the mind of the chosen nation, by way of paving the way for the development of the state of things promised to the fathers. This was done by the establishment of the law of Moses in the midst of Israel—a system which in itself was a mere allegory of divine truth, as was met in the training of children, Heb. 10:1, but which, by its exactions, severities and its scrupulosities, engraved in deep and lasting characters the estimate of the Deity's relation to mankind, which even now prevails in a mild degree wherever Mosaic tradition has reached.

(to be continued).

The Human Tongue.

The most deadly instrument known to the mortal man is the human tongue. Dynamite is not in it as a trouble breeder. It is the hair trigger of the universe. The less brains back of it the freer the action. It goes off on the slightest provocation. It strikes heavier blows than a prize fighter or a mule kicking down hill; it causes more heart aches than a tax collector. A tongue can make a sore spot for years. The crimes chargeable to the tongue are words of criticism, unkindness, gossip, scandalizing, malice and hate. The aggregate of sorrow caused by the tongue yearly far exceeds murder and theft.

Year as a great gift of cheer and love, useful activity and happiness. And may we help all those who touch our lives to share these gifts with us."

"Look not mournfully into the past. It comes not back again. Wisely improve the present, it is thine. Go forth to meet the shadowy future without fear and with a manly heart."—Sel. by Sr. A. J. Martin.

Is Christ Now Reigning "Upon The Throne of His Glory?"

The above question would receive an affirmative answer by nearly all of the so-called "orthodox" denominations of the present time. They frequently speak of an "upper and better kingdom," to which they expect to emigrate at death to receive their final reward. The tongue of the orator, and the pen of the poet, have both been employed to portray its marvelous beauty and transcendent worth. Their expectations are voiced by the poet, in the following stanza,—

"With Thee we'll reign,
With Thee we'll rise,
And mansions gain
Beyond the skies."

With no desire to needlessly wound the religious feelings of other persons, I must say with all candor, that I don't think the above sentiments are in harmony with "sound doctrine;" "sound speech that cannot be condemned." Titus 2:1; 2:8; 1 Tim. 6:3-5. "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." Prov. 18:17. As it is necessary to produce our "cause, and bring forth our "strong reasons," than to theorize and speculate upon these, or any other religious topics, I will at once proceed to assign some of my reasons for rejecting the theory that Christ is now reigning in his kingdom and that heaven is the locality of his reign. Psa. 41:21. The throne and kingdom promised to Christ is not God's throne in heaven, where Christ now sits as an honored guest but his father David's throne now overturned and in ruins, yet destined to be restored, and given to Christ, "whose right it is." Ezek. 21:25-27; Amos 9:11 Acts 1:6-7; 15:14-17; Isa. 16:5 Isaiah prophesied concerning the Prince of Peace over seven centuries before the child was "born," or the son "given" in Bethlehem's manger—that "the government shall be upon his shoulders," "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to

establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

The angel Gabriel in announcing unto Mary the birth of Jesus, said, "He shall be great and shall be called the Son of the Highs; 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. David's throne and kingdom was located upon the earth and not in heaven. Concerning the Davidic covenant God will not allow his faithfulness to fail. I have made a covenant with my chosen, I have sworn unto David my servant Thy seed will I establish forever, and build up thy throne to all generations. My mercy will keep for him forevermore, my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established as the moon and as a faithful witness in heaven. Psa. 89:3-4, 28-29, 34-37; 2 Sam. 7:12, 13, 16, 18, 19; 23:2-5. 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. Yea, all kings shall fall down before him: all nations shall serve him. And blessed be his glorious name forever, and let the whole earth be filled with his glory; Amen and Amen. Psa. 72:8, 9, 11, 19. And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one. Zech. 14:9. Psa. 2:6-9 When he shall judge among the nations, they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:2-4; 60:18-21; 11:9. O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth. Psa. 67:4; Micah 5:2. That Christ is not on his throne now is very clearly stated by him in Rev. 3:21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. It is the kingdoms of this world, instead of the angelic world that are eventually to become the kingdom

of our Lord and of his (Christ), and he shall reign forever and ever. Rev. 11:15. His kingdom will be under (not above) the whole heaven. Dan. 7:27. It will not be ephemeral in character, for it 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 reign will be on the earth over all people, nations, and languages. Rev. 5:9-10; Dan. 7:14. All the earth, even the uttermost parts of the earth will be included in Christ's possession, and share in the benefits of his glorious reign. Zech. 14:9; Psa. 2, 8, 72:11, 17-19; Gen. 22:15-18; 26:4; 28:13-14; Acts 3:25. Gal. 3:6-8, 16, 26-29. The Lord shall reign over them in Mount Zion from henceforth even forever. Micah 4:2-7. When the Lord shall build up Zion he shall appear in his glory. Psa. 102:16; 2 Tim. 4:1; Isa. 60:1-3; Gen. 49:10, Rev. 21:23-26. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. Isa. 24:23; Zech. 14:16-19; Isa. 33:20-22; Jer. 3:17. When this divinely appointed King shall reign and prosper, the earth will be the theater in which judgment and justice will be dispensed. Jer. 23:5, 6. Rev. 11:17, 18. Earth's desolate land shall then become like the garden of Eden. Ezek. 36:34-36. 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. Therefore the redeemed of the Lord shall return, and come with singing unto Zion and everlasting joy shall be upon their head they shall obtain gladness and sorrow and mourning shall flee away. Isa. 51:3, 11; 35:4-7, 10 55:12, 13.

I love to tell the story,

More wonderful it seems,
Than all the golden fancies,
Of all our golden dreams.

If Christ has been exercising his kingly functions in heaven ever since he ascended there, from Mount Olivet, our orthodox friends will be compelled to change their views concerning the character of heaven's occupants. In God's presence is fullness of joy and at his right hand are pleasures forever more, and only the pure in heart shall see him. Psa. 16:11; Matt. 5:8; Heb. 12:14.

Now if Christ's kingdom is in heaven and that is the locality of his reign, he must be sur-

rounded on all sides with enemies, even them which do iniquity, the heathen, and rebellious citizens so filled with hatred that they will not submit to Christ's reign. Psa. 102:2; Matt. 13:41, Luke 19:14. Christ and his coadjutors (the saints) will judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries. Psa. 110:6; James 2:5, Dan. 7, 22; 2 Pet. 1:4-11; James 2:5; 1 Cor. 6:2. Such recalcitrant subjects shall be broken, as with a rod of iron; they shall be dashed in pieces like a potter's (worthless) vessel, they shall perish from the way, when his wrath is kindled but a little. Psa. 2:8-12. The above texts clearly demonstrate the imperative need of popular teachers, heeding the injunction of the Lord, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls. Alas, too many now, as of old, are saying by their actions, if not by their words, We will not walk therein. Jer. 6:16; 18:15.

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. 23:25-32. If we would be workmen that needeth not to be ashamed, we should always be found rightly dividing the word of truth. 2 Tim. 2:15. It will not do to "wrest" the scriptures from their proper setting. 2 Pet. 3:16; Psa. 56:5; Gal. 1:6-9. If we will be teachable enough to let God's "testimony" decide the matter as to where, when and over whom Christ will reign, we will have no difficulty in understanding how refractory "kings" will be bound with chains, and nobles with fetters of iron. Isa. 8:20, Psa. 149:5-9. And how the incorrigible ones will be summarily dealt with. Concerning the class that take counsel together against the Lord, and against his anointed, Jesus will say: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me. Psa. 2:2-3, Lu. 19:14, 27.

Recapitulation.

1. Where will Jesus and his saints reign?

Under the whole heaven. Dan. 7:27.

We shall reign on the earth. Rev. 5:10.

And the Lord shall be king over all the earth. Zech. 14:9.

2. When will Jesus and his immortalized saints sit upon the throne of his glory?

I saw in the night visions and

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"The Unknown God."

In the earlier verses of this 17th chapter of Acts we read of Paul first at Thessalonica, where the Jews so persecuted him that the brethren sent him away to Berea, where he made many converts, but the people of this place were also stirred up against him, so taking a passage in a boat, by sailing many days he reaches Athens, the capital of Greece then one of the most beautiful cities of the world and the most renowned of all for its literature, art and philosophy, but it was wholly given to idolatry. Let us imagine Paul when he first reached the city as he looked at the beautiful buildings and statues, many of them covered with gold, and some of pure ivory, but how sad he must have felt when he saw altars to and images of the many gods which Athens worshipped, at every street corner. These gods and goddesses were not pure and holy by any manner of means, but seemed to have had all the vices of mankind each one being a patron of something, for instance, the sea, lightning, thunder, music, art, etc. They suffered from pain, anger, jealousy, and in fact we cannot understand how the Athenians could have considered them as mighty beings, so much superior to themselves, and bowed down to them, offering sacrifices of costly merchandise, and even life itself. But Paul was not in Athens to walk around and look at pretty things; he was there to preach unto them Jesus and the resurrection, so he went straight to the church or synagogue of the Jews who lived at Athens, and preached there.

Next he went to the market place where the people were buying and selling. "This man teaches something new," they say, "we would like to hear more from him." This is how Paul was invited to speak at a meeting of the wise men of Athens. He was to speak to them on Mar's hill, so named because it was the site of the temple of the god of war. It was a rocky height where the highest Athenian court, the Areopagus was held, and to appreciate the courage of the apostle, and his unflinching faith in God and truth, we must stand in imagination where he stood entirely

surrounded by temples and statues, and here with the great city of Athens spreading out at his feet, he told them of Jesus and the resurrection. But before he could do this, he had to approach them gradually, for these were not Jews knowing the true God, but heathens, wise and rich, though they were, so his first step was to tell them of the Almighty One.

Let us see how Paul commenced his address. He did not begin by scolding and telling them he was disgusted because he saw so many idols which were useless things, but recognizing the polished Greeks forming his audience, he commenced just as one of their own orators would have: "Ye men of Greece,"—and then he says, "I perceive that in all things you are too reverential," (Revised Version for superstitious), for as I walked by and beheld the objects of your worship, I found an altar with this inscription To The Unknown God. Whom therefore ye worship in ignorance, this I set forth to you."

It was death for any private person to introduce a foreign God. But the God they longed for because they needed Him this God Paul set forth. Paul adroitly approaches them, certifying boldly that he was acquainted with their unknown God whom they honored and worshipped. To have immediately condemned idolatry and instantly preached Jesus and the resurrection, would have cost him his labor and his life. Men had been condemned to death in this very place for introducing

WANTED



BOY that's honest, pure and neat;
That will not lie, or steal, or cheat,
One that's polite, and kind and true—
That don't drink beer, or smoke or chew.

A boy that's active, steady, bright;
That will not fear to do what's right;
One that will work, do well his part;
That does not swear—has a good heart.

One thousand first-class places wait,
For boys whose future shall be great;
But they must have these points—rely,
None others need for them apply.

Our public men are falling fast!
Their names MUST number in the past!
And very sad must be the case,
If we've no boys to take their place.

Capt. A. J. Smith.

new gods, but they could no accuse him of innovation when he only told them the attributes of the God they ignorantly worshipped. Many can take a lesson from this pleasant manner, full of tact in which Paul approached these Athenians, and remember that more good can be done in this way than by boldly telling them of their faults, recollecting always that Paul was as truthful and earnest as he was complimentary, for in this great sermon on Mar's Hill, he told them how much superior his God was to theirs that their idols were confined in temples made with hands that they were only powerful in a few things, that much was given them and nothing received, but his God was Lord of heaven and earth, which he had formed, and that he gave to all life, breath and all things, and so earnestly did Paul plead that at least one of the judges of the Areopagus believed in him as a preacher of the true God and followed him. Most of them however, were too well learned in the wisdom of the world, which we are told is "foolishness with God," to believe Paul's simple story, and when he came to the resurrection of the dead, he was mocked by some, while others jeeringly said, "We will hear thee again," given as an empty compliment.

Paul's failure to found a church in Athens after all these wonderful words of his, shows how mere human wisdom is the mightiest hindrance to the reception of the knowledge of God and the acceptance of salvation.

And Paul's letter to the Corinthians, where he says, "Not many wise men after the flesh, not many mighty, not many noble, are called," is equally true today, for the true God is "an unknown God" to many today just as he was nearly 2000 years ago. Those who are self-righteous, who will not take the Bible as their guide, those who offer a mere form of worship, professing Christianity because every body else does it, but whose lives are given to the world and its vanities, and to those who refuse to find Him in Christ, are still worshipping the "unknown God." God has promised to be a loving Father to all who call upon Him, and as it is of the highest importance that we know God, and as it is our own fault if we do not know Him in these days when the Book of books is an open one to the poorest, in which we may be made wise unto salvation, let us daily, yes hourly, look up to God who, though He be unseen is not an "unknown God" to us.

Lottie Young.

Only One Way.

There's only one method of meeting life's test;
Jes' keep on a-savin' an' hope fur the best;
Don't give up the ship an' retire in dismay
'Cause hammers are thrown when you'd like a bouquet.

This world would be tiresome we'd all get the blues.
If all the folks in it held just the same views;
So finish your work, show the best of your skill,
Some people won't like it, but other folks will.

If you're leadin' an army, or buildin' a fence,
Do the most that you kin with your own common sense.
One small word of praise in this journey of tears
Outweighs in the balance 'gainst cartloads of sneers.

The plans that we're passin' as commonplace weeds
Oft prove to be jes' what some sufferer needs.
So keep on a-goin'; don't stay standin' still;
Some people won't like you, but other folks will.—Sel.



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manners or bring others into sympathy with us.

Helen Keller, whose sunshiny soul is as sensitive to impressions as a delicate flower is to atmosphere, in her "Story of My Life," writes: "The touch of a hand may seem an impertinence while that of another is like a benediction. I have met people

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so empty of joy that when I clasped their frosty finger tips it seemed as if I were shaking hands with a northeast storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

It is natural for us to be attracted toward sunshiny natures as it is for flowers to turn toward the sun. In spite of a life of almost constant illness Robert Louis Stevenson charmed all who came under his influence by his spontaneous cheerfulness and absolute freedom from all shadow of bitterness or repining. He found the keynote of each day in this simple prayer, born of his own inspiration: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content, and undishonored, and grant us in the end the gift of sleep."

An Old Recipe for Scandal.

Take a grain of falsehood, a handful of runabout, the same quantity of nimble tongue, a sprig of the herb backbite, a teaspoonful of don't-you-tell-it, six drops of malice and a few drachms of envy; add a little discontent and jealousy, and strain through a bag of misconstruction, cork it up in a bottle of malvolence, and hang it up in a bottle of street yarn, and keep in a hot atmosphere; shake occasionally for a few days and it will be fit for use. Let a few drops be taken before walking out and the desired result will follow.

Sentence Sermos.

Short prayers often last longest.

Easy times often account for hard habits.

Nothing is really sacred until all things are.

Big plans do not balance small performances.

Short cuts to fortune are often bottomless ones.

If wishes were wings, good works would soon cease.

Your rank among men depends on how you help them to rise.

Many think they are going forward bravely because they fear to go back.

There is sorrow without selfishness but never selfishness without sorrow.

Character is the poor man's capital.

Men call their own carelessness fat.

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.

The Pope to Aid The Jews.

It was a somewhat strange appeal that was made to the pope at Rome in the name of 3,000,000 American Jews, that he use his efforts to assert and defend the natural rights of Jews in all lands. The answer of the pope was graciousness itself, promising his holy offices whenever practicable to help the Jewish people to win and hold their political and civil rights.

The Hebrews of America have become the leaders in a worldwide movement to get better terms for their co-religionists in all countries, following the present wars. They see rightly that the affairs of the world will be largely readjusted, as well as the maps remade, and they want the Jews to share in these readjustments. They want them placed on more secure grounds. They want their rights in Russia and also in Germany.

It is a strange anomaly in civilization that prejudices should still abide in the world to the extent they do against the Jews. It would be unfortunate indeed if out of all sufferings of the world in this war, there should not come better conditions for these religionists whose position has been most insecure in many of the older governments.—Sol.

Have a good conscience, and thou shalt even have joy.

All kindness begins in purpose.

FUTURE RECOGNITION

MANY and vague are the theories entertained by the religious world concerning the future life. Is it any wonder that the whole subject seems shrouded in impenetrable gloom to believers in the popular notion, that the real man is an immaterial and deathless being? A minister once said to his audience, "You never saw me. I am in here (putting his hand upon his bosom). You will never bury me." It would be difficult to recognize such a so-called personality in the present life, one that you can neither see, handle nor bury; and moving down the stream of time a few centuries into the future life would not diminish the difficulty one iota. From such utopian views of existence, we turn with genuine satisfaction to the contemplation of real personalities as disclosed in the scriptures.

Turn with me to 1 John 1:1: "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." Here is something real, that your minds may grasp and feast upon. Will our future existence be as real as our present existence? Will we know each other in the "world to come"? Luke 18:28-30.

If the Bible does not furnish an affirmative answer to the above questions, my interest in the future will be greatly diminished. I have loved ones now sleeping in the silent tomb,--

"Underneath a coffin lid,
From all life's joys and sorrows hid."

My heart yearns to see them once more; to gaze into their eyes, to clasp their hands, to hear their voices; in other words, to recognize them and be recognized by them. Has God in his mercy given us any clue with reference to our future well-being? Thanks to His "loving kindness," He has. Psa. 40:11.

God has made His Son a pledge and pattern of what the future life will be for all His people.

Christ the first fruits; afterward they that are Christ's at his coming. 1 Cor. 15:23. Here is the divinely given sample, or first fruits, from the death state to endless life, or immortality! See Col. 1:15, 18; Rom. 8:29; 6:9; Rev. 1:18. It shows you the means God uses to make dying men and women deathless,-- not inherent immortality--but "the resurrection of the dead" to "immortality." Luke 20:35-36; 1 Cor. 15:51-55. As Jesus, "the first fruits," had "flesh and bones," "hands" and "feet," and could "eat before them," after he had entered the future life; so, too, his people will be just as real or tangible as the first fruits, having their corruptible bodies changed and "fashioned like unto his glorious body." Luke 24:39-43; Phil. 3:20-21. They will "eat and drink" in the kingdom of God. Luke 22:29-30. They "shall be like him," in physical perfection, having an endless life, manifested through an "incorruptible body." 1 John 3:2; 1 Cor. 15:51-54; Rom. 8:21-23. Does not this appeal to your reason, as something earnestly to be desired and sought after "by patient continuance in well doing"? Rom. 2:4-7. Of all the millions who have gone down into the darkness, silence and oblivion of the grave, none have come up to the joys of an endless life, but one, "the Prince of Life," the "first fruits" from the death state, forever removed from the "dominion" of death. 1 Cor. 15:21-23; Rom. 6:9. The Captain of our salvation, who once "was dead," is now "alive forevermore, Amen;" and he makes the victorious announcement that he has "the keys of hell and of death." Heb. 2:10; Rev. 1:18. He is "the first born among many brethren." Rom. 8:29. "The first born from the dead," by the agency of God's Spirit. Col. 1:18; Rom. 8:11. The above copious citations from the Bible demonstrate the fact that the future existence of those "which shall be accounted worthy to obtain that world (age), and the resurrection from the dead," will be as real, or tangible, as was the existence of the divinely given pattern,--"Christ the first fruits" in his post resurrection state. Luke 20:35; Psa. 17:15. Thine eyes shall see the king in his beauty; and the land of far distances. Isa. 33:17; Job 19:25-27.

"The King in his beauty is coming,
His form soon descending we'll see;
Attended with hosts of bright angels,
Lo, Zion is waiting for thee.

Our harps which have hung upon willows,
Shall be strung anew to thy praise;
And shouts of thanksgiving and honor,
To thee, King of beauty, we'll raise."

I now pass to the consideration of future recognition: In the language of F. A. Baker,--

"A perpetual, universal, and astounding miracle is personal identity. No two persons of all earth's millions look exactly alike. Born in the same place, of the same parents, fed at the same table and following the same occupations, and yet we differ, Such a thing could not HAPPEN. It is wonderful to think of. Go into a crowd wherever you will, and study the faces and features.

You can pick out your friends among thousands and run no risk of mistaken identity. This identity is born with us, and follows us in childhood, youth, mature years and old age and goes down to the grave with us, and no one ever succeeds to that identity. Doubtless it will rise with us in the resurrection. "Ye shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God" (Lu. 13:28), and we shall know and be known. Without this individual identity, society would be impossible in this world. There could be no family life, no court jurisdiction, no business or social relations. In fact, if we should waken some morning and find this individual identity obliterated, the world would be a universal madhouse in an hour.

What does it all mean? God! No mere chance in all this world of wonders. And this identity will be seen in the resurrection state. Christ was known after his resurrection, by his friends and disciples. Our bodies, though fashioned like Christ's glorious body, will, nevertheless, be known by the same distinguishing features that identify us in this mortal life."

If the "first-born among many brethren," was recognizable, after his "natural body" was "raised a spiritual body" is it not a reasonable conclusion that the "many brethren" will be also recognizable, after they "shall be raised incorruptible"; seeing that they are to "awake" in his "likeness" or "be like him"? Rom. 8:29; 1 Cor. 15:42-46; Psa. 17:15; Rom. 6:5; 1 Jno. 3:2. So far from the transition from "natural" to "spiritual" conditions, obliterating or effacing our physical personality, by which we are recognized here it will be rendered enduring as eternity's years! "As we have borne the image of the earthy, we shall also bear the image of the heavenly." possessing like Christ, a life that is enduring, "even length of days for ever and ever." 1 Cor. 15:49; Psa. 21:4. If our self-hood, or real personality is not perpetuated in the future life, and that, too, in a recognizable form, the promise would be meaningless, that says "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven," Matt. 8:11. Our ability to recognize one another will then be perfected. In the present life "we know in part," but in the future life, "when that which is perfect is come, then that which is in part (or imperfect) shall be done away." "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. 13:9, 10, 12.

"When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine warm and tender,
Falls in kisses on the rills;
We may read love's shining letter,
In the rainbow of the spray,
We shall know each other better,
When the mists have cleared away."

Rufus A. Curtis

Scottsburg, Indiana.

This article may be had in tract form for postage only.

<p>Israel's King.</p> <p>"Thou shepherd of Israel, and mine, Thou hope and desire of my heart, For closer communion I pine, And desire to be where thou art."</p> <p>Oh grasp my hand in thine, And lead me in the right way; Then I should ever be kept in line, And never, no never more stray.</p> <p>Thy will should ever be mine, In darkness I never would fear, On thy bosom I then would recline, For then thou would'st ever be near.</p> <p>My sorrows I then might assuage, In the ways of religion and truth, Might learn from the wisdom of age, And flee from the follies of youth.</p> <p>Thou hast vanquished the ene-</p>	<p>my death, And rose from the depths of the tomb; Thou hast gone to prepare us a place, And soon we'll be gathered home.</p> <p>I think of the star in the east, Of the King that trod Canaan's shore; Of the cross on which my Savior's life ceased, That now he can never die more.</p> <p>The rapture thy saints then await. When they burst in youth from the tomb, And God all things new shall create, And death receive his last doom.</p> <p style="text-align: right;">J. E. Hogarth,</p> <p>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.—Dr. Rainsford.</p>
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Reports.

Executive Board Meeting.

The first executive board meeting of the Church of God in Illinois, for 1917, was held Saturday evening, Jan. 13, at Adeline, Ill.

Thirteen members were present including all of the officers and members of the board, with one exception, Bro. F. H. Knodle being the absentee.

Pres. S. J. Lindsay read the 100th Psalm, after which prayer was offered by Bro. Aslaksen.

Minutes of the last meeting were read and approved. The treasurer's report, which follows was accepted as read.

Treasurer's report from Aug 19, 1916 to Jan. 11, 1917.

Col. for Bible School and Conf. to Aug. 20, \$317.00
Bible School and Conf. Expenses, 273.85

Balance, 43.15

Cash rec'd for Evan. work on pledges, etc., 352.00

Expenditures since Conf., on note, 50.00

To F. E. Siple, salary and expenses for 4 mos., 260.4

To treasurer for stamps and post cards, 1.41

Total, 311.84

Pledges and cash received to the amount of 944.50
E. F. G. on lot, 25.00

Total, 969.50

Bal. on hand from last year's fund, 108.48

Total, 1077.98

Letters written enclosing pledge cards, 46, replies from these, 25. Through two of these another party contributed with one written to. Have about \$150 cash on hand for Evang. work, and 53.15 toward expenses of next B. S. and Conf.

Anna E. Drew, Treas

Report of Asst. Evang., F. E. Siple, for four mos., Sept., Oct., Nov., Dec., 1916.

Dixon, Ill., sermons, 6.

Adeline, Ill., sermons, 5.

Bible Class, 1.

Lanark, Ill., sermons, 6.

Oregon, Ill., sermons, 8.

Bible Classes, 3.

Aurora, Ill., sermons, 3.

Bible Class, 1.

Have received my pay regularly at end of each month.

Evang., S. J. Lindsay, gave a verbal report of his ministry since conference.

"Visited Rensselaer, Ind., once a month. Began a meeting at Marshall, Ill., on Monday night, continued over the following Sunday and baptized 3. Was at Casey, Ill., annual meeting for the week. Bro. Conner and I held

a tent meeting at Valles Mines Mo., for one week. The tent was a large one, with a seating capacity of about 150 people, and the tent was well filled each evening. One was baptized at this place. Was at Fredericktown, Mo., two weeks, and at Ripley, Ill., two weeks. Held services at Bosworth, Mo., and started a Bible Class there. Was invited to come to Happy Woods La., Bro. Siple's old home. Held services at this place for three weeks and baptized five."

Adjourned to meet in Lanark the 2nd Sunday in May, to arrange for the annual conference.

On Sunday morning following Sunday School, Bro. Siple, delivered a sermon from Matt., 7th chap., on "The Two Ways."

At 2:30 p. m., Bro. Lindsay spoke from Lu., 3rd chap., subject, "John the Baptist."

A Bible Class at the home of Bro. E. F. Gesin, Sunday evening, completed the day's work.

The attendance was all that could be expected with mercury from 16 to 19 degrees below zero.

Almeda Glofelty, Sec.

What Constitutes Christian Fellowship?

In the Restitution Herald of Jan. 10, 1917 appeared an article from the pen of Bro. D. C. Robison, upon the above entitled subject. I do not entirely agree with the position taken by Bro. R., and believe that a little further investigation and exchanging of views upon the subject may be helpful to many of us.

Some of the readers of the Restitution Herald doubtless entertain the views held by Bro. R. upon this subject, while others do not. It is not a question of what the majority believe upon the subject and may practice in continuing old established customs, however, but rather what are we warranted in believing, and what should be our practices in that regard from careful consideration and study of the subject, using the scriptures as our standard of authority?

Fellowship is a term used to convey the thought of agreement, co-partnership, etc., and we think it is so used in the scriptures. It is therefore a comparative term, and to whatever extent, there is agreement and co-partnership therein with two or more persons, to that extent they may properly be said to have fellowship with each other. We believe that Jesus Christ was in full and perfect fellowship with the Father for the reason that he was in full and

perfect agreement and a co-partner with the Father. But does any one doubt that there was a closer and more perfect fellowship between Jesus Christ and John the beloved than there was between Jesus Christ and Judas Iscariot? Why? Was not Judas a brother disciple with John and was not he a member of the ecclesia—the called out ones.

In my mind there is no question as to the soundness of this view, and therefore there is a degree of fellowship existing between all so-called Christians, the degree of fellowship depending upon the extent of their agreement in doctrine and principles of faith and their co-partnership in sharing the responsibilities in defending, establishing and promoting the same.

With our brotherhood, known as the Church of God, there is much closer and more perfect fellowship with some of the brethren than there is with others for the reason that some are in more perfect agreement and a cord than are others. Then as we look out over the line which separates us from other religious bodies, we see that many truths and principles of our Master are held and advocated by them and us in common and in which we agree; and to the extent in which we are agreed, we are in fellowship and should have fellowship relations, unless there be some intervening cause which serves to hinder such relations. And thus may we go on the degree of our agreement, and consequent fellowship becoming less and the dividing line wider until we come to the idolater and atheist where we find no religious agreement, hence no fellowship. Here we have a proper place to apply Paul's observation: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Righteousness and unrighteousness, as light and darkness, are diametrically opposed to each other; there is no agreement whatever; nothing held in common by opposing elements, and hence no fellowship, no communion between them. But the phase of the subject and apparent importance, and upon which Bro. R. and I are not entirely agreed is concerning the communion service—the Lord's supper, so-called, and the rules that should govern in the observance of that sacred ordinance.

From my study of the scriptures, I do not believe that that ordinance was instituted and given to us to be observed as a fellowship service between brethren, the members of the body of Christ; but rather as a memorial of his sacrifice for us;

to be observed by his disciples as individuals, each individual to recognize in that service the great sacrifice made by our own Lord on our account, rather than his fellowship with other individuals who may be participating in the same service at the same time and place.

The term communion as used in the scriptures sometimes refers to conversations, consultations, oral communications, etc., and perhaps discussions; and no doubt, such consultations and actions for the purpose of purifying the body by correcting existing evils, schisms, heresies, etc., by Bible methods in proper manner and at the proper time are needed. But of all times and of all methods to be used to that end, the time of the observance of this sacred ordinance is the most inopportune, and the use of such methods for the purpose of making discriminations the least warranted.

The purpose and spirit of this service is to carry the mind of the disciple away from his present surroundings and center it upon his sacrificing Lord that he may more fully appreciate what his Lord has done for him, and thus fill his heart with love and admiration for his Master, and to the end that his devotion may be increased and his courage renewed. Such is my interpretation of the purpose and spirit of this ordinance.

In this article I have given no scriptural references, but have given an outline of this phase of the subject as I understand it. My purpose is to go into the subject more specifically, giving scriptural references in a following article or two. Bro. R. and I, with many others, are searchers for truth, and by exchanging thoughts that we have developed in our study, may be helpful to many of us.

(to be continued).

L. E. Conner

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed."

That man lives longest who gets the most hours out of every day and the most value out of every hour.—LeBaron.

before today's lesson. What announcement made, concerning Jesus, shortly before, with which the people would naturally connect these events? Jno. 1:34.

Discuss Nicodemus according to what is said of him in Jno. 1:34. His knowledge of the prophecies and law. His idea of the nature of the kingdom obtained from his study of such prophecies as Isa. 9:6, 7. Dan. 2:44.

In v. 2 what shows that he had heard of the claim made by John the Baptist for Jesus and of Jesus' miracles? What admission did he make? What confession was he evidently unwilling to make? Jno. 1:41.

Study v. 3 carefully. What question must Nicodemus have asked, or at least have had in his mind and it was discerned by Jesus? Luke 11:17. Considering Nicodemus' position as ruler among Jews, what motive was probably back of this question? Matt. 20:21. Now analyze Jesus' answer to him. Meaning of verily; the margin for 'again.' The following references on being born again. Jno. 1:12, 13; James 1:18; 1 Pet. 1:23, 25; 1 Jno. 2:29.

These scriptures show clearly that this birth from above due to two things, God's word and his holy spirit or power. His teachings and words were in the mind developing the new creature in Christ Jesus. The holy spirit operates at the resurrection to bring about the birth from the dead spoken of in Col. 1:18 and Rev. 1:5. Read the answer of Nicodemus in v. 4. What shows that he doubted Jesus' word in spite of his admission in v. 2? Belief that is faith admits of no questions.—Rom. 10:6-9.

Notice the answer of Jesus in vs. 5-6. Compare it to what he said in v. 3. Does he answer the ruler's question of 'how' or does he simply restate what he said in v. 3 only in different words? To which step in the process of being born again does the water refer in v. 5, to the action of God's word or to the direct action of God's holy spirit at the resurrection? Titus 3:5. Eph. 5:26. What form symbolizes this washing away of sins and present purification by God's word. Acts 22:16. Rom. 6:2-4.

In vs. 7-8 what does Jesus exhort Nicodemus not to do, and to what fact in nature does he point which is a source of just as much wonder as the birth of a spirit being since a spirit being is similar in its activity? Find two scriptures which show that Jesus came and went as the wind after his resurrec-

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tion. What does this prove as to when one is born of the spirit?

In v. 9, how does Nicodemus still show doubt? How does Jesus rebuke him for not believing his statements, without knowing 'how' such a birth could take place? v. 10. Nicodemus was a Pharisee, well acquainted with the scriptures. He should have known that the restored kingdom of Israel was to be spiritual and eternal, and not composed of corrupt, fleshly minded men.

Read vs. 11-12. What bearing do they have on what Jesus has been saying?

Jesus miracles and what he had said about being born again were capable of being understood by earthly man, if he simply accepted them as facts letting his faith in God's power manifested through the miracles of nature and of Jesus be the answer of 'how.' If Jesus had explained how God's power operates, he would have been telling heavenly things, which Nicodemus would not have believed since he did not believe the earthly things Jesus told him.

V. 13. "The son of man which is in heaven." How? Figuratively or literally? (Jesus was present with Nicodemus talking) Jno. 17:11 with v. 16. Jno. 17:25. Jno. 8:38, 40. How then did he come down from heaven? Lu. 1:35. Jno. 3:31, 32, 34. John also was a man sent from God. John 1:6. But he was not literally in the heavens. Jesus was of heavenly origin and his mind was at one with God's, he was therefore, capable of understanding heavenly things. Who else is of heavenly origin and condition? 1st part of v. 13. What then is the connection this verse has with v. 12?

Beginning with the 14th v. and continuing through the 21st Jesus gives Nicodemus a lesson on belief and tells him it is the means of salvation. In v. 14 to what fact in history does Jesus point to illustrate and prove that belief of what God says saves the sinner? Read Num. 21:8-9.

In v. 16 Jesus speaks of God giving his son in the past tense. This was before his crucifixion. How then, did God give his son in the fullest sense? His whole life was given over to teaching and acting out the principles of love and faith which are the conditions of salvation.

V. 17. Why was Jesus not sent to condemn the world? By what was the world already condemned? Rom. 7:13.

What is the means of getting out from under this condemnation? v. 18. Gal. 3:13.

What does it mean to believe in Jesus so as to be saved?—Rom. 10:9. What does it mean to confess the Lord Jesus? Jno. 1:49. Matt. 16:16. Matt. 27:11.

Why should belief in the resurrection of Jesus save the believer? (Resurrection is the enactment of forgiveness of sins; is repealing the condemnation of the law. If we believe God has the power of doing this for Jesus, we believe he has the power to do it for us. Those who have faith in this power of God will ask him for this forgiveness and will therefore receive it).

Read carefully vs. 19-21 and explain why those who refuse to believe Jesus, as brought out above are condemned.

Note: They are condemned already, v. 18, that is, they remain under the condemnation of the law, vs. 19, 20, show that they choose to remain under this condemnation, this dark-

ness rather than come to the light of freedom in Christ, because they love their evil deeds, and dislike the reproof which is sure to be given those who are free in Christ Jesus, Heb. 12:6-8, free from the condemnation of the law.

For how many is this plan of salvation meant? v. 17. What is the natural conclusion? 1 Tim. 2:4-6. V. 4 in the revised version reads, "who would have." God is willing all men should know the truth and be saved, he therefore will permit each and every one to know and refuse or object his offer.

General Notes.

The primary meaning of kingdom is,—king, sovereign, highest power; dom, state or quality of being. This brings out the wisdom in Jesus' answer to Nicodemus. No one will be allowed to see or enter the kingdom, that is become a part of God's sovereign rulership on earth, without first being born from above, so that he might be able to exercise rightly such high power.

Letters.

An Answer to a Letter

I have been reading in the Herald, part of a letter from a sister whom I know not. But she seems to be traveling along the road that I have trod. And I thought I might give her some hints that would help her along the way.

I was left a widow many years ago, with a young family to raise, my oldest son being in the faith. There was only one family of like faith near, and they lived three miles out in the country, but we met for Bible Class and communion once a week. Then came a time when they were so busy they thought they could not come. So we dropped it for a while, and I felt very much like the sister expresses herself. At last I decided to have our meetings again if it was only my own family. I went and told them and they said they would come as often as they could. But many times we met alone. We got the Berean lesson books and studied them.

We got a preacher to come occasionally, but found we could do nothing with the town people.

Finally we started a union Sunday School out in the country near where the brother lived and for five years we worked before we saw any results outside our own families. Finally all my family and part of theirs came in and now we have a nice little band out there. To God be all the glory that gave us

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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Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

As the winter draws on we hear of sickness from many sources. There seems to be no place where we may hide away from it. About all we can do is to make the best of it for the present and pray for the time to come when the inhab-

itants of the land shall not say, I am sick.

The response to our business proposition is splendid at this early writing. We have some stalwart friends who always insist on being in the front rank. We thank them all.

We spent Tuesday, Jan. 16, in the factory of the Linograph people at Davenport, Iowa. While in the city we called at the home of the Sisters McRae and Logan and at the home of Bro. and Sr. Roy Cuffel.

We have learned that Bro. F. L. Austin, of Fonthill, Ont., recently had quite a serious fall from the stairs of his home. He was unconscious for some time but is coming along all right.

We have bought up some exchanges at one of our city shops at 50c per 100 pounds. We are making wrappers out of these for our paper. The regular wrapping paper we have been using is now \$9.50 per 100 pounds. The difference as you can see is \$9.00 per 100 pounds. We are using it to save that nine dollars and not to advertise anything which may appear on the outside.

We ordered the new linograph machine Jan. 17, but it will likely be a matter of five or six weeks before it can be delivered. At that time we have arranged to pay the company cash for it. All we ask is for our brethren to avail themselves of our five years for \$7.00 offer, and we can handle it nicely. There are many who are sending in aid independently of subscription matters. To all such we are indeed grateful. We will soon be able to give you a paper in first class shape.

HELPING FUND.

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

- Mr. and Mrs. Jno. Cochran, 2.00
- Mrs. A. M. Siple, 2.00
- J. J. Bronson, 9.00
- Sisters McRae, 5.00
- Sister Logan, 1.00
- Bro. and Sr. Miller, 3.00
- H. H. Chamberlin, 2.00
- Mrs. C. L. Stewart, .50
- Ernest Graham, .50
- Mr. and Mrs. E. C. Railsback, 5.00
- Mrs. Emma Powell, .25
- Mrs. Myrtle Houser, .50
- Chas. Hickox, .50
- Mrs. Maud Sheets, 1.00
- Mrs. G. W. Young, 2.50
- J. E. Hogarth, .50
- Hulda W. Myers, .50
- Mrs. Warren Smith, 10.00

David Elton.

Was born in Wiltshire, England, Nov. 4, 1832. He came to America and settled near Cleveland, Ohio, in 1855. A few years later he was united in marriage with Miss Lucy Holness, to which union a son and daughter, Edward F., and Ida A., were born.

He enlisted in the union army and served faithfully as a soldier in the war of the rebellion, from which service he received honorable discharge.

His home was soon broken up by the death of his young wife, and some years later he was united in marriage with Miss Janet Campbell. To this union two daughters, Mary E. and Mattie J., were born. The latter, Mattie J., died some fourteen years ago, and the wife and mother died about nine years ago.

Some forty years ago, he purchased a farm near Delta, in Fulton, Co., to which he removed, and resided there some twenty-five years, until his health began to break through an attack of rheumatism, whereupon he left the farm and returned to Nottingham, then a suburb, but now a part of the city of Cleveland, and built a home near his eldest daughter, Ida's home, where he resided the remainder of his life. He died Jan. 1, 1917, in the 85th year of his age. Since the death of his wife, nine years ago, his daughter Mary has served as his faithful housekeeper, companion and nurse.

Bro. Elton, Uncle David, as he was familiarly known to us became a member of the body of Christ many years ago, and remained steadfast in the faith of the gospel to the end of his life. He was an intelligent servant of the Lord, and was always true to his convictions of righteousness and his duties in life. For many years he served as an elder in the church and his place was seldom vacant so long as his health and strength permitted him to attend the regular services. His voice and his hands were ever ready to respond in any capacity to honor and glorify his Lord, in whose word he delighted, and to serve his fellow man whom he loved.

He fell asleep at a ripe age full of faith, hope, trust and confidence in God, whom he served during the major portion of his long life, which was sweet to him, hence he earnestly sought the everlasting life provided and promised by our Lord.

Funeral services were held in the late home, after which we laid him to rest beside loved ones of other years and who al-

so sleep in Jesus until the Life and Light of the world shall return to unlock the tomb and cause eternal light and joy to shine in.

L. E. Conner.

William Logsdon

Was born in Madison Co., Ky., Jan. 12, 1829, died Dec. 27, 1916. He came to Brown Co., Ill., in 1844 and continued to live here until the time of death, excepting about one and one half years. The deceased became a member of the Christian Church in Ripley in 1852. He afterward became a member of the Church of God of the Abrahamic Faith in 1867, and remained a faithful member until the end.

Brief funeral services were conducted at the home of his son, George W., where he had made his home for several years. He was laid to rest in the Mt Sterling Cemetery to await the call of the Master.

J. W. Cooper.

Notices.

Dear Bro. Lindsay:—

Please publish the following notice in the Herald:—

The Nebraska Conf. Board has hired Bro. Earl Cowles to preach in the state for the coming year, and is now ready for any call to hold meetings.

Those desiring meetings, please write to the following address.

Mrs. Ola M. Hornaday, Cor. Sec., Holbrook, Neb.

The Sunday School.

By Alta King.

JESUS THE SAVIOR OF THE WORLD.

Feb. 4, 1917: Jno. 3:1-21.
Lesson Text: Jno. 3:5-17.

Golden Text:—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.

Time:—A. D. 27. Soon after cleansing the temple. First year of his ministry.

Place:—In Jerusalem.

Questions.

Introductory:—
What two events took place in last Sunday's lesson which would soon be known among all the people in Jerusalem? They were only a few months

of a system, which, while (superficially considered) it offered an obstruction to the glorious consummation promised to Abraham, was potently influential in developing the moral situation among mankind which was necessary to the bestowment of the promised blessing.

The promises form the groundwork of what is termed "the Christian dispensation." It was necessary that God should create a title to the blessings of his love, for men to lay hold of; because, as sinners, they were without hope, and could not establish a title for themselves. It was necessary he should make the first advance, and he did so, by bestowing an unconditional promise upon Abraham, whom he selected for his faithfulness.

These, by the belief of them, gave Abraham a right to the things promised, and vested in him and his seed the sole title. Hence the necessity for becoming Abraham's seed by connection with Christ before a Gentile can have any hope of a future life and inheritance.

Something in addition to the promise was, however, necessary to secure to Abraham the blessings covenanted: this is styled the "confirmation" of the promises. The precise meaning of this will be apparent on a review of the facts of the case as affecting Abraham, Isaac and Jacob. It was promised to them that they should possess the land of Palestine for ever. For this promise to be carried out it is necessary that Abraham, Isaac and Jacob be raised from the dead, and made to live for ever. Hence it may be taken that the promises carry this feature with them, that they bear upon the face of them an undertaking on the part of God, that at the time appointed for the realization of the promise he would bring them from the dust of death, and give them eternal life: how else can they inherit the land for ever? That this was God's intention toward them was made evident by Christ's argument with the Sadducees on the resurrection. He says: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22:31-32.

Christ argued that the circumstance of God calling himself the God of the fathers who had gone to the dust, was proof of his intention to raise them; and the argument overpowered the Sadducees who were "put to silence." Thus the inference that

the promises to Abraham, Isaac and Jacob involved the promise of resurrection and immortality, is established beyond question by Christ. This being so, we have to realize the fact that under the circumstances existing at the time of the promise it is impossible the things promised could be bestowed. Abraham, Isaac and Jacob were constitutionally under sentence of death. They were "in Adam"—sinners by descent and individual act, and therefore, precluded from that resurrection to immortality, implied in the promise. Yet the inheritance was guaranteed by "two immutable things"—the promise and the oath—and as "it was impossible that God should lie," its bestowment was a matter of necessity. How was the impossibility of making sinners immortal to be reconciled with the necessity that God's promises should be fulfilled? We find the answer in the work accomplished by Christ at his first advent. "He confirmed the promises made unto the fathers."

It will be seen that the things declared in the prophets and preached in the aggregate by the apostles as "the things concerning the kingdom of God and the name of Jesus Christ," are but the elaboration of the promises made of God unto the fathers, in which they have their legal origin and efficacy. It is important to recognize this fact, so that the position of the saints as children of Abraham and the seed of Abraham may be clearly apprehended, and that we may see the harmony and completeness of God's plan, as commenced in the days of Abraham, typified in the law and gradually unfolded through the prophets and consummated in the proclamation of Jesus and the apostles.

In view of all these things well may we exclaim with Paul, Rom. 9:33-36, "Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him and through him and to him are all things; to whom be glory for ever. Amen"—Selected by R. A. Curtis from The Nazarene Messenger.

**Office of Members.
No. 7.**

What we speak of physiologically as the function of parts of the body the scriptures designate as the office of the mem-

bers of Christ's body, that is, the work or service that each of us performs as Christian activity. We are too apt to think of Christian labor as consisting especially of preaching the gospel, at least limiting it to include caring for the sick and the needy along with preaching. But every member of the body is designed for service and each of us can do something for the Lord, even though we never preach and seldom help the sick or the poor. We are told that whether we eat or drink or whatever we do, to do it all to the glory of God. How can we glorify him? "Herein is my Father glorified that ye bear much fruit. So shall he be my disciples," says our Master. Then we are to eat, drink, sleep, talk, work, and do all else to his glory by bearing fruit, the fruits of the spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. If our habits of eating make us less gentle, temperate or forbearing, we need to change them. If coffee drinking disturbs our peace and that of others about us, let us study temperance. If whiskey and tobacco make us irritable and hinder our service, they are not helping us to glorify God. If we retire too late or lie abed too late, we may not bear so much of this fruit of the spirit, hence the banquet and the ball room are not likely to be found frequently on the narrow way. If we are too particular about our dress, sweeping and housecleaning, we may nag the peace of the family and meet our friends with strained nerves, which might disturb their tranquility more than rags and dirt would discredit the doctrine we wish them to learn, if we have that abiding peace, joy and love which come from close communion with their Source.

You can serve God at the wash tub, with the broom and dishpan, with the spade and corn plow, at the counter, anywhere you follow "that which is good." "honest trades for necessary uses," for these are the qualifications Paul lays down for Christian trades and professions. We can glorify him as Paul here shows by working that we may have to give to him that needeth. If the feet did not walk and the hands work, the somaeth could not serve them by digesting food to enable them to walk and work. If you did not work likely some of the rest of us could not preach so much.

All disciples are teachers, preachers. The word of truth dropped, the tract mailed, the paper subscribed for for another, are ways of doing it. The

one great sermon to be preached by us all is to exemplify Christ in our lives, being "living epistles, known and read of all men." It is more convincing than arguments, more compelling than creed.

I know more than one man among us who is financially able to quit working and live at ease. If such ones labor on for the purpose of having means for the blessing of mankind, they are fulfilling the call of brotherly love. No such person can afford to be idle, for idleness is the retreat to oblivion.

Any one who earns a living for himself and family is not really living a selfish life if he does so in obedience to the scripture, but if we never share a crust with one less fortunate are we bearing "much fruit"?

Love will make us first very industrious, and second, very economical, that we "may have to give." Popular money raising methods are then needless.

May we each one "bear much fruit."

J. W. Williams.

Why So Many Young Men Fail

One trouble with many young men who start out in business is they try to do too many things at once. The result is, they don't know as much as they ought to about any one thing, and they naturally fail. The trouble with young men who work on salaries is that they're afraid of doing more than they are paid for. They don't enter into their work with the right spirit. To get on and be appreciated a young man must do more than he's paid to do. When he sees something that his employer has not thought of, he shows that he is valuable. Men are always willing to pay good salaries to people who will think of things for them. The man who only carries out thoughts and ideas of another is nothing more than a mere tool. Men who can be relied upon are always in demand. The scarcest thing in the world today is a thoroughly reliable young man.—Ladies' Home Journal.

Sincerity is the salt of life, No insincere person can attract permanently. Our Savior condemned only two sins by name, and one of them was insincerity. Affectation can never charm.

Little deeds done every day, make wondrous decorations for the halls of memory.

Josh Billings says, "Every one who does the best he can is a hero."

strength to endure.

Now my sister, my advice is to live so close to the Master that your children cannot help but see that you are in earnest.

Get some lesson helps and set apart one night of each week to the church of the Laodiceans for Bible study and communion, if only by yourselves. If there is any place where you can organize a union Sunday School, do that, and get the lesson leaves published by the Restitution Herald. They are fine.

If possible, get some one to preach once in a while.— some one sound in the faith.

May the Lord help us to be faithful to the end.

Your sister in the Christ.
Mrs. A. M. Siple.

Berean

The Book of Ruth.

In our class we have just finished the book of Ruth. Having once heard Bro. J. H. Anderson preach a sermon on the book as a type, we think it would be of interest to other Bereans to get his thought on the matter.

In the first chapter of Ruth we find Naomi, who represents the whole church, her husband and two sons journeying to the Gentile nation of Moab, because there was a famine in their own land, Bethlehem-judah. Notice she left a famine in Judah and went to the Gentile for food.

When the church left Judah she left the Jews in a famine for the Bread of Life. Amos 8: 11-12. "Behold the days come saith the Lord God, 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: and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it."

While Naomi was in Moab her husband died and her two sons took wives of the women of Moab; the name of one was Orpah who represents the class in the church who will remain as long as everything goes to suit them but will not stand the test. Matt. 13:20-21, Jno. 6:60-66.

The name of the other is Ruth who represents the class who are consecrated to the body of Christ and endure to the end. Jno. 6:67-70, Rom. 12:1-2. When Naomi left the land of Judah she went out full. We find in Acts 2, the church was full on the day of Pentecost, in that the apostles were filled with the Holy Spirit and through their teachings many were added to the church daily.

But what are the conditions of the church today? Do we find the same spirit manifested on the day of Pentecost? No. We find more of the Luke-warmers spoken of by John in his letter. Rev. 3: 14-22.

However we still have Ruth class gleaning in the field of the Lord.

Naomi gave her all and returned empty and found her inheritance redeemed by Boaz (who is a type of Christ).

The church will give up all for Christ and find in him her reward.

Ruth, a Gentile, leaves her God, people, etc., and goes with Boaz and by doing her bidding in Ruth 3:3, which is a type of baptism, Eph. 5:25-27, she gains for herself a husband, Boaz.

The Gentiles will find their husband in Christ.

Boaz, instructed Ruth not to glean in other fields, than his own. Ruth 2:8. May the church ever be found laboring in the Lord's vineyard.

Mrs. F. A. Sijlon

The Promised Land.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9. This is a beautiful promise.

The first we are told of a promised land is found in Gen. 12, where God tells Abram to go to a land which he would show him. So he journeyed to the land of Canaan, where the Lord appeared to him and told him, "Unto thy seed will I give this land." In Gen. 13:14. He renewed his covenant, "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."

Paul tells us in Gal. 3:29. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." So all who belong to Christ may claim this promise of a future home on the earth.

We find in Dan. 7:27, that 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 dominion shall serve and obey him."

Jesus is on his father's throne now, and the throne promised to him is on the earth. Rev. 3:21 "To him that overcometh will I grant to sit with me in my

throne, even as I also overcame, and am set down with my father in his throne." 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."

A good description of the redeemed earth is found in the 35th of Isaiah.

George Kahn

Judging.

It is somewhat difficult for us to learn just what the scriptures teach on his subject, as we read Matt. 7:1, Judge not, that ye be not judged: and Judge in yourselves: is it comely for a woman to pray unto God uncovered? and, Judge not according to appearances, but judge righteous judgment. On first reading, these scriptures would seem to contradict each other, but since Bro. Williams has brought to our notice the fact that the scriptures recognize three forms of judging, 1st, Decision in thought, 2nd, Sentence in word, 3rd, Execution in deed, we begin to see that there is harmony upon this subject as well as on all others, when we dig deep enough into the Word of Truth.

On the first form, that of decision in thought, we see in Acts 16:15, Lydia the seller of purple, saying unto Paul and those with him, "If ye have judged me to be faithful, come into my house:" and also Heb. 11:11, where Sarah was delivered of a child when she was past age because she judged him faithful who had promised: also in Acts 4:19, Peter and John answered the Sanhedrin.—Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. In 1 Cor. 11:13, judge in yourselves: is it comely that a woman pray unto God uncovered? In each of these references it is clear to our mind that the judging is nothing more than "decision in thought," and now let us go to the second form, that of "sentence in word."

In Jno. 7:24, after the Jews had accused Jesus of being a devil, Jesus rebuked them and exhorted them to judge not according to the appearance, but judge righteous judgment. And in Acts 13:46, after the Jews had spoken against the truth as preached by Paul, he said unto them "But seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Rom. 1: 32. Who knowing the judgment of

God, that they which count such things are worthy of death, not only do the same, but consent with them that do them. The judging in these references consisted in giving sentence in word.

Under "execution in deed," we will study the parable in Lu. 19:11-23, where Christ condemns the wicked servant after he had judged himself by saying that he had hidden his Lord's pound in a napkin, and when at his coming, returned it to him, thus sentencing himself in word and his Lord executed the judgment in deed by taking the pound from and giving to him that had taken. In 1 Cor. 5, we find Paul sentencing in word the fornicator who was a member of the Corinthian church and commanding the church to execute his judgment by putting him out of the church.

There are other passages that bear out the thought of the three forms or steps in judging but we cannot examine them all in our lesson. Let us meditate upon these scripture references and try to learn in what sense we may or may not judge. Paul has exhorted us to judge ourselves, 1 Cor. 11:31, and he no doubt means for us to exercise all three of these forms, and yet there is a sense in which we cannot exercise the third form. We will study these in another lesson.

Emma C. Railsback
South Bend, Ind.

All Nations Shall Be Blessed in Abraham and His Seed.

(continued from last week)

The power, supremacy, and holiness of the Deity were made palpable by it, even to those who were disobedient; and in the course of centuries that conception of God was formed which existed in the days of Jesus, as the foundation on which to push forward the operations by which the seed of Abraham (the faithful believers) should be provided by the promulgation of the word of faith. Without the law, there is no doubt that the knowledge of God would have perished from the earth, and mankind would have been wholly enslaved by the foolishness and unenlightened speculation, and abandoned to the wickedness which prevailed before the flood; the little light of the promises would soon have been extinguished, and the world would have been sunk in the darkness of incurable barbarism—ripe for as complete a destruction as that which overtook it in the days of Noah.

This great catastrophe was prevented by the establishment

THE RESTITUTION HERALD.

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Oregon, Illinois, Jan 31, 1917.

Number 17.

Christ, the Good Shepherd.

Christ as a shepherd always suggests David, the shepherd, and when we think of him in this connection, the 23rd Psalm comes to our minds, the most perfect picture of the shepherd and his sheep the world has ever known. We can imagine David looking at his flock of sheep standing all about him. They had been up in the hills all day and he had been watching them carefully. He had hunted far into the hills for one that had wandered from the rest. He had led them to the spots where the grass was greenest along side of pleasant brooks where they might drink. One of the flock had fallen in a hole, but he had heard its cry and hurried to his help. One little lamb seemed very tired and he carried it all the way from the hills. Soon he will lead them back to their fold for the night and as they pass into the sheepfold he will rest his hand gently upon each of the flock, counting one by one, not by numbers though, but by name, and if one is missing he will go out for it and search though it takes all night. "How I love them all," thinks David. "How safe they are in my care." Then he thought of God's love and care for him and he sings the 23rd Psalm of praise. David was, doubtless, a model shepherd, else he would not have been taken from his humble position to be the king of Israel, and so Christ stands as an example to all those who have human sheep to look after. How did David care for his flock, and how does Christ look out for the needs of his followers? David was constantly with his sheep, and although Christ may seem to be far away, we know he sees our every action, and his promise is, "Lo I am with you always." David provided for his flock soft tender grass, and drew water from wells and cisterns to quench their thirst. Christ, the Bread of Life, and the Water of Life, is our divine refreshment. David knew that rest was essential for the health of his flock and so he made them lie down and rest and the child of God can say, "I will both lie me down in peace and sleep, for thou Lord only makest me dwell in safety." David did not want his sheep to wander away from the rest, for en-

nies were ever on the watch for them, but when they did, he went after them, sometimes with the rod, and sometimes with the staff, to bring them back. And so Jesus while hating sin, loves the sinner, and is ever ready to pardon when the sin is confessed and repented of. "He forgiveth all our iniquities, he healeth all our diseases." The shepherd always goes before the sheep, and the one ambition of our life should be to resolutely follow the Shepherd whithersoever he goeth. We cannot, as the apostles did, see his gracious form treading earth's pathways but we can read in his book how he would have us walk. David's sheep did not have a straight path to walk in; it was up hill and down dale, and if sheep could murmur, they might have often wondered why it was so, but we may be assured that Christ will only lead us "in paths of righteousness," not always in the sunshine of prosperity with friends and home to make life happy, but with the good Shepherd for our guide, we may know they are safe paths and while we may not be able to see how our path is lying even until tomorrow, we may be sure that when tomorrow comes, light will be given us as to the path we shall tread. The shepherd calleth his sheep every one by his own name, and so Christ knoweth them that are his, but do we all know Christ? The sheep become familiar with the voice of the master because they are constantly with him. Are we always listening to the commands of our Guide? We spend a good many hours each week in eating more in sleeping, several every day to obtain that food which satisfieth not, and in pleasure but how many minutes a day do we give to the study of that Book which is able to make us wise unto salvation?

Let us not be so sure because we are members of a church that Christ will not say, "I never



WILL go forth 'mong men not mailed
in scorn,
But in the armor of a pure intent,
Great duties are before me, and great
songs;
And, whether crowned or crownless when
I fall,
It matters not, so God's work is done.

—Alexander Smith.

knew you," for what have you done for any less fortunate than yourself? How did you ever show your love to me? The Jews were very sure because they were Abraham's children that they were certain of God's favor, but those that trusted in this alone shall have no place in that future kingdom, for which we are all longing. His voice is a pleading one now, but may none of us hear him when he says, "Depart from me ye that work iniquity." Jesus is not only the good Shepherd who gave his life for the sheep, he is also the great Shepherd who was brought again from the dead to care for his flock with unerring wisdom and untiring devotion, and as the chief Shepherd he is coming again to give crowns of glory.

Lottie Young.

Sometime.

Sometime we will go, we say
Where the old friends await,
Hopeful that some happy day,
They may greet us at the gate;
Future whispers soft and low:
Sometime—sometime, we shall
go.

Sometime we will speak, we say
Little words we left unsaid,
That might brighten some one's
way—

Someone's way that's dark in-
stead,

Some kind word to help the weak
Sometime—sometime, we shall
speak.

Sometime we will do, we say
Something we have left undone—
Small, obscure in it's way,
Save to some poor toiling one,
This we promise, fair and true
Sometime—sometime, we shall
do.

Sometime we will wake and know
Opportunity has fled,
Gone the friends of long ago,
Needless are the words unsaid,
For as Time computes her sums,

Sometimes Sometime never
counts.—Sel.

Why Don't You?

Why don't you answer your friend's letter at once?

Why don't you make the promised visit to that invalid? She is looking for you day after day.

Why don't you send away the little gift you've been planning to send? Mere kind intentions never accomplish any good.

Why don't you try to share the burden of that sorrowful one who works beside you? Is it because you are growing selfish?

Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them they are of no use to others.

Why don't you take more pains to be self sacrificing and loving in the everyday home life? Time is rapidly passing. Your dear ones will not be with you always.

Why don't you create around you an atmosphere of happiness and helpfulness so that all who come in touch with you may be made the better? Is not this possible?

Work If You Want To Be Happy.

Happiness is the child of weariness from work. Resting is not good when you rest all the time. But it is mighty good after a ten mile tramp in the woods. People who have turkey every day cannot enjoy Thanksgiving. Christmas means nothing to the child whose room is full of dolls and tin soldiers all the year round. The law that "he who will not work shall not eat," is no truer than the law that he who does not work cannot eat.

Chinese Proverbs.

Make friends with merchants,—
and your wealth will grow,
Make friends with nobles,—and
your wealth will go;
Make friends with boors,—and
learn to use your fists;
Make friends with priests,—and
sign subscription lists!

The habit of happiness is only to be acquired by right living.

No wrong can ever be made right.



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- Address: Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Illinois.

A New Heaven And A New Earth

Dear brethren:

In Rev. 21:1, we have these words: And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea. In the beginning God created the heaven and the earth. In 1 Cor.

2:9, we read, But as it is written, eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him.

Now my dear ones, just look what God is going to do for those that love him. He says he is going to make a new heaven and a new earth. In the beginning of this world and when

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God had ended his work, he said that it was good and behold it was very good.

But Peter says in his last epistle, and last chapter, 10th verse, 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. So we see this earth will be burned up and that God will make a new one. Rev. 21: 2-4: And I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God with men, and he will dwell with them 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. Mal. 4:2: But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall. In the holy city there are mansions for all, for in St. Jno 14:1-3, we read, Let not your heart be troubled; ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there ye may be also.

Dear brethren, the golden city is coming before long. Let us get ready for it.
As ever, your brother in the

Lord Jesus Christ,
Ora L. Worley.

Hunger For Appreciation.

We want appreciation and the expression of it in our intercourse with friends and acquaintances. When a man has done us a kindness, let us not be ashamed of speaking of it. If a man does a wrong, we talk of it fast enough. Why should we not be equally ready to speak of benefits received? Hearts hunger for appreciation, and there are men and women in the world for whom the whole aspect of things would change whose sky, from being dull and gray, would blaze out into crimson and gold if we would but tell them what we feel.

In her "Life and Letters of Browning," Mrs. Sutherland Orr writes: "Carlyle had never rendered him (i. e., Browning) that service, easy as it appears, that one man of letters justly values from another—that of proclaiming the admiration which he privately expresses for his work. The fact was incomprehensible to Browning—it was so foreign to his nature, and he commented on it with a touch, though merely a touch, of bitterness when repeating to a friend some almost extravagant eulogium which in earlier days had been uttered tete-a-tete.

"If only," he said, "these words had been repeated in public, what good they might have done me."

Carlyle has multitudes of imitators. It is not that we do not feel; it is that we do not say what we feel. And so thousands of people, writers preachers, friends—go through life discouraged and depressed, thinking they and their work are unappreciated, when they might go on their way singing, if we only told them what was in our hearts. Appreciation and the expression of it will change the world's climate for many who are living in the cold today and will make perpetual summer in their souls.—Sel.

To be successful in your work and use in the world, it does not matter so much what you are doing as how you are doing it. The world needs people who have the divine qualities of enthusiasm and earnestness. It needs workers who believe in their work.

It is proof, not of weakness but of wisdom, to seek advice from those more experienced than one's self.

Pursue happiness but do not make a race of it.

mats, like Grey and Asquith have been set aside and men of practical experience and business push, who have made a reputation for "doing things at once," like Lloyd George and his cabinet have been appointed.

In France, Briand, who came to Paris almost a pauper, is now the dynamic force behind a new cabinet, where Nivelle succeeds Joffe, and Lyautey succeeds Roques as minister of war.

In Russia, Sturmer, held to be a friend to Germany and of peace and suspected of favoring a separate peace for Russia, is succeeded by Trepoff, who declares his loyalty to the Allies, and to the policy of no peace but a lasting peace, by the destruction of the German military machine. He informs the Duma and the world that the Allies have agreed that Russia shall have Constantinople and the Dardanelles and that the Czar and the Duma are agreed on discussing no terms of peace with Germany until the German armies are driven from Russian soil and the Russian armies hold the Turkish capital.

Trepoff adds: "For more than 1000 years, Russia has been reaching southward toward a free outlet to the open sea. This age-long dream is now ready for realization. Turkey has attacked us and has thus sealed her own doom. Russia will consider no peace till the Turk is wiped from the map of Europe and the just rights of Russian commerce is established."

Premier Briand warns the French chamber of Deputies that the German peace note is poison to stir up dissension among the Allies, and he encourages the French people to supreme effort and sacrifice the coming year.

The British answer was a new war loan of \$2,000,000,000, and provision for adding a million more men to the army and gigantic energy in new factory building and increase in munitions for world supremacy, while they agree with Russia that the Turkey must be beheaded, bled, carved and divided among the Allies before peace can be considered.

A British writer says: "The Ottoman empire in Europe will soon be only a memory. Since the Turks are resolved on self destruction, we welcome them in the ranks of combatants. The present mighty struggle means for Europe not only the end of Prussian militarism, but also the end of the Turkish empire."

Germany offered to meet in conference to discuss peace terms but stated no terms. England stated her terms: restitution, reparation and guarantees of future peace, and stated that she

would not meet to discuss peace unless Germany stated her terms. Here the deadlock has come. But even if a conference takes place, the terms on both sides are such that no peace at present is possible.

Some see a war of exhaustion or a draw. We look for Germany to build up the old bear empire to fulfill Rev. 13. Then we look for its fall, probably three years and a half from the time the war commenced. Then for a brief hour the scarlet beast of socialism will establish a temporary federation over which the papacy will ride into temporal power. Then boycott, persecution and killing of all who will not worship the beast follows. Then the destruction of the harlot, the powers and the people.

With the fall of the "Holy" Roman empire of the German people, comes the fall of the Turkish empire. Then the Armageddon is fought between Asia and western nations. Rev. 16.

Christ may come before the fall of Turkey or the Armageddon. Rev. 15:8. After the fall of Turkey, comes the restoration of the Jews and the kingdom of God. Obad. Dan. 12; Zech. 14.

I expect to see Germany as the head of the beast of Rev. 13, continue for three and a half years from Aug. 1914, when the war commenced. By that time her world supremacy will be attained. Their world monarchies fall and the scarlet beast of socialism forms a ten horned federation for a brief hour, and the papacy rides into power as "A Queen," so that her exaltation will make her fall harder when the presidents and the people desolate and destroy her. Rev. 17-18.

Anarchy and chaos in government will follow. This is the time of the saints' rapture while probation closes until the seven last plagues end. Rev. 14:8, 15, 16.

Be prepared for a year of monopoly panics, strikes, riots, famines, sedition and social revolutions that will begin to ravage the United States in 1917, while the east wind in Asia and the west wind in America, are being loosed to celebrate the European cyclone.

The peace talk "feeler" will bind the central powers together for a death grapple with the Russian bear in the east, and the British lion in the west, like a panther cornered in his den.

England's effort to starve Germany by her control of the high seas, is to be met by the largest submarine fleet the world ever saw to sink all ships bringing supplies to the Allies. We predict that no ship carrying supplies will be spared, whether of the United States or of other

nations assisting the Allies.

Therefore 1917 may see the fulfillment of Dan. 11:44, when the Turk backed by Germany, will "go forth with great fury to destroy and utterly to make away many."

Our threefold menace is: German and Austrian submarines, Mexican muddle and internal riots, strikes, famine and revolution against rulers in state and in finance. Watch, wait, work.

W. L. Crowe

Authority.

No. 8.

The scripture idea of authority is power, the theological idea of it is arbitrary permission to act, conferred by a superior. Under this conception it is considered unauthoritative for any one to preach, baptize or perform official religious acts until a license is secured or the hands of a superior have been formally laid upon the applicant. To inquire, Can he claimant preach or do things, unauthorized by conference, bishop, pope or prelate? If so he has the power, hence the authority. Christian authority comes from heaven, hence formal authority from man, hence the only thing Jesus did when questioned by what authority he performed miracles was to ask his critics if John baptized by authority from heaven or from men. The writer has never had the ordination of laying on of hands. In past days his conferred holy spirit power in miraculous manifestation, at present it is an empty formality with no scriptural sanction. Neither does the writer at present carry a license from the conference to preach, and he will not accept of one from any source if it must be accepted on condition that he has no authority to preach without it. The only purpose for which such written certificates were used by scripture was to guarantee brethren at a distance that the one to whom it was given by those who knew him was not a fraud upon them as a stranger. Where brethren know one another it is an empty formality to give a paper to any member certifying his standing and usefulness in the body.

The same is true of "church letters." Such a thing as transferring membership from one congregation to another by letter is unknown in scripture. The writer has never had anything to do with such a procedure and never expects to except in possible cases where the person in question is known to be all right by the brethren where he has lived, and is unknown to those to whom he goes. In such a case

the scripture authorizes us to send them a written statement by him to guard against fraud, but not to transfer his membership.

Then by what authority does a preacher preach? By the same authority as you plow corn, sell goods or run a steam engine, for one is Christian service as much as another. You find your authority in such as Eph. 4:28 and Titus 3:14. We find ours in the same scriptures. If you have power to plow or to preach, that is your authority. If you have no amount of ceremonies or licenses will enable you before God to do so, though men then permit themselves to be bored by seeing us try to fill a place that God has never given us power (authority) to fill.

If you have power to do any Christian service and do it from love for men, be up and at it, you are authorized, but if we do it not in love it is vain. 1 Cor. 13:3.

J. W. Williams.

The Promises Made Unto The Fathers.

No attentive reader of the New Testament can be ignorant of the prominence given in the apostolic writings to the promises made unto the fathers. He may not understand what is meant by the phrase, but he can scarcely avoid acquaintance with the phrase itself, as a thing of importance, because it is used in such a way as to show that what ever it refers to, it expresses something that has a fundamental relation to the scheme of truth apostolically delivered.

Those who are no New Testament readers or Old Testament readers either will know nothing about it. For their benefit and the general elucidation of the subject, we call attention to the state of the matter, by quoting Paul's statement that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Rom. 25:8. This at once brings the subject to a point, declaring a connection between the mission of Christ and that which is styled "the promises;" and thereby imposing upon us the necessity of recognizing the importance of the item and branch of truth so expressed, instead of turning away from the subject with indifference, as is custom with the majority of religious people, not excepting those professing to be New Testament Christians. If Christ came to "confirm the promises made unto the fathers," it is obviously of the first importance that we know

The Nature of Man.

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth, and over everything that creepeth upon the earth. So God created him in his own image, in the image of God created he him; male and female created he them." Gen. 1:16-17. 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.

In the above scripture we have a brief, plain and simple statement as to man's origin. It embodies God's proposition to make man—no thing said about making a house or temple in which to place him. It states plainly that the Lord God formed man of the dust of the ground. Not a word about an immortal soul being put in a man which the Lord God had formed. After having formed the man out of the dust of the ground he then gave life to that form by breathing into his nostrils the breath of life. Not a word about putting an immortal soul into that form. From this account in Genesis, we find nothing in the language which would teach that the Lord God thus formed an immortal soul, and then pronounced it the man proper, yet many writers and most preachers of the present day tell us that is just what was done. Let us look at the account further and see, if we can, who is right. The record says that man was formed of the dust of the ground. From this the conclusion would be that the object formed of the dust of the ground was the man and not a house in which he was afterwards to dwell. The account as given by theologians is that when God breathed into that form the breath of life, he did a little slight of hand performance and put an immortal soul into it, and the form which was made out of the dust of the ground was to be the temple or house for the soul, and this soul was the man, the responsible being. These two accounts are conflicting. It is a self evident fact that when two or more accounts conflict in their parts one or the other must be wrong and both may be, but in no case can both be right. Which of these is right? The account as given in Gen. is so plain to admit of argument. The other, too conflicting to be believed when viewed in the light of reason or scripture. Gentle reader, which will you believe? The plain

statement of Holy Writ or the teachings of men? Where may we expect to find the true account of his origin and his nature if no in the record of his creation, his trial in life and final execution for disobedience or reward for loyalty? If man has an immortal soul and it is as some claim, the responsible being, then the house cannot be. But God said he made man out of the dust of the ground, and if the immortal soul is human, then it must have been made of the dust of the ground or the statement is incorrect. If we leave out the record as given in Gen. where will the advocates of the immortality of the soul find any proof for their theory? It is strange that if God gave Adam an immortal soul or spirit that he did not make the fact known to him. It is still more wonderful that God should say so much about the house that the immortal soul was to inhabit and say nothing about the immortal soul. What would be the amazement of those who believe in the immortality of the soul if they should upon careful search, fail to find an intimation in all the Bible of the existence of any thing separate and apart from the being formed out of the dust of the ground?

The record in Genesis says,— "God made man in his own image, in the image of God created he him." The advocates of the immortality of the soul claim that God is a spirit, without body or parts. They also claim a man's immortal soul is a part of God,—hence God is divided in to good and bad parts in order to furnish all with souls, even to those of illegitimate birth. It is further claimed that as man was made in the image of his creator that he was immortal as his creator, and as his creator had no form man could not have been formed in the image of God's person, hence he must have been made in the likeness of God's immortality. But here they meet with another difficulty. A likeness which shows but one feature, part or portion of an object is only a partial likeness. Why is man's likeness to his creator confined to his immortality while it does not include his other attributes such as omnipotence and infinite wisdom? This theory is still faulty in that it gives but a partial likeness of the creator. A likeness to be true, must be as nearly like the original as the artist has power and knowledge to make it, so much so that all who have seen the original would know the likeness at first glance. The advocates of this theory forget that wherever God is referred to in the Bible, he is rep-

resented as having form. Who can conceive of and give an intelligent description of a being without form? Listen to the apostle Paul. "Let his mind be informed you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. 2:5, 6, 7, 8. How could Jesus be in the form of a being who was without form or parts? This scripture represents Jesus as being in the form of God and man, hence they all have the same form and this agrees with the account in Genesis, and it also agrees with the principles of philosophy, viz.: Things which are like the same thing are like each other. Therefore since Christ is like God and man in form, and as truly as Christ and man are alike in form, so also are they like God in form, for Christ was made in the express image of his Father's person. God being the self-existent, while Christ and man being the created form.

If Christ was in the express image of God's form, then all men are, for they are like Christ in form. If all men be like Christ in form, and Christ like God in form, then all men must be like God in form also, and therefore the statement that Adam was formed out of the dust of the ground, in the image of God must be true, although possessing different attributes. An image or likeness does not necessarily have to possess all the attributes belonging to another object to constitute it a perfect image or likeness. In Romans 1:23, Paul charges a certain class with having changed "the glory of the incorruptible God in an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things." From this we learn that while God and man have the same form, they possess directly opposite attributes, the one being incorruptible, the other corruptible. The nature of one being incorruptible, immortal, imperishable, undying and eternal the other corruptible, perishable, subject to death and decay. Will they who hold that "image" in the account of Adam's creation refers to immortality please read Gen. 5:35, which reads, "And Adam lived an hundred thirty years and begat a son in his own likeness, after his own image." If image in one instance refers to form, why not in the other seeing both were written by the same author? It is not necessary for two objects to be identical in nature for one to be the image of the other. For instance,

in Lincoln Park, Chicago, you may see an image of Abraham Lincoln, which is said to be a perfect image of the great Lincoln. While I never saw Lincoln, I am informed by credible witnesses that the image is an express likeness (in form) of him. Yet Lincoln and the image never were identical in nature.

The attributes peculiar to the one never belonged to the other. An image, in form and likeness may be flesh, marble, clay, bronze, gold or plaster paris. Abel was in the likeness of his father Adam, and after Adam's own image. Tom Thumb was a pigmy a miniature man, yet he was as much in the likeness and image of Adam as any of the human race. Thus we see the identity of nature is not involved in the relation which one object sustains to another with reference to being in its image.

In the Patent Office in Washington, D. C., may be found many miniature machines, which are exact images—likenesses of the ponderous machines which they represent. Many of those models are made of copper, brass or silver, while the machines which they represent may be of wood or iron or of both. All admit this to be true, yet it does not prove that copper, brass or silver are identical in nature with wood and iron. This is so plain to require further reasoning or proof. Then why not admit that mortal man may be the image and likeness of his creator without being of the same nature or possessing the same attributes?

to be continued.
Lyman Booth.

1917 To Be a Year Filled With Horrors, Suffering and Bloodshed Such As This Earth Has Never Seen

It is generally admitted now that the German peace proposal was not from fear of defeat but a German plot shrewdly planned a policy of cunning diplomacy and statesmanship. Its first object was to win the sympathy of neutral nations. Second, to throw the blame for future bloodshed on the Allies. Third, to stop discontent and clamors for peace among the German people and to cement the people of the central powers together for a death struggle with enemies who avow their determination to annihilate the German armies from the earth. The answer of the Allies is in reconstructed war cabinets where pacifists, or men lacking push, are being supplanted by men of vigor and determination to wage a war for victory. In England, polished diplo-

water because it brought to mind all Jesus taught them of love and hope, purity and right living and these are the foundation of eternal life.

Read v. 15. What does the woman say which shows she still fails to understand what Jesus means by living water? At the same time how does she show faith in his ability to give the water which is better than hers? Herein she shows the unquestioning faith so lacking in Nicodemus. Study vs. 16-18 and show how Jesus answers her request and offers the woman a drink of living water.

In v. 19, what admission did the woman make and what induced her to make it? Recall the admission made by Nicodemus and the much greater inducement which he had.

As soon as she is convinced that he is a prophet of God she begins to seek knowledge.

Read vs. 20-21. What question did Jesus perceive that she wished him to decide? Study Jesus' answer, vs. 21-24, and give his meaning in your own words. Who did he mean by the last part of v. 22? Read Isa. 2:3; Jno. 18:33, 37; Matt. 19:28. Notice that king, head rulers and capital of the controlling nation of the future age are all Jewish.

Explain why God is called spirit. God's holy spirit is his power manifested miraculously. Lu. 1:35, Acts 1:3; 2:4.

God is called love because he has love in perfection. Just so he may be called spirit because he has perfect unlimited power. He thus can know the hearts of all worshippers and can discern hypocrisy or sincerity in any class, whether Jew or Samaritan. What then does it mean to worship God in spirit and in truth? Discuss fully.

Read vs. 25-26. From what Jesus says in v. 26. What question must have been in the woman's mind when she uttered v. 25? What perplexing question of difference between Jewish and Samaritan worship had Jesus answered which led her to think he might be the Messiah? Is there doubt of Jesus' word shown, or simply the gradual dawning of truth on the ignorant mind? What confession does Jesus make? In Lu. 11:16, 29, Jesus fails to give a direct sign to prove his Messiahship. In Jno. 10:24, 25, he fails to make the direct claim he made to the Samaritan. Why this difference? What testimony had he given which they had failed to accept? Jno. 10:25-26. Was such testimony undeniable proof that God was with him? John 9:31-33. The woman's faith had been awakened by the simple miracle of mind reading, so she

was given more light. Wonderful miracles had been done before learned Pharisees and there was no awakening of faith nor even an inclination to believe, so they were refused further light. Mat. 23:29. In vs. 28-29, 39-41, pick out the results of Jesus' conversation with the Samaritan. Recall Nicodemus and compare results.

Which class of people is more susceptible to the teachings of Jesus, those who have power self acquired knowledge, and righteousness as the world regards righteousness as consisting of good works, or those who come to him with their minds darkened by ignorance and sin. Mark 2:16, 17. As long as one is in a self righteous, independent condition he cannot be benefited by the teachings of Jesus.

Obituary.

Smith Z. Hilliard.

Dear brothers and sisters: Since I last wrote to you, I have lost my oldest brother Smith Z. Hilliard, son of Mr. and Mrs. L. H. Hilliard, who died on the morning of the 22nd of Dec. 1916, of heart trouble.

He leaves a wife, Jennie, and five children: Jessie Yont, Anna, and Lillian of California, and John of Manchester, and Marvin, also of California. Besides these, there are six grandchildren, two sisters, Rachel Reese of Burlington Junction, and Amy Johnson of Marshalltown, and Alva Byron and Lont Hilliard.

Had he lived until Jan. 14th, he would have been 68 years of age. Most of his life since 18 years of age has been spent in teaching school. He was loved and respected by every one and always kind to every one.

May our dear Father comfort his wife and children is my prayer.

Mrs. Amy Johnson, Marshalltown, Ia.

Letters.

Dear Bro. Lindsay:

I am writing to say that the Jan. 10th issue of The Herald is the best we have had in a long time. It contains so much food especially for the church or called out, and it is very evident many need quite a good deal of just such food as Bro. D. C. Robison's article contains. It should be in fact form and scattered like autumn leaves among our people. And again the sister's question, your answer is very explicit. My mother says it is the best she ever read on the subject, Let us stand

strictly for the truth, even if we do have to stand alone. We haven't been inside a heterodox church house over a dozen times in the last twelve years. I just can't sit and listen to a fellow "butcher" God's holy word by misquoting and misapplying plain language. With much Christian love to all the household of faith.

Yours in hope,
Mrs. Ernest Crundwell

Dear brothers and sisters of the one faith,—

With my feeble efforts, I will try to write a few lines to our dear ones scattered abroad.

How are you getting along. Alright, I hope. I am old and feeble but strong in the faith made to Abraham and Christ.

Now dear friends in Christ, let us all resolve to make a new star this year, 1917, to let our walk and talk be with the Lord all day long. We should praise God every day for his blessings and for his blessed truths and study them in word and deed.

The Savior and all of his prophets have all spoken of his coming. Yes friend, they have all spoken of his coming to take his great power and reign. Bless the Lord. Let us all be ready to his coming. In Rev. 27, it says He that hath an ear 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. Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice and shall come forth, those that have done good, unto the resurrection of life, for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

When Christ who is our life shall appear, then shall ye also appear with him in glory, for the Lord shall come with all his holy angels with him and then shall he reward every man according to his work. Behold I come quickly, and my reward is with me to give every man according to his work.

Blessed are the meek for they shall inherit the earth.

Brothers and sisters, these things are worth thinking about. Won't that be grand, when there will be no more sickness, sorrow, pain nor death?

May the Lord watch over all of the one faith. Pray for me that I may hold out to the end.

Grandma Gragg

A Letter to the Herald:

For a long time I have thought how slothful we are. Yes, we who claim to have the knowledge and faith of the gos-

pel that God himself preached to Abraham, Isaac and Jacob, and on through the prophets till Jesus, his holy Son, went through Galilee preaching the same gospel of the kingdom and himself as king. Now the same message we claim to have and some are trying to herald it to the world, but how many are doing nothing comparatively.

If we would work as do the Russelites and Seventh Day Advents, we might bring more into the faith, for every little while one of them comes to our door with arms full of books, tracts and whole sermons, begging us to take them and read about the wonderful plan they have studied out to save men from this awful curse of sin, but I can say this much, there aren't many here that are trying in any way whatever to help teach the way of life. Sr. Adda Nell, who helped very much to place me where I am today in the blessed hope, gave me papers to read, such as The Herald and also told me what the Bible contained, for it was so new to me, that it reminded me many times of my first teacher trying to have me learn my first lessons in the primer. But she kept telling me a few things now and then, until I began to see that the Bible was a book that I had never known before, and today I am rejoicing in the best faith and hope that I have been able to find, and I have compared many faiths with the grand old gospel that God preached to the father of all the faithful thousands of years ago, but have not found anything that I could exchange for it. Yes, I am rooted and grounded in the faith once delivered to the saints and I feel anxious to help others to see the way of life for I would not give my hope for the soon coming king for all there is in the whole world.

Mrs. David Long.

Think faith, feel faith, talk faith, act faith—thus can you hasten like a chattering of real power, the rise of prosperity's sun.

God's promises are all lamps to light up the dark places, and I know of no brighter one than this: "As thy days so shall thy strength be."—Hallods.

The place a man holds in the memory of the world after death depends upon the place he wins in the hearts of the world's people.

Let us be content, in work, To do the thing we can, and not presume To fret because it's little.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

A letter from Bro. L. E. Conner received this morning, Jan. 25th, states that he left Cleveland Tuesday morning for California, having been called there by a telegram, which informed him that his son Charles had met with a fatal accident. We trust

that his injury is not as serious as first supposed and that his life may be spared.

Brother Conner wishes us to state that his article on Fellowship will be continued at a later date.

Word from Virginia says that Bro. J. H. Anderson is recovering from an attack of the gripple.

"Mr. and Mrs. J. E. Roose announce the marriage of their daughter, Ellen Adelia, to Mr. Harvey J. Wilson, on Wednesday, January the seventeenth nineteen hundred and seventeen."

Our good wishes go with these young people. May they labor together to glorify God.

HELPING FUND.

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

- T. J. Ellis, .50
- Ola Worley, 1.00
- Peter Jeffrey, 2.00
- S. J. Aldrich, .25
- J. D. Jeffries, .50

Notices.

Dear Bro. Lindsay:—

Please publish the following notice in the Herald:—

The Nebraska Conf. Board has hired Bro. Earl Cowles to preach in the state for the coming year, and is now ready for any call to hold meetings.

Those desiring meetings, please write to the following address.

Mrs. Ola M. Hornaday, Cor. Sec., Holbrook, Neb.

Reports.

Bro. Williams of Sac City, Ia. has just spent a week here in Waterloo, coming Jan. 13. and staying until Jan. 22nd.

We have had a meeting every night and two each Sunday. He gave us some very nice talks, all being very plain to understand.

A number of his talks were on the future kingdom. We are always glad to hear of the future kingdom, for all who are faithful hope some day to dwell there when Jesus comes to gather his chosen ones, so let us be more faithful to him so as to have a better chance of dwelling there with him.

Let us ever keep in our memory that a broken heart, the Lord never despises, will never spurn. So into whatever difficulties we may stumble or find ourselves, hungering for the Lord's fellowship and forgiveness, let us not despair, but remember that God has made a pro-

vision through the merit of Christ which enables him to accept and justify freely from all sin, all that come unto him through Jesus—through faith in his blood. Those knowing nothing of the joys of the Lord in the present time will evidently not be prepared for the joys of the Lord in the kingdom.

There is then joy and rejoicing granted to the faithful ones. The goodness and mercy of the Lord is not to be looked upon as a thing of the past, but is to be accepted as a thing of the present and future.

Day by day, God's goodness and mercy follow us, refreshing and blessing us as Psa. 23:6 says, Surely goodness and mercy shall dwell in the house of the Lord forever.

We had good attendance throughout all the meetings. A brother and sister of New Hartford came down for the morning services of the last Sunday.

There were a number of outsiders in and all showed much interest, which we are glad to see, as we are always glad to have others interested in the truth of the Lord.

We hope to have Bro. Williams with us again in a month, for we are always glad to have him with us, and hope he is to come once a month.

Fac Beardslee.

The Sunday School.

By Alta King.

JESUS AND THE WOMAN OF SAMARIA.

Feb. 11, 1917: John 4:1-29.
Lesson Text: Jno. 4:5-14; 24-26

Golden Text: Jesus came into the world to save sinners. 1 Tim. 1:25.

Time: Near the close of the first year of Christ's ministry. 27 A. D.

Place: Near the city of Sychar in Samaria.

Questions.

Introductory:—

In our last lesson Jesus was talking with Nicodemus, a Pharisee well versed in the scriptures, and a ruler of the Jews. Nicodemus revealed in himself an unwillingness to unquestionably believe the statements of Jesus as to the conditions of entering the kingdom. And this in spite of the miracle of changing water to wine and the cleansing of the temple and his admission that Jesus was a teacher sent from God. Jno. 3:2. In today's lesson

Jesus talks with an ignorant heathen woman. As we study the lesson, compare the manner in which she receives the words of Jesus to the manner in which Nicodemus received them. The account shows that the woman was totally acquainted with Jesus, his claim of Messiahship and his miracles.

Before taking up the lesson give a brief description of the Samaritans. See Bible dictionaries and encyclopedias.

Questions.

Read Jno. 3:26 in connection with v. 1. From v. 26, can any possibility of jealousy in the hearts of John's disciples be discerned? From v. 1, study the all the possible motives Jesus may have had in leaving Judea. Would his growing popularity among the people have any thing to do with his leaving? Acts 4:16-18. Notice on the map the location of the places mentioned in vs. 3, 4, 5. Tell the connection they have with this lesson.

Discuss the human side of Jesus' character as it is revealed in vs. 5-7. What other sources of weariness did Jesus have besides physical exhaustion? Math 23:37, Matt. 15:8, Mark 8:12, Isa. 53:4. What hunger and thirst did Jesus experience besides physical hunger and thirst? Jno. 4:31-34.

In v. 9, what question was asked and why was it asked? What answer did Jesus make? v. 10. To what did he refer by "the gift of God?" Isa. 9:6; 42:1-7. 1 Cor. 1:30. 1 Jno. 5:11. With these references in mind discuss the needs of mankind and how Jesus as a gift, supplies or will supply these needs. What did Jesus mean by "living water?" The water the woman was drawing is the means of sustaining the mortal flesh life. The water which Jesus gives is the source of eternal life as he explains in v. 14.

In Jno. 6:53, 63, what words does John use to express the same source of life? Explain how the terms, "the blood of Jesus" and "the words of Jesus" can be used figuratively to express the source of eternal life.

Read the woman's answer in vs. 11:12. What does she say which shows that she thinks Jesus refers to literal water? What in her answer shows doubt?

Read Jesus' answer, vs. 13-14 and bring out the comparison he makes between the two kinds of water. Discuss the figure of speech found in the last part of v. 14. Read in connection Jno. 7:37-39; Jno. 14:26.

The holy spirit which was shed on early believers, could be likened to rivers of living

8. Sinners in the death state are not manifesting their hatred toward God by cursing his holy name, and blaspheming his righteous government, for their hatred and their envy is now perished. Eccl. 9:6.

9. Saints, in the death state are not manifesting their love toward God, by ascriptions of praise to his name; their love is now perished. Eccl. 9:6.

10. Dead parents are not mindful of their descendants; "His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them." Job 14:21; Isa. 63:16.

11. Dead persons have not gone to a land of light as some suppose, but to a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. Job 10:22; Psa. 88:11, 12.

12. Dead saints are not now enjoying their recompense; they are to be recompensed at the resurrection of the just. Luke 14:13, 14; Isa. 25:8; Hosea 13:14; Rev. 11:18.

13. Dead sinners are not now receiving their punishment; they are reserved to the day of destruction, they shall be brought forth to the day of wrath; they are reserved unto the day of judgment to be punished. Job 21:30; 2 Pet. 2:9.

14. Saints in the death state are deprived of memory, knowledge, wisdom, etc. For in death there is no remembrance of thee; in the grave who shall give thee thanks? Whosoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom in the grave (sheol) whither thou goes. Psa. 6:5; 30:9; 88:10-12; Eccl. 9:10; Isa. 38:18-19.

15. So far from "A dead Hottentot knowing more than a living philosopher," the Bible informs us that the dead know not anything. Eccl. 9:4-5.

16. Some people speak very pompously of "the immortal mind of man;" how differently the language of the Psalmist David sounds: Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am. And in view of this frailty he adds: 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. 39:4; 146:3-4; James 4:14.

In view of the foregoing facts if it is too incredible a thing that God should raise the dead let us eat and drink, for tomorrow we die. Ac's 26:8; 1 Cor. 15:32; Jno. 6:39-40, 44, 54.

"As shadows cast by cloud and sun,
Flit o'er the summer's grass,
So in Thy sigh, Almighty One,
Earth's generations pass."

Rufus A. Curtis.

continued from page 131.

something about these promises and we need have no difficulty in getting the knowledge desired. Paul incidentally declares that whatever they are, the promises belong to the Jews.

"My kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law, and the service of God, and the promises. Rom. 9:3-4.

Speaking more definitely on the subject, he says—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one and to thy seed which is Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:16, 29.

From this it is evident that if we would know something about "the promises" which Paul had in his eye, we must refer to the history of Abraham, from which he derived his information. With this history most people are familiar; but as a rule, they are ignorant of anything in connection with it which answers to Paul's words in Gal. 3:16, 29. They know that Abraham emigrated from Chaldea by divine command, became a settler in Canaan, and that God promised to greatly multiply his posterity and make them a great nation in the country where he was then a stranger: they believe it was promised to him that Christ the Savior of the world, should come in his line, and that in this way, through the preaching of the gospel, all nations should ultimately be blessed through him; but they have no idea of any promises which form the ground work of the Christian faith, or the subject matter of the gospel. They admit there were promises, but, practically they consider them past and done with. They consider them as applicable only to the now insignificant events of Jewish history. They certainly have no idea of any promises made unto the fathers, in which they can hope to have any personal interest, or from which indeed, Abraham himself can have any future benefit. They have no idea of themselves or any one else inheriting the promises made 3000 years ago to the fathers. The promises, in their estimation, are an affair of the past, a part of the first dispensation, which hav-

ing waxed old, has vanished away. The thing to be looked for from their point of view, is the thing, that, in their opinion, has happened to the fathers themselves, and to all righteous men ever since, an event before which all parties are on a dead level, promises or no promises, and that is, going to heaven a death, if righteous.

In their estimation the promised land is heaven; thither they sing of all the faithful having gone—the "souls" having according to their creed, "departed to glory," when death laid their bodies low. They consider that the promises made to them have been amply realized. It is evident there is a great mistake in this. Paul says—

"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." Heb. 11:12-35, 39-40.

This affirms that the fathers died without receiving what had been promised: Paul repeats the statement at the end of the chapter. He 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 not be made perfect." Heb. 11:39, 40.

What were the promises made to the fathers, the substance of which they did not receive, and which Paul here declares they will not receive until the totality of the chosen ones "from every nation, kindred, people and tongue" is completed? In answer to this, we affirm that they relate to matters forming the very essence and foundation of the salvation offered through Christ. We do so on the strength of the following testimonies, to begin with—

"And now I, (Paul) stand before Agrippa's judgment seat) and am judged for the hope of the promise made of God unto our fathers." Acts 26:6.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah 7:20.

These passages show that the promises made to the fathers were unfulfilled at so recent a date as the first century that is, nearly two thousand years after they were made—and further, that they have reference to the things to be accomplished through Christ, instead of having, as the generality of religious people suppose, been fulfilled in Jewish history.

But for the better discussion of

the question, and to come closer to the subject, let us look at the promises themselves. In seeking for them we act under the guidance of Paul, who says, To Abraham and his seed were the promises made. This is an infallible clue: we go to the history of Abraham, and find the following promises recorded—

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee; and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.—Nazarene Messenger.

to be continued.

Rivers That Make Damascus.

The situation of Damascus is remarkable—she stands isolated on an oasis of the vast desert which every where hemms her in. You may see from Damascus the sunset first touch with purple the low western hills 25 miles away. These hills mark the beginning of the great desert—beyond them there is nothing but a rolling waste and the long road to Palmyra and Bagdad. The permanence and prosperity of Damascus are due to the presence of two rivers, which have converted this spot of the dreary, desolate and uninhabited desert into a smiling and well watered plain. The Pharpar approaches only within seven miles of Damascus, but by means of canals and aqueducts sends its life giving waters to the gardens of the city. The Abana is the stream from which the city's main supply of water is obtained. Minerva like, it springs full born from the base of a perpendicular rock at Ain Fijih, in the heart of the Anti-Lebanons, and runs a course of ten miles in a gorge, a large river 20 to 30 feet wide and four feet deep, its waters always fresh and ice cold, casting out branches every where, permeating every nook and corner of the city until, as one has said, "Literally there is scarce a street, bazaar, courtyard or dwelling house which has not its marble or stone fountain constantly filled with running water supplied directly by the Abana itself." Thus the Abana, not fruitlessly wasting her waters on that thirsty land, saves them in her narrow gorge till she can fling them well out on the desert, and expends all her life at once in the creation of a single city.—Biblical World.

Editor "The Restitution Herald,"

Dear Sir and Brother:—

Not until a few days ago, did I ever get to see your paper. I was very much interested in it, and in many of the articles in it. I fully agree with the things you say it teaches: The establishing of God's kingdom on the earth, with Christ as King, and the saints immortalized, to reign with him. The resurrection of all the dead. Thus far, I fully agree; what did the apostle say, quoting from the Psalms? As it is written there is none righteous, no not one.

All that have ever been saved, or obtained a good report, it was by faith, and that, not of themselves, but by the grace or favor of God. And the Bible shows very plainly that those of the Jewish age that obtained this good report, were not to be of the spiritual kingdom of God; for our Lord said, Among those born of women, there is not a greater than John the Baptist, but he that is least in the kingdom of God is greater than he. Then all God's promises to the Jews or fleshly Israel, were earthly promises. And as some one has truthfully said, there is nothing promised to the world now, only as they come out of the world. God made a covenant with Adam, and Adam broke that covenant.

Then he made a covenant with Abraham, which stands good yet. Then he made one with the children of Israel, and that covenant was added to the Abraham's covenant, 400 or more years after, but did not effect the Abraham's covenant. When they rejected Jesus, he cast them off and as God does not deal with any one until he has made some covenant or agreement with them, he made a covenant with the Gentiles. This was, that if they would sacrifice their own wills, and be faithful, not only their wills, but their bodies and all earthly hopes in the resurrection promised the world, that they should be changed, and receive the divine nature in place of the human. To receive the divine nature, would be to be immortalized, changed and made like our Savior after his resurrection. So we read: Gather my saints unto me, those that have made a covenant with me by sacrifice. Psa. 50:5.

Then we read that after the fulness (or full number have been selected for God's name), God will return his favor to Israel, and make a new covenant with them, and then it will be of works again, and not of faith as now. These restitution times will be when our Lord returns from heaven to restore all things.

I see that one writer says there is no such unmodified statement in the Bible, or the Word of God. Let us see, Acts 3:20-21. And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Now was it the times of restitution the prophets spoke of, or the things that were to be restored? How does it read? It seems very plain to see that it was the times and not the things, for in verse 24, it says that Samuel, and those that follow after as many as have spoken, have likewise spoken of these days.

Then he says that there is no such statement as that God will restore all things lost in Adam. May be not, but it says, restore all things. Now what has mankind ever lost that will be restored, that was not lost through the disobedience of Adam. God has said, Ye were sold for naught, and ye shall be redeemed without price.

When Israel was cast off and went into captivity, the Lord said that the days were coming when they should be returned to the land that he promised Abraham, and should no more be cast out; but it was to be their home forever. But one writer says: No, time is too short, the Jews will not be a nation again. We read that in due time God did so and so. In due time God sent his Son into the world. Jesus gave himself a ransom for all men, to be testified in due time. Now perhaps God's due time has not come yet. Or did he fail to keep track of the time, and has failed to make good what he promised. Many of your correspondents have testified that God has promised to restore Israel to their land and proved it by the Word of God. Will God keep his promise? Yes, let God be true, though all men are liars. Rom. 3:3, 4.

Another, or the same writer says that Dan. 2:44 completely settles all theories of a future probation. A chance to be saved after Christ comes. Daniel was told of the four universal kingdoms, Gentile kingdoms, each in turn being conquered by the next in order. And at a certain time the God of heaven would destroy these and set up a kingdom that would not be destroyed. The nominal church has been trying in its blindness and in its way, to do what Christ was to do when he comes the second time. In the prophecy of Zeph., or in Zeph. 3:8, 9, the Lord says, Wait ye upon me, until the day that I rise up to the prey, (don't be trying to do

my work), my determination is to gather the nations, all of the earth shall be devoured by it—the fire of my jealousy. For then (after the nations are destroyed) I will turn to the people a pure language, that they may all call upon the Lord with one consent. This idea of a second chance seems to be a big bug bear to many, but we read that God is no respecter of persons, so what he will give to one, he will give to all. Adam had one chance and failed; Jesus gave his life for Adam, and so Adam must have another chance. God took the Jews or children of Israel, and told them that if they would keep his law, they would receive eternal life, and they said, we will do or keep it, and failed and were not saved, but cast off. Acts 15:16 shows that God will give them another chance, after the present age is passed. All through the prophecies we read that God will bring back the Jews, not only the saved or good Jews, but all, and set his hand the second time to recover the remnant of his people which shall be left. Isa. 11:11. Isa. 35 shows that people will receive joy and gladness and sorrow and sighing flee away.

How can any one read Psa. 96:97, 98 and then say there will be no chance to be saved when Christ comes to reign?

This writer says, then, when Christ comes, we will either say, Lo, this is our God, we have waited for him, or call for the rocks and mountains to fall upon us. Isa. 25:6-9. Verse 6 tells of a great feast that the Lord is going to give ALL people, a feast of fat things, etc. Verse 7 tells how this veil of blindness cast over all the people shall be off all faces, and the rebuke of his people shall he take away, for the Lord hath spoken it. And it shall be said in that day (the day of restitution), Lo, this is our God, we have waited for him, and he will save us. The Bible says that that day is the desire of all nations. The apostle Paul says, Rom. 8:22, For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves groan within ourselves waiting for we know it is the adoption into the body of Christ but the world is waiting and groaning for something, they know not what. But they will know in that day, and will say, Lo, this is our God, we have waited for him and he will save us. Will every body be saved in that day? Acts 3:23. And it shall come to pass that every soul that will not hear (heed) that prophet, shall be destroyed from among

the people. Then every one shall die for his own iniquity. Now they die for Adam's.

To me the Bible is a grand and glorious book, and next to the calling to be saints. 1 Cor. 1:2. Rom. 1:7. Acts 15:14. The restoration of the Jews comes next to my heart, for we are assured that when they are back in harmony with God, that all the nations shall flow into their nation and learn of God's goodness toward all men. But if they, any nation will not go and learn of them, they will receive no blessing. Isa. 2:2 and Zech. 14:17.

The blessing of God and our Lord Jesus Christ be with you, and all who are trying to show forth the loving kindness of our God. And God forbid that any of us should be like that one our Lord spoke of, Matt. 24:28-29, begin to smite our fellow servants.

Your brother in Him,

L. R. May.

Adrian, Mich.

Some Bible Facts Concerning the Dead.

1. They have not gone to heaven. For "no man hath ascended up to heaven," but the Son of man. Jno. 3:13; 13:33; Ac's 2:34.
2. They are in their graves or the death state, represented by the Hebrew and Greek words sheol and hades; the former translated by the words hell. Psa. 16:10, grave, Job 14:13, or pit, Job 17:16, and the latter by the words hell, Ac's 2:27 and grave. 1 Cor. 15:55; 1 Sam. 2:6; Jno. 5:28.
3. They are asleep and not more wide awake than ever, as we are often told upon funeral occasions. 1 Thess. 4:13-15; Acts 7:60; 2 Pet. 3:3, 4.
4. During the interval between their death and resurrection, generally spoken of as "the intermediate state," they have ceased to live; they are dead. Isa 38:1; 1 Thess. 4:16; Rev. 20:13.
5. Dead men are not praising the Lord, for "The dead praise not the Lord." They have gone down into silence. They will have to arise from the death state before they can live; they will have to awake before they can sing. Isa. 26:19; Psa. 117:15.
6. Saints are not satisfied when they fall asleep in death, but when they awake from death's dreamless sleep in their Redeemer's likeness, at his coming. Psa. 17:15; 1 Cor. 15:12-23; Phil. 3:20, 21.
7. Sinners in the death state are not shrieking and groaning amid the lurid flames of some remote hell, as popularly taught; they are silent in the grave; silent in darkness. Psa. 31:17; 1 Sam. 2:9.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, Feb. 7, 1917.

Number 18

The Message of Life.

It is not all of life to merely move and have our being; to eat three meals a day and have a place to sleep; nor yet to merely equip ourselves mentally and manually with the one object in view of being able to make a living.

We have not performed our full duty to ourselves until we have learned and put into practice the real message of life.

What is the real message of life?

It is to find, as the poet sang, "Sermons in stone, books in the running brooks and good in everything."

The purpose of life is not the acquisition of mere dollars and the up-keep of the physical body and the human habitation, but the cultivation of the higher senses as well.

Life, rich and effulgent, is unfolded to us every day, and our senses should be educated to appreciate its fulness.

We have not begun to live until we see in every human being and in every inanimate object the divine law which created it.

Into every human being has been breathed that intangible something called the breath of life. Every tree and stone—every pebble even,—has that intangible something in it in some form or other, molecular though it may be. All are products of a divine law which we must learn to understand and appreciate if we would really live.

It is not enough that we should find good in those in the higher walks of life and whom we nobly feel to be our equals; but we must learn to love all life.

We must learn to discern the good that lies sleeping in every one and which needs but the touch of human sympathy to cause it to rise to meet our own.

In the obscure walks of life there are rare souls whom it is a benediction to know, an hour with whom makes life radiant for days upon days. Their lives ring with beauties undreamed of in the homes of affluence and cheer.

We must find this great divine good in everything around us; in the rose tints of the early dawn in the sun's burning sweep across the heavens, in its sinking to rest, and its afterglow; in the hush of the night under the watchful stars; in the faces of delinquents

MORNING OR EVENING.



WHICH is more beautiful—the morn,
With radiant colors bright,
When bounding pulses throb with joy
And life is full of light,
Or the calm eventide, whose rays
Slant backward from the sun,
When welcome voices whisper low,
"Thy work is almost done"?

The work begun, the vista bright,
The possible in view.
Make morning with its rosy light
And pleasures ever new.
With work well done, at eventide
We near the glowing west;
God's promises can never fail—
At eventide is rest.

—Selected.

and dependents; in the modest flower of the forest and in the upturned face of the child of the street.

We must find kinship in all creation, whether it be people, paintings, music, sculpture, architecture or books.

We must gain an appreciation of the best of everything in life that will make us kingly in mind and spirit.

When we have done this we have caught the message of life. Nothing then is lowly or inferior. All life is redolent with meaning.

From denizens of the valley we become mountaineers, giants in thought and expression—Elijahs in spirit.—Annie Miller Knapp.

Life.

"In Him was life, and the life was the light of men." Life is the most mysterious thing imaginable; it is a gift God only can give, to be used while we are in this state and never under any circumstances have we the right to take it forcefully.

All men have physical life; most have also intellectual life; a great many are possessed of moral life; but there is a vast majority who are destitute of the life of the spirit. They live for themselves entirely and are dead while they breathe the air around them. It is quite possible for men to be living a keen physical life and yet be without a particle of love, or desire or prayer towards God. We all know to whom the "Him" in our verse refers to, and the question is as to what kind of life he had that was different from others, and how can we obtain it so that our lives may be mod-

eled on the same pattern as His was? Christ to all outward appearances, was no different a man than any of his followers.

What was it He had that enabled Him to say, "I came that they may have life and have it abundantly"?

Jesus also said, "I am the way the truth and the life," so we know if we walk in the way He has laid down for us we will obtain the eternal life He promised when He said, "He that believeth in me, though he were dead, yet shall he live." We are inoculated with the poison of sin from babyhood up, the wound is fatal, and there is no human remedy. Only as the serpent bitten Israelites in the desert could have temporal life by looking at the brazen serpent which Moses erected, so only can we by looking unto Christ have that eternal life, of which He is the author, and which He has promised to bestow upon all those whose trust is in Him. Our life now is a free gift, but the life that Christ will give has a proviso,—we must believe that He is the Son of God if we want to have that life which shall never end.

What is it to believe? It is to receive Christ into the heart, to be baptized into His name, to trust the saving grace of Him who died for our sins and was raised for our justification. It is to commit all our interests into His hands. Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him," and so we must look constantly at our great Example if we would have that life which dwells in Him. I often think of Peter in the

boat when he saw Jesus walking on the sea. He desired to go to the Master and undoubtedly would have been able to reach Him, walking on the water if he had kept his eyes fixed on Jesus, but as soon as he looked at the heaving billows, and listened to the roar of the wind in his ears, he commenced to sink.

The thought of eternity is so vast that we with our finite minds cannot commence to grasp it, but we can be assured that it will not be spent sitting on clouds and playing harps, but in doing God's work. There is an ideal life mapped out for us in the New Testament and if we walk the way the apostle Paul planned, we need have no fear of obtaining that eternal life Christ promised to his children.

Lottie Young

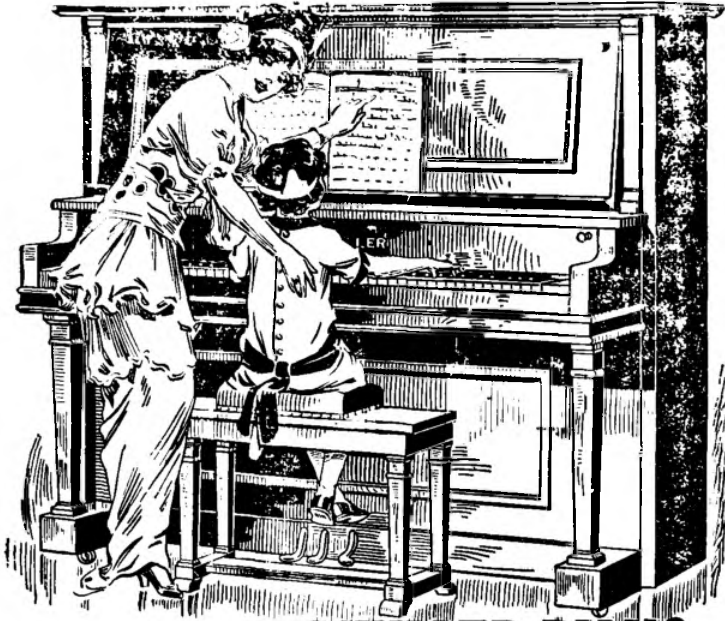
The Ideal in Every Day Life.

Let us now go for a walk, during which we will observe the people who are pursuing their callings. Let us note their mood.

We shall come upon persons whom we cannot see sweep, hammer or dig the earth without a desire to take from them their broom, hammer or spade, in order to show them how they ought to use it. This sort of worker is to be met with quite as often in the schools, in the church, in the studios of painting and sculpture, as in the fields, mines and shops. Without ideals people are the same everywhere. When they teach, they make us weary of learning; when they make music they cause us to hate music. They have no faith in their work. All the time they have the air of saying: "What a stupid trade I have chosen. Be sure my children shall not follow it."

Those who put the ideal into their work can produce an altogether different effect upon us, whether they be manual or intellectual laborers. You see them at work, performing at times unpleasant duties, which you, perhaps, would not choose, but with so much of good will, of punctuality and fidelity, and such an appreciation of "the useful flight of days" that they appear great to us, and an envy seizes us to imitate them.—Sel.

Cheerfulness accompanies patience, which is one of the main conditions of happiness and success in life.



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against drink, but a hopeful illustration of the victories that with God's help, a strong man can win.

"One day I found Mrs. Gough sitting by the window, holding her newspaper upside down. Mr. Gough was lying on the lounge on the other side of the room with his face to the wall.

"What is the matter?" I asked in alarm.

"What makes you think anything is the matter?" she asked.

"With a gesture, I indicated her newspaper.

"Oh, there is matter," she cried. "Go to John.

"I sat down by him and began to talk to him in a low voice while I smoothed his hair, as he loved to have me do because it soothed him. I reminded him of the good he was doing, of the thousands whom he had redeemed from drink, and of the families that he had made happy.

"All at once he turned over and looked at me. I hardly knew him. His eyes were sunken, his face was covered with little fine wrinkles, his skin was ghastly gray. Then he said, with the voice that so thrilled his audiences:

"Do you believe I love that woman over there by the window?"

"I have never doubted it," I answered.

"Do you believe I love you?" he asked.

"It is one of the chief joys of my life to know that you do. I said with a lump in my throat:

"Then if you want to know how I feel," he cried, "it is this way: as if I'd see you both in hell if it would only be right for me to take just one drink."

"To such an extremity as this can the morbid craving for drink

reduce even a good man. That temptation came upon him now and then with awful force. It was heart-breaking to see him. At such times he never dared to be left alone. Once when he was thus attacked by temptation in a hotel away from his friends, he locked the door of his room, and threw the key out over the transom.

"Once the devil gets a clutch on you, he never lets go," he said. "God save our young men from thinking that the drink habit is ever a little thing."—Sel. by Lillie Willis.

If We Only Understood.

If we knew the cares and trials
Knew the efforts in vain.
And the bitter disappointments
Understood the loss and gain—
Would the grim eternal roughness

Seem—I wonder—just the same?
Should we help where now we hinder?

Should we pity where we blame?

Ah, we judge each other harshly,

Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not, amid the evil.

All the golden grains of good:
And we'd love each other better
If we only understood.

Could we judge all deeds by motives

That surround each other's lives,
See the naked hearts and spirits,

Know what spur the action gives,

Often we should find it better,
Purer than we judge we should,
We should love each other better,

If we only understood.

Could we judge all deeds by motives,

See the good and bad within,
Often we should love the sinner,

All the while we loathe the sin.
Could we know the powers working

To overthrow integrity,
We should judge each other's errors

With more patient charity.—Rudyard Kipling.

(Cheerfulness is the most attractive of all virtues, gratitude the most uncommon. Courage is the quality that keeps all the rest from spoiling.

To God we owe fear and love,
to our neighbors justice and character, to ourselves prudence and sobriety.

Self doubt is the shroud of hope.

the holy spirit came at that time to bring about through the church the establishment of the kingdom of God and bring in peace and everlasting righteousness during this gospel age. You will remember that in our class I always took exceptions to that view. However I would very much prefer that condition if it could be brought about or if it were in God's plan, but I find just the reverse conditions existing today from what you claim should, and I believe the Bible rightly interpreted, does not hold out any hope of such a condition before Jesus returns.

We hear Peter quoting the prophet Joel and says that this is that which was spoken by the prophet and says, Behold the day cometh when I will pour out of my spirit upon all flesh and goes on to say, The promise is to you and to your children and to them that are afar off, closes with saying, Even as many as the Lord our God shall call. He limits the giving of the spirit to as many as God shall call, and we know that this has been true thus far in this age, for the spirit of strife and hate seems to be rapidly spreading instead of love and peace and righteousness. May it not just be possible that the church of today has gotten the wrong impression of what God will accomplish through the church? Peter tells us in the third chapter of Acts that the times of restitution will not come until Jesus returns from heaven. Acts 3:14, 29. Also in Acts 15: 13, 19. James refers to Peter's sermon, and also assures us that God is only selecting out from among the Gentiles a people for a special purpose, and then Jesus will return and reign on David's throne to reign on it as the angel promised to Mary in Lu. 1:32 If this was not God's original purpose, how then shall we understand these scriptures? I should be glad to accept your interpretation and work with you to bring in the desire of all nations if the scriptures gave any assurance that Jesus would bring about this scriptural reign which you mention in your letter where you say: Jesus will reign in men's hearts today and finally bring in and establish universal peace and everlasting righteousness before Jesus returns. But I hear Paul telling us that conditions are to grow worse and worse, men being deceived and deceiving each other. 2 Tim. 3:12 And in the last days there should be perilous times for the church 2 Tim. 3:1.

Are we nearing that time?
Submitted in love of truth.

J. W. Good.

Missioners.

Do I believe in missionary work? I most assuredly do. Not for our people, for we are a peculiar people, with a peculiar work before us, that of telling the good news of the coming of Jesus, and the work he will accomplish when here. But the churches in general are, I believe, doing God's work along this line, for it is through them that the Bible is scattered over the world, and where would we be, pray, had it not been for missionaries?

I am enclosing some articles along this line, clipped from the Youth's Companion, which I hope the Herald readers will enjoy reading as much as I have. Your sister in the faith,

Lillie H. Willis

The Gilbert Islands Bible.

On Apr. 11, 1893, there occurred a memorable scene in the printing office of the American Bible Society in New York.

A little group of missionary officials gathered in the composing room, where the Rev. Hiram Bingham—a tall, thin, gray haired man—set up the type of the last verse of the Book of Revelation in the language of the Gilbert Islands. A proof was taken and corrected, and Mr. Bingham read aloud the last verse, and translated its benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

Mr. Bingham's voice trembled as he read the verse—his own benediction to the people among whom he had spent his long life, as well as the benediction of the apostle from Patmos. He offered prayer. Then the type was taken to the press room where the form was already made up, and stood waiting for these two lines of type. The press started; the first sheet was eagerly secured; the work of thirty-six years was at last finished. Before the company left the office a complete Bible was placed in the hands of the venerable missionary.

A large majority of the versions of the Bible now in use have been made by missionaries but even this statement does not convey an adequate idea of the labor and patience involved.

While the company was waiting in New York for the first sheets of the last form of Mr. Bingham's translation to be folded and added to the previous forms that had been printed and were waiting in the bindery, he told the story of the translation begun 36 years before.

It had been a task involv-

ing the reducing of an unwritten language to writing. The work began in 1857. After 5 years the manuscript of the gospel of Matt. was sent to Honolulu to be printed. Thirteen months the missionary waited the return of the Morning Star; yet when the missionary ship came back, it brought no printed gospel. However a printing press had been sent, and Mr. Bingham was instructed to print the gospel of the mission.

To learn the printer's trade sufficiently well to make a book and that with no instruction or supervision, seemed an almost impossible undertaking; but a beginning was made. A few days later a boat load of shipwrecked seamen reached the island, and one of the men rescued from the sea was a printer. So the first gospel was set up and printed.

The work of translation proceeded slowly with all the other duties of the mission, and it was fourteen years before the entire New Testament was in type. Still the work went on with labors many and varied. Mr. Bingham now knew the language better, and Mrs. Bingham who had considerable talent as a linguist, had become an accomplished helper. Young men from the native training school also by this time had become competent to help. The first translations needed revision, and were revised. And so, after weary delays and many interruptions, and more faith and prayer and toil than can ever be known, the work of a life time came at last to its completion.

The city paper which related the story of the little service in the printing office told in words of admiration of the faithful work of the missionary and his devoted wife. It was a story in some respects like that which almost every foreign mission could tell, but in some respects it was unique. Into it had gone the life blood of the man who wore himself out in this monumental endeavor.

He lived to see his labor complete, and to know that thirty thousand people had a written language and a literature and a knowledge of the Word of God.—Sel. by Lillie H. Willis.

If you would increase your happiness and prolong life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget

all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them; and the constant thought of acts of meanness or worse still, malice, will only tend to make you more familiar with them.

The Talmud.

The Talmud is a work embracing the teachings of the Palestinian and Babylonian scholars, covering a period nearly three centuries, 200 to 500 C. E. Talmud is the name applied to both the Palestinian and the Babylonian works, but commonly it is spoken of as the Babylonian work only. The Talmud is divided into two different spheres of influence, i. e., Laws and Sermons. The laws are binding even now, if they pertain to the inner life of the Jews, such as the celebration of holidays, ceremonies, Sabbath.

The sunshine of life is made up of very little beams that are bright all the time. To give up something when giving up, will prevent unhappiness; to yield when persisting will chafe and fret others; to go a little way around rather than come against another; to take an adverse look or word quietly rather than return it—these are the ways in which clouds are kept off and pleasant, steady sunshine is secured.—Aikin.

Concern yourself but with today. Woo it and teach it of obey. Your will and wish. Since time began.

Today has been the friend of man. But in his blindness and his sorrow.

He looks to yesterday and tomorrow.

A good memory is a great help to happiness. A good memory, by the way, is one that forgets all the unpleasant experiences of life that it doesn't do you any good to remember.

The truly happy man is the one whose habits impose upon him the thinking of higher thoughts, dreaming the noblest dreams, exulting in the deepest joys.

A gem is not polished without rubbing; neither is character developed without trials.

Morning sunlight is better than midnight oil.

Don't forget our business proposition.

A Letter and an Answer.

My dear Bro. Good:—

I was much interested in your letter of last week in which you discussed the question of the practicability of certain phases of the teaching of Jesus. We missed you from the class and I rejoice in your evidence of real interest in the class.

We discussed the question within the limits of the small amount of time we have, and I think to very good profit. The particular problem before us as you remember, was as to whether we today could love our enemies, resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also; love your enemies and pray for them that persecute you,—whether these precepts of Jesus could be translated into action in the life of today.

I think that there can be little doubt that if a man today would seriously preach these teachings in England or Germany, he would be mobbed and imprisoned. They have for the time being at least set them aside. We as a nation can say nothing, for during the stress days of the Civil War—I remember my father telling—it was very unwise for a man to say even kind things about the southern people, in the community in which he lived in Iowa. What is the difficulty? You remember Mr. Seamans saying a few weeks ago that surely there was something radically wrong with a religion which can at will set aside and refuse to preach and even persecute those who would attempt to preach certain doctrines evidently preached by the founder of that religion. Can it be Bro. Good that the world has never tried to practice in any serious way his line of conduct and therefore do not believe in it? Have we never had the faith to launch out on not only the teachings of Jesus, but his own method of procedure? Did Jesus interpret them in the light of what he himself did? If they are to be taken figuratively, did he practice them figuratively? Or did he literally obey these teachings?

You mentioned the probability that these teachings were not to be practiced until the return of Christ. I recognize that many so believe. I find myself however turning more and more to the belief that Jesus meant his teachings to be obeyed from the very moment he taught them. The world is not going to be saved by a spectacular upheaval, I'm afraid except as his teachings are practiced by his disciples and thus upheavals in social institutions are brought about. It is

the teaching of Christ put in practice by his disciples at tremendous cost of time, energy and life itself in the face of tremendous opposition which will ultimately bring in the millennium and the coming of the Christ. But as no doubt you have heard me say privately and in sermon, I am anxious for all to stress the fact first of all which is so fundamentally taught in the biographies of Christ and in the teaching of Paul, namely that Christ is already here working with his disciples helping to bring about these revolutions in thought and conduct and thus usher in the new age. As to the question as to whether men who have families and those dependent upon them ought to greatly sacrifice for the ushering in of this new age, I recognize that it is one to be carefully considered. But when I consider what men are doing in Europe to maintain the present order, how widows are sacrificing their last sons, how many millions have lost all their property beyond all hope of getting it again, and will have (if they survive this war) to start out absolutely penniless, I say when I think of that sacrifice which they are making for the things of this world, for national pride, false patriotism, commercial supremacy, the glories of kings, Neros and Caesars, my my, what ought not the Christian be willing to suffer for the sake of the cause of righteousness, to usher in the new day of peace. What else did Jesus mean when he said that fathers and mothers and houses and lands must be put in subservience to His cause. I think the crux (and I am reminded that that word is the Latin word for cross) of the whole matter is in whether we are willing to pay the price for the day of peace. We want to save the world too cheaply. We want to save others and save ourselves at the same time. Jesus showed or the cross that it couldn't be done. We want the Christ to come in the clouds for that is a much easier way (for us) of saving the world. We would rather have him come and let us be freed from the cross. Yes the early disciples at first thought Jesus had an easy way of saving the world, that he would soon come and compel by his glory, men and women to obey him and quit their farms and houses, thus taking the easy way—get out from under the responsibilities of the home, business, etc., etc., but they soon found, as you said, that if the world was to be saved, it would be by the disciples of Christ doing what Christ himself did, live a sacrificial life and if necessary die a sacrifi-

cial death. The world would be saved by men then and their beginning to live the new day in the midst of the old; to fertilize the new seeds with their own blood. Is there any new way for us who name the name of Christ in the 20th century? If there is I have no dread of it. Will it work? Let us believe so with all our hearts. This is the challenge of faith for today. Nothing else has ever worked in all the history of the world; I am confident nothing else ever will. Pilate hated his enemies and his sword has rusted to dust but Jesus triumphed and lives today in hundreds of millions of hearts. Stephen loved his enemies while the Sanhedrin hated theirs. Stephen lives immortal in the cause he loved. Telemachus the monk loved his enemies and rushed on to the field among the gladiators and protested that it was wrong to fight, and died, but like Samson in his death, but never again were gladiatorial contests held in the Roman Empire. The Quakers in Pennsylvania loved their enemies—pagan benighted Indians and for 70 years but three never even had to pay the price of love while in every other colony hundreds were massacred and that in the cause of hate. Oh what a futile death. If we are to die let us die in a noble cause for the new day of righteousness and peace. Hatred has never succeeded. Never once. In every case our loving God has had to overrule with his weapons of reason and love. The Civil War in our own country was a righteous war if ever there was one, I believe, and God had to overrule with his weapons of reason and way back behind the sword were pages of pamphlets and Uncle Tom's Cabin and sermons which if let alone would have won the day (so historians are telling us today) in a few years without all the hatreds and pains of battlefields. Did they try Jesus way? Bro. Good, I can hardly believe it, but it must be said to his shame (or ignominy) such a prophet of religion as Henry Ward Beecher stood in his pulpit and said that the only way to liberate the slaves was by the way of the sword and took up offerings and purchased rifles and sent in a Kansas which became known as "Beecher's Pillbox." Think of it. Is it any wonder that America was drenched in blood and a deluge of crime for thirty years afterwards. This is too long but I have been tremendously interested in this question, and to me it is becoming the greatest moral challenge of my life. Must we as Christians throw ourselves into the sowing of hatred and

suspicion such as is being sown today by the newspapers of our cities? Must we not come out unequivocally as Christians against this method in the world today. I think we must and if we are some day stood up against the wall and become the marks of the firing squad we will have died in a noble cause and in I hope that in our dying the thousands of thousands may be saved on the field of battle.

Thanking you again for your vital interest in our class and hoping to see you soon again I remain,

Your friend,

L. D. C.

Dear Bro. C.,—

In reply to your letter of Jan. 8th, will say as to the question under consideration that we both are agreed that as far as the early church, (the saints at Jerusalem) are concerned, that it was a failure financially at least by interpreting Jesus sermon on the mount literally and applying them to themselves and took no thought for the morrow and made no provision for the future and sold their possessions and cast them in a common treasury and soon began to be in want. Now I would not have you to understand me to be in opposition to Jesus in his sermon, for I am not. For we find the disciples as individuals carrying out these precepts to the very letter and making extreme sacrifice even to their own lives. Now it seems that Paul looked at this question from two points of view, one from the individual, the shepherd point of view, and another from the church or sheepfold, and he did not require the church in general to sacrifice to the extent that he and the other disciples did, because Jesus had said to them that if it need be the shepherd must lay down his life for the sheep. Paul however taught the Gentile churches which he had established, 1 Cor. 16 and Eph. 4:28, to work and to lay by in store for the morrow, and not only to provide for those dependent on them but they would have a surplus, so there seems to be but little vital difference between us thus far on the question. The real difference seems to be in our conception of just what God proposes to accomplish through the church, the sheep, and the disciple, the shepherd, during this gospel age.

In your sermon of a week ago last Sunday on Acts 2, in which Peter gives the account of the coming of the holy spirit upon the disciples, I understand you in your letter as well as in your sermon to take the position that

he could not ignore that faith or trust in himself unless he ceases to be the Father.

General Notes.

The Galileans were more worldly, but less bound under the rigid system of the scribes and hence more accessible to new teachings than were the people of Judea. They were trained in synagogue schools, instructed by Jewish rabbis who cherished Messianic hopes. The nature of the Galileans was volcanic. Josephus describes them as ever fond of innovations, and by nature disposed to change and delighting in seditions.—Sel.

Saved by faith. How? First, there must be an honest, sincere desire to be free from sin and death. Free, not so much from sinful works, which are but the outward manifestations of the indwelling, sinful nature but free from the sinful nature itself. Second, we must believe Jesus able to do this act of salvation. Like the nobleman, we may not understand his methods but through knowing of what he has done, we must believe in his power. Third, we must ask this favor of salvation from sin and death of him, and we will never ask until the desire and faith are in our hearts.

Like the nobleman our faith in Jesus' claims to be the Christ the Savior of the world, is based on what he does for the individual.

Obituary.

Alton Grant

Son of Daniel and Rebecca Grant, was born in Wabash Co. Ind., July 3, 1839. Died Jan. 24, 1917, at his home near Kearsaer, Ind. He was one of a family of ten children. Four brothers James, Francis, Thomas and Scott, and three sisters, Mrs. Ruth Phillips, Mrs. Evaline Carr, and Mrs. Millie Troxwell, have preceded him in death. One sister, Mrs. Norman Warner, and one brother, Shelby Grant, survive.

Alton Grant was united in marriage to Margaret J. Dillon, Jan. 17, 1875, at the Church of God by Bro. D. T. Halstead.

To this union were born three children; Charles, of north of Kearsaer, Garland and Josephine Gertrude, at home.

After his marriage, they continued to reside at the home of his parents, caring for them during their remaining years, which place has continued to be his home the past 67 years. He united with the Church of God when a young man, and was a firm believer in the teachings and doctrines of that body, always attending services when his health

would permit. He will be sadly missed in his home; and among his many relatives and a host of kind friends.

The church in Kearsaer was filled to its full seating capacity with friends who came to pay a last tribute to the deceased. He was buried in the cemetery just at the outskirts of the city, there to await the resurrection.

S. J. Lindsay.

Letters.

Restitution Herald:

Find enclosed money order for renewal, as my time is up. Thank you for such a good paper. Our membership at Lys'ra is small. We have a Bible Class every first day when the weather permits, also preaching once a month, by A. J. Addington.

Texas is a very broad field for church work and very few workers, so if any of the brethren should see fit to pass our way, we would be glad if they gave us a call. We are fifteen miles north of Abilene, Tex., in James Co., Nugent Route.

Your brother in Christ,
J. D. Jefferies.

Berean Column.

Dear Bereans:

As the old year of 1916 has passed from us, can we look back over it and truly say that we have done all the good it was possible for us to do? Have we improved every opportunity of showing our love for God and our dear brothers and sisters and fellow men? Or can we glance back and see many things that we have neglected to do—where we have failed to speak a kind word to some one or to lift a burden from some one in distress, or perhaps we might help some dear brother or sister to make an honest living. There are many things we might do to brighten the lives of others if we would only let our minds run in that channel.

I fear we think too much of self. We look out for our own pleasures and happiness to the neglect of others. Now as the new year has come in upon us, let us lay aside our selfishness and live part of the time for some one else, and whenever we have an opportunity to lend a helping hand, let us not shrink from our duty. We are all servants of God inasmuch as we serve one another; God needs nothing. All things are his; we have nothing. He allows us to use his things. He tells us how to use them and when we don't

do it, we are disobedient children and are not serving God, but self.

Dear ones, let us all try to improve, that when the year 1917 is done, we can say we have lived closer to our Savior's teachings than ever before. We know that time is short for us to work for the Master. No one knows what the year ahead may have in store for us. It may be pleasure, it may be sorrow. We know one thing, there can be no lasting pleasure till Jesus comes, so whatever it may be, let us keep our eyes fixed on God's eternal truth, that he will send his dear Son and put an end to sorrow. Then life will be one eternal pleasure. With this hope and this only, can we overcome the trials and disappointments of this life. For in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. 15:19.

Your sister in hope,
Eta Densmore.

Our Greatest Need.

Struck with the fact that the conditions as they exist at the present time in the world indicate, not the presence, but some art teaching, of our Lord in the earth, but the fact that he is near, even at the door; it behooves us as members of his body—who is the beginning of the creation of God—to examine ourselves, not only to see as Paul says, whether we be in the faith, but whether our works will be in harmony with our faith and will bear us out in our profession. Jesus said to the Laodicean—I know thy works that thou art neither cold nor hot, and because of this condition, he would spue them out of his mouth. What was the great lack of this church as a whole? Did they really think they needed anything, or were they not like a great many of our people who call themselves "Church of God," who boast of being rich in the things of the kingdom, and possibly they may be wretched and poor and blind and naked. Rev. 3:17. Suppose we just stop and listen to wise counsel and act upon it, and not be like the foolish virgins, hasten to buy oil and find it too late. Let us heed the admonition of our blessed Lord found in Rev. 3:18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

What was lacking in the Laodicean church and what was

needed? The most precious of all metals and the most incorruptible is gold, and yet gold is spoken of in the scripture as corruptible when compared with the truth of God, the incorruptible seed, the word of God which liveth and abideth forever.

Hear Peter. 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. Being begotten again not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.

God's word when it enters the heart is a begetting principle which if it abide in the heart will spring up and bring forth fruit unto life eternal. How will it accomplish this? Jas. 1:18 tells us, Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures.

Jesus was the first fruits of them that slept because he was the first one of all the silent sleepers that was raised up immortal and incorruptible and unto eternal life. What else do we need as a church? To have our eyes anointed with eye salve that we may see. The Pharisees had eyes to see, and what was the trouble with them? They had rejected the word of God as given by the prophets concerning Christ; consequently were blinded because of unbelief. Even so it is today. The individual that opens his eyes and heart to the truth and becomes obedient to it, and searches for it as for hidden treasure, will surely have more and more of it given to him because the spirit of God, the spirit of truth will abide in him and be with him, and new beauties will arise to his vision as he studies to know the mysteries of God. Jno. 14:23. Jesus answered and said unto him, If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him.

The crying need of the church then is, That the door of our heart be swung wide open, that the words of our Lord Jesus might at all times find a lodgment therein, that we might day unto day bring forth the fruits of the spirit, which is love, for in this one word we fulfill all the law, and if we fulfill every jot and tittle of the law, we are perfect men and women. But to get eternal life we must be in Christ and Christ in us. Then comes joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

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.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The editor and his family have just had a most enjoyable visit from Bro. J. W. Good, of Ft. Collins, Colo. Bro. Good is a Bible student of ability and one who is enthusiastic in his presentation of his claims. His health is not good and he was

on his way for an examination by the famous Mayo Bros., of Rochester, Minn. We greatly hope that he may find relief.

To those who wish to do real missionary work where it will go to teach the truth and not error, we wish to say that we know a worthy brother who is preaching at great disadvantage because he is poor. He is one of the best workers we know. He is able to reach a certain poor class that others cannot reach and for his work is barely paid his expenses at loss of his time. If you have a disposition to help this brother, drop us a card and we will forward his address to you.

We have just given the church at Rensselaer a week of service in preaching and Bible study. We have some very faithful brethren at this place and we believe that the membership here will have an increase before long.

When this issue goes out, we expect to be in Michigan, at the Gird church near Blanchard. We enjoyed the meetings at this point last winter and hope to be able to do some good there again.

Brethren are taking advantage of our 5 year subscription for \$7.00. This is helping us out in a business way. Some of their own accord, are making offerings independently of subscription. Either way is agreeable to us but we are ready to return an equivalent for any money that comes in by extending subscription. We thank one and all for the interest they are taking.

We have over 200 delinquents. If these would only awake to our present need, it would certainly be a great help. We dislike to keep prodding brethren about such matters through our columns, but how can we avoid it? If we were running the Herald as a money maker and asking an unreasonable rate, there might be some excuse for such wholesale neglect.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- A sister in Missouri, 5.00
 - I. O. Rogers and wife, 3.50
 - Mrs. Eva Fletcher, 10.00
 - Mrs. Helen Chisholm, 5.00
 - Mrs. E. H. Wyman, 1.50
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 - S. E. Boyer, 3.00
 - Sr. McLauchlan, 26.00
 - John Goenerett, 3.00

Don't forget our business proposition

The Sunday School.

By Alta King.

JESUS HEALS A NOBLE-MAN'S SON.

Feb. 18, 1917. Jno. 4:43-54
Lesson Text: Jno. 4:43-54.

Golden Text: As thou hast believed, so be it unto thee.—Matt. 8:13.

Time: 27 A. D., a few days after the last lesson.

Place: Cana and Capernaum of Galilee.

Questions.

Introductory:—

Relate briefly the story of last Sunday's lesson and give the chief lesson to be learned from it. How long a time intervened between this incident and today's lesson? Jno. 4:43. Find out all you can from Bible Dictionaries, etc., about the people of Galilee.

This incident in the life of Jesus shows the necessity of unwavering faith in the words of Jesus if we would receive benefit from his power to save. This faith is necessary because it is only as we believe him able to perform what he has promised, that we will ask and it is only as we desire and ask that we receive.

Why did Jesus go into Galilee? v. 44. Recall last Sunday's lesson and tell where he started from when he began his journey into Galilee. Jno. 4:1, 3. Which country then is referred to in v. 44, Judea or Samaria? Jesus' two days' work in Samaria is seemingly a side issue connected with his main purpose of going in Galilee. It shows how he was instant in season and out of season; always ready to teach truth regardless of time, place or audience. It is a good illustration of worship in spirit and in truth. Discuss briefly the meaning of such worship.

Under what conditions had Jesus testified to the fact named in v. 44? Study, then relate Matt. 13:54-58. What did he mean? Why did the Galileans receive him? v. 43. Explain how these same miracles recorded become the basis of our faith in Jesus as the Savior. For instance, how do his miracles of raising the dead establish our faith in his claims that he has the God-given right to forgive or overlook sins?

Study and relate the story found in vs. 46-54. What brought the nobleman to Jesus, personal

pressing need, or a desire to try the truth of his claim to be the Christ? v. 47.

What spirit prompted many to ask miracles of him? Matt. 16:1, 4. Lu. 8:11, 12. Were such requests gratified? Matt. 16:4 shows that such requests were prompted by a wrong motive. There is not one instance recorded where Jesus used his God-given power to work miracles in any other way than to serve and uplift those in need of help and it was through demonstrating this unparalleled power of his to save that he was to prove his mission as the Christ, the Savior of the world. Those who asked for signs and wonders from heaven were prompted not by love for mankind, but by a selfish desire to satisfy their own minds. Matt. 16:2-3 shows there were sufficient signs rendered in service to the needy which, had they been studied would have proven the claims of Jesus. With the above scripture in mind, discern the motive of Jesus when he answered the nobleman's request as he did in v. 48.

Does the nobleman's answer reveal a true desire for help, or a desire to try Jesus? v. 49. How much faith does it reveal? Notice that his faith consists of an unwavering belief in Jesus' power to cure his son and not in his claims that he was the Christ.

Read v. 50. What was the "word of Jesus" that the man believed? How did he show or prove his faith in the word? Why was this a strong test of his faith? If Nicodemus had been there he would have asked, How can these things be so, since you are so far away from the sick one?

From vs. 51-52, show how Jesus' promise held true to the very letter.

V. 53. "The father knew." The curing of his son had before been a matter of faith. Now it is no longer of faith but a fact which he knows. Read Heb. 11:1. Rom. 8:24-25.

To what then does the belief mentioned in the last part of v. 55 refer? (Evidently to belief in the claims of Jesus that he was the Christ, the Savior of the world). Give the Golden text and show why it fits this lesson. Apply it to our lives.

In what respect is the world like those to whom Jesus talked in Matt. 16:1-3. How does faith save? Jas. 2:17. Through works which it produces. The stronger the faith is, the greater our works. There is another sense in which faith saves. Read Luke 11:11-13. Faith in God's power to grant a request is the basis for our asking it of him, and

Gen. 9:10-12, 15-16 we find the expression living creature translated from the same Hebrew words. Will the believer in the immortality of the soul, please tell why King James' committee translated the Hebrew words living creature, when referring to beasts, birds, fish and insects, and living soul, when referring to man? Nephesh is a noun and is the equivalent of the English word soul. Chayah is an adjective, the equivalent of the English word living. When used together, nephesh chayah, we have the English, living soul.

The record says that the Lord God formed the beasts of the field and the fowls of the air out of the ground. Gen. 2:19. Also that Adam was formed of the dust of the ground. Gen. 2:7.

Evidently they were all made out of the same material. Both were given life. They have the same breath, all are of the dust and all turn to dust again. See Eccl. 3:19, 20. But why give the man an immortal soul and not the beast? Could not God have given him life without it as well as the beast? We are told that he could but man would not have been in possession of the faculties of perception and reason because those faculties belong only to the immortal soul and as the beasts do not possess those faculties they have no souls. We fear that such statements display about as much perception and reason as some dumb animals. While I am not proud of the fact, yet I am compelled to admit that some animals display more reason than some people, but cannot admit that it is because of the possession of or the lack of an immortal soul in either. We can see no reason why matter cannot be so organized as to think, and at some convenient season contemplate writing an article on that subject.

If the phrase, living soul proves the immortality of the soul for man, it must certainly prove the same for every beast that treads the earth, or the birds that scale the mountain peaks, or the tiny tribes that pierce the depths of the ocean. The change of a word from man to beast does not change its meaning. For instance, cunning conveys the same meaning when applied to man or fox; likewise stubborn has the same meaning when applied to man or mule.

We find another Hebrew adjective, "meth," meaning dead. When it is used to qualify the noun nephesh, we have the phrase dead soul. When a living soul, nephesh chayah, dies, we have a nephesh meth, or dead soul. In short, when a living soul

dies it is a dead soul. While Adam lived he was a living soul. When he ceased to live he was a dead soul. The same is equally true of all other living creatures. The earth and the sea are filled with living souls; when they die they are dead souls. We read in Rev. 16:3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea." Which proves that every thing that can live in the sea, such as fish, whales, etc., are living souls. By no process of reasoning can we possibly arrive at any other conclusion than that the phrase "living soul" is proof of mortality rather than immortality.

In Gen. 2:7, we learn that God breathed into Adam's nostrils the breath of life and he became a living soul. The expression, breath of life, is used with reference to man and beasts alike. In Gen. 7:22-23, we find it applied to every living substance that was upon the face of the earth. It is in the account of the loss of life caused by the flood. It reads, "All whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things and the fowl of the heaven, and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

When God informed Noah that he would bring a flood upon the world, he told him just what should be destroyed. He said "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life from under heaven, and every thing that is in the earth shall die." Gen. 6:17. That statement includes every living thing, even the immortal souls, if so be there were any such on the earth at that time. In Gen. 7:15, we learn just what went into the ark. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." If the phrase, breath of life, proves the immortality of man, it certainly does for beast, bird, insect, and every creeping thing. Without any discrimination, the above texts prove that every beast, bird, creeping thing and every man had the breath of life in their nostrils, and all were drowned except those who went into the ark with Noah.

Solomon agrees with the foregoing. 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 a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of dust, and all turn to dust again."

This proves that man and beast were made out of the same material, they have the same breath of life, and all go to the same place in death. In summing up the whole matter Solomon says "For all is vanity. That is to say, every thing pertaining to man or beast is vanity. If man had an immortal soul it must have been vanity, or else his statement was faulty. The same breath that man inhales and exhales gives him life and likewise gives life and vitality to the beast, for they all have one breath. It is the same vitalizing element of the air which gives both life; deprive either of the air, and death will quickly ensue. According to Solomon, all go unto one place, therefore, if the man goes to heaven at death the beast must, or if he goes to hell, then the beast must also go there, for they all go to one place. But he says nothing about either man or beast taking a journey to any such far away place but affirms that they all return to dust for out of it all were taken.

to be continued.

Lyman Booth

The Promises Made Unto The Fathers.

"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 (Christ) for ever. Arise, walk through the land in the length and in the breadth of it, for I will give it unto thee." Gen. 13:214-17. See also 12:7; 15:8-18; 17:8.

"By myself have I sworn saith the Lord; for because thou hast done this thing and hath not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. 22:16-18.

Paul styles Isaac and Jacob "the heirs with him (Abraham) of the same promise." Heb. 11:9. It will therefore lay the foundation more securely to quote the promises made to them, which will be seen, are as follows:

words give us to understand, identical with those made to Abraham.

"And the Lord appeared unto him, (Isaac) and said, ... Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." Gen. 26:2-4. "And God Almighty bless thee (Jacob).... and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Gen. 28:3-4.

"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 in thee... In thy seed shall all the families on the earth be blessed." Gen. 28:13-14.

Now in analyzing these promises made to the fathers, it will be found that they consist of several distinct items, which it will be well to enumerate for the sake of clearness, and the consideration of each of which separately will enable us to see the truth of the proposition that stands as the subject of the lecture, viz., that these promises will only be fulfilled when Christ having returned from heaven and raised his people from the dead, reigns in Palestine as universal ruler, to whom all nations will bow in blessed allegiance.—Nazarene Messenger.

Beliefs, we must have and act on, and they are sure to affect profoundly our happiness in this world. How to treat our old beliefs and choose our new ones, with a view to happiness in these days a serious problem for every reflective person.

Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy religion. Are the stars too distant? Pick up the pebble that lies at thy feet and from it learn the all.

Books are, at best, but dry fodder; we need to be vitalized by contact with living people.—J. R. Lowell.

Believe nothing against another but on good authority; do not report what may hurt another unless it be a greater hurt to conceal it.—William Penn.

Across the bridge of Do-It-now, there lies the town of Get-there.

He who hesitates, retrogrades.

Then comes this further assurance, Rev. 3:20. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me,—followed by the promise to the overcomer, v. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

May this privilege be ours in my prayer.

In love,

M. W. Perrin

Obituary.

Samuel B. Halliday,

The eldest son of James W., and Sarah Livingston Halliday was born in Clinton Co., Ind., June 17, 1833, and departed this life Jan. 26, 1917, aged 83 yrs. 7 mos., and 9 days. His parents and nine of his brothers and sisters have preceded him to the great beyond, and one sister, Mrs. Layton Gue, of Elk Creek Neb., still survives him.

He was reared to manhood on the farm, his education being limited to the subscription schools of the early days. His parents were among the early pioneers of the county, and helped clear the ground and lay out the town of Frankfort, this being one of his proud achievements.

He answered his country's call for volunteers in the Civil War and served till its end.

He was united in marriage to Ann Eliza Avery, Nov. 4, 1860. To them was born one son, Andrew E., who now resides in Kennewick, Washington. This union was broken by the death of his wife, July 7, 1864. On Sept. 19, 1867, he was united in marriage to Isabell Meneely. To them four children were born, Charles, of Troy, Idaho, Annie D. Little, Addie R. Davis, Iva P. Wyrick, all living near him. He was bereaved the second time Oct. 8, 1875. On Nov. 14, 1880 he was again married to Mary Cowdry Davis. To them was born one daughter, Abbie Arminta Spurgeon, who preceded him in death. He was again robbed of his companion by death, May 11, 1894. On Nov. 21, 1896, he was again married to Mrs. Sophia Strawn, who survives him.

He became a member of the Church of God in an early day some sixty years ago, under the preaching of Eld. Hornaday. He was an enthusiastic worker in the Hillisburg church, and a close student of the Bible. He could quote much scripture as a reason for the hope he had.

He was an industrious citizen unostentatious in manner, and during his long life in the coun-

ty, he had made many friends and won the respect of all that knew him.

He leaves to mourn his death a widow, three daughters, two sons, twenty-three grandchildren, two great grandchildren, and a host of relatives and friends.

By Mr. Wyrick.

Funeral services were held at the Hillisburg church on Sunday at 10 o'clock, Jan. 28, 1917. The church was filled with his relatives, brethren, friends and neighbors to pay a tribute of love and respect to his memory. Burial was made in St. Paul cemetery, where our aged brother rests, awaiting his fond hope, the coming of his Savior and Redeemer.

D. E. VanVactor.

The Nature of Man

(continued from last week)

We find the information with reference to the material out of which man was made in the second chapter and seventh verse of Genesis. It reads, "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." A careful analysis of this plain statement will reveal to the student exactly what was done. In the first place it will be observed that God created but one man, and in no instance has he intimated that the form which he created was a house in which an immortal soul should dwell until the house should tumble down in decay and compel the man proper to vacate the premises. His first statement to his associates in this great work of creation was, Let us make man. Nothing said about making a man and putting an image in him or stamping it upon him. Nothing said about making a house in which an image should live, which image we will call man. The proposition was, "Let us make man in our image." It will also be observed that the pronoun our is plural which indicates there were at least two beings or agents present and both must have had the same form or else it would have been impossible for God to have made man in the image of two dissimilar beings or objects, so God and his co-agent or agents must have possessed the same form in the image of which man was made. Therefore it is plain that the man when made was in the image of God. The next thought is this, that form which God made out of the dust of the ground, in his own image, he gave the name man. He called it man before he gave him life. Up to this point the man was an inanimate being, had not the power to move, to think

to act or breathe, yet he called it man. It was an inanimate, lifeless form which required but one more act to crown man as the consummation of God's creative genius, and this we learn was done when God imparted to man the breath of life which changed his condition from a lifeless man to a living man.

Can the reader perceive that anything was added to the man made of dust, except the breath of life? What was it that became a living soul? Certainly nothing except the man which God formed out of the dust of the ground. The record states that he was made of dust. Nothing said about him being part dust and part God or part immortal soul, but the whole being became a living soul, hence man is all soul. Before he became a living soul by the impartation of the breath of life he must have been an inanimate or lifeless soul. In referring to man's origin Paul confirms the account as given in Gen. II. He says, "And so it is written, the first man is of the earth, earthy." 1 Cor. 15:45, 47. Paul did not say that the first man was made and a living soul put in to him, or breathed into him or that the first man was an immortal soul, but he did say The first man was a living soul. He goes a little further and tells us out of what material that living soul was made. He says, The first man was of the earth, thus teaching that the first living soul was made of earth, which is in accord with the record in Gen., which states that a being was formed out of the dust of the ground and was made a living soul. It was this dust made man who was placed under law by his creator, and made responsible for the obedience or violation of that law.

They who believe in the immortality of the soul will read the account of man's creation as given in Gen., and claim that living soul, breath of life, both refer to the immortal soul; because they claim that those terms are never used with reference to any created beings except the human family. The record, however will not sustain such a statement. On the other hand it will show the reverse to be true, for it was used with reference to animals before man was created. In Gen. 2:7, the term living soul is applied to man and if the reader will consult some analytical concordance which is recognized as authentic, he will find those words are translated from the Hebrew expression, "Nephesh chayiah." The same words are used with reference to the beasts, birds, fish and even the insects. But the translators who

have given us the King James version of the Bible, for some reason saw fit to make it read living soul, in Gen. 2:7, where it is applied to man, but when applied to other living things they did not use living soul but instead thereof we find living creature, living thing. Thus we see they have given us the three phrases from the one original Hebrew phrase without giving a reason for so doing. If it means living soul when applied to man why not the same when applied to all other forms of animal life? Surely this change in the translations could not change the meaning or etymology of the Hebrew words. If we base the immortality of the soul of man upon those two words why not claim, with equal propriety, the immortality of the soul for the animals? We are told that animals do not have souls, and therefore do not possess immortality, and to believe otherwise would be inconsistent with Bible teaching. We answer this by saying that if this phrase proves the immortality of soul in man, it proves the same for beasts, birds, fishes, insects and every thing that creepeth and moveth on the earth. Please let us examine a few instances in which the words nephesh chayiah occur, before man was created. "And God said, Let the waters bring forth abundantly the moving creature (nephesh chayiah) that hath life (marginal rendering, that hath soul), and fowl that may fly above the earth in the open firmament of heaven. And God created great whales and every living creature (nephesh chayiah) that moveth which the waters brought forth abundantly after their kind: and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply and fill the waters in the seas and let the fowl multiply in the earth and the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature (nephesh chayiah) after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so." Gen. 1:20-26. In the 30th verse we read, "And to every thing that creepeth upon the earth, wherein there is life (marginal rendering, a living soul), I have given every green herb for meat, and it was so."

We read in Gen. 2:19, "And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature (nephesh chayiah) that was the name thereof. In

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Number 19.

Bethesda. Jno. 5:2.

You have heard of the pool of Bethesda,
Which means "house of mercy" you know,
And the name would suggest that some blessing,
Could those notable waters bestow.

And it truly was so, for at seasons,
Of each year would an angel descend,
And trouble the face of the waters,
With healing their clear depths to blend.

Then the first to step into the waters,
Whether impotent, blind, sick or lame,
When the angel had ruffled the surface,
Was made whole and a well man became.

And each season its porches were crowded,
With unfortunates whom kind friends brought,
But just one was made happy with healing,
Though that blessing each one of them sought.

Long, long years have passed by since those waters,
By the angel of mercy were stirred.
Since then has a fountain been opened,
That is told of in God's holy word.

Jesus (mist is the true house of mercy,
No brief season for healing is his;
He's the fountain that's ceaselessly flowing,
And a source of true healing it is.

All who will may be healed at this fountain,
Not just one as in waters of old,
They're made whole who had surely been dying,
And redeemed who in bondage were sold.

But beware lest too long you should tarry,
Away from life's waters so free,
Soon, soon may the angel of



BE CHEERFUL. Give this lonesome world a smile;
We stay at longest but a little while.
Hasten we must, or we shall lose the chance
To give the gentle word, the kindly glance.
Be sweet and tender---that is doing good:
'Tis doing what no other good deed could....Sel.

mercy,
Seal the fountain now flowing
for thee.

For God will not always be calling,
And the day of the Lord will not wait,
And when time to eternity changes,
You will find you have waited too late.

Today is the day of salvation
Another may not dawn for thee,
Then haste to the true house of mercy,
The Savior is calling for thee.
Alice B. Curtis

Hold Your Friends

Having carefully chosen a few friends, we should never let them go out of our lives if we can by any possibility retain them. Friendship is too rare and sacred a treasure lightly to be thrown away. And yet many people are not careful to retain their friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of steel to grapple and hold on friends. Some drop old friends for new ones. Some take offense easily at imagined slights or neglects, and ruthlessly cut the most sacred ties. Some become impatient of little faults and discard truest friendships. Some are incapable of any deep or permanent affection, and fly from friendship to friendship, like birds from bough to bough, but make no nest for their hearts in any. There are a great many ways of losing friends. But when we have once taken them into our lives we should cherish them as rarest jewels. If slights are given, let them be overlooked. If misunderstandings arise, let them be quickly set right.—Sel.

Suppose God held on to his gifts and blessings until we thanked him, how many would we get? Some praying people have too much of the horse-leech

in their natures. Their cry to the Lord is ever, "Give, give." An occasional grunt of satisfaction is the only response to the Master for his liberal supply of their wants. Is it so much harder to thank than to ask? Is it more effort to praise than to pray? When God rebukes ingratitude by withholding his blessings for a single season, what complaint and fault finding. There is more grumbling in the first year of want than thanksgiving in the seven years of plenty. It is a good thing that the Lord occasionally gives us a short crop, otherwise men would cease to remember the source of their blessings.

Two Kinds

There are just two kinds of people in the world—Pushers and Draggers. The Pushers are making somebody's load easier their help; the Draggers are making it heavier by their weight. You can see Pushers all around every day; they are the fellows who are mowing lawns, selling pop corn, carrying paper routes taking subscriptions for magazines. You can see also plenty of Draggers. They are the fellows who ask Dad for money to buy a new bicycle instead of earning it, who sit around complaining that there is nothing to keep them interested. After a while the Pusher will be the fellow who goes out and gets himself a job; the Dragger will ask his Uncle with a pull to get him one. A few years after the Pusher will be owning the business, while the Dragger drives one of his delivery carts. The idea is that dead weight exercises itself only in one direction—downward. Try it with a chunk of lead and see.

Be Contented and Happy.

The world is much like a mirror, and gives back the reflection it receives. If you gaze into it with a scowling, disagreeable face you will see that face reflected, and the world soon crit-

icises mercilessly the face that betrays what it should take pains to conceal.

The cheerful woman is a blessing, and that cheerfulness can be cultivated is patent on every side. Some of the most amiable lovely women are the greatest sufferers. But it is a well established fact that the greatest sufferers are most silent and patient.

Success.

Success means work and work means effort, and persevering effort. It is no good to strive hotly after an ideal today and to be lukewarm about it tomorrow. If you want to attain it, you must strive with might and main as if it were the one thing in the world worth living for.

The Question.

Were the world good as you—not an atom better—
Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works
Just as free from crafty quirks,
All extortion, all deceit;
Schemes its neighbors to defeat,
Schemes its neighbors to defraud,
Schemess some culprit to applaud—
Would this world be better?

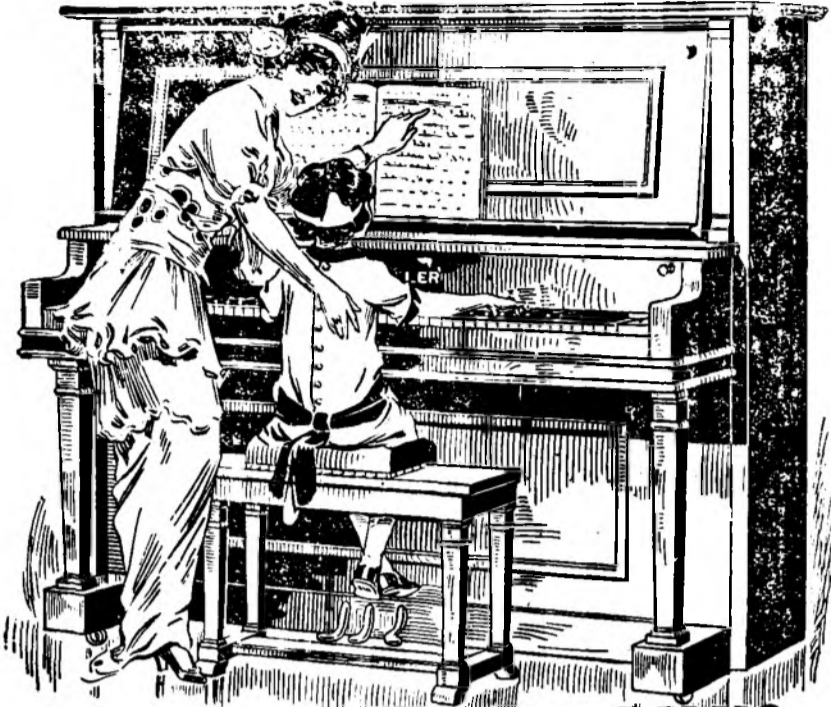
If this whole world followed you—
followed you to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

Fretting.

Fretting never paid a bill,
Fretting never climbed a hill,
Fretting never smoothed a road,
Never lightened any load,
Never brushed away a sorrow,
Never quicker bro't the morrow

To hate is to waste your time twice, for while you're hating you could be loving.

Do not make the mistake of confusing independence of character with willfulness of temper.



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening.
 J. M. Glotfelty.

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

Pontheill, Ontario. Pontheill 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.

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.

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 F. E. Siple, Pastor. Berean meetings Wednesday evening of each week.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Vera Smith, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Lawrenceville, Ohio. — Seven miles from Springfield, O., on Troy Traction Line. Dr. A. Wallace Mason, Pastor. S. S. at 10:15; preaching and breaking of bread at 10:45 a. m. and church at 7:15 p. m.

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.

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.

The Church of God at Adeline, Ill., meet for preaching morning and evening on the second Sunday in each month. Sunday School each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, Corner Madison St. and California Ave, every Sunday morning at eleven o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio at three o'clock and the third Sunday at the hall at ten o'clock.

Maurertown, Va., Preaching second and fourth Sundays in each month at 11:00 a. m. and 7:30 p. m. J. H. Anderson, Woodstock, Va., Preacher.

Dry Run, Va. Preaching first Sunday in each month at 11:00 a. m.; third Sunday in each month, 11:00 a. m., and 7:30 p. m. J. H. Anderson, Pastor.

Slate Hill, Va. Preaching first Sunday evening in each month at 7:30 p. m. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday School every Sunday.

Kosza, near Belle Plaine, Ia. Preaching over the second Sunday each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams Sunday School every Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the third Sunday in each month, by J. W. Williams and occasionally at other times we have study ourselves or with Bro. Williams.

A Thought.

Life is but growth, and he is truly dead
 Who finds no tasks for heart nor hand nor head,
 Who smooths no path for coming feet to tread,
 Because, perchance, his days of youth are fled.

For youth and age both have their store of joys—
 A store that neither time nor change alloys—
 And he who all his gifts for good employs
 Has wealth that neither moth nor rust destroys.

To persist in doing wrong ex-tenuates not wrong, but makes it much more heavy.—Shakespeare.
 What we need is, not more cultivation, but a recognized habit of enjoyment.

not with the thought that the loved ones had been promoted to some higher place and world, but by the word of the Lord. He comforts them with these words:—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 who 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. The word 'so' is very emphatic in the original, and it emphasizes the fact that in this way or manner, not by our dying, but by the Lord's descent from heaven, shall the living and the dead saints enter the Lord's presence together in one grand home going.

But the Apostle hoped to be among the living saints, and in the joy of anticipation, he puts himself amongst them. Mark the pronoun he employs, "We who are alive and remain. So also in writing to the Corinthians he says, We shall not all sleep, but we shall all be changed: for the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51. This was the hope of the apostle's life, to be caught up to meet the Lord and changed, without dying. This hope he never gave up till almost the end, when it was evidently revealed to him at last that he would die, 2 Tim. 4:6. But when he wrote to the Philippians he was still cherishing this hope of being changed as we have seen from chap. 3:20-21. This was the thing that he earnestly desired. This was, in fact, the departing to be with Christ which was very far better than anything else of which he could conceive.

To be continued.

David L. Norman

The Reign of Christ.

There are many varying and vague ideas with regard to the reign of Christ in the earth. Some see in the promises of God merely an invisible kingdom in which the spirit which predominated Jesus will control the affairs of all men. Others while admitting the literality of Christ and his kingdom, place it in a sphere separate and apart from the earth, and as their descriptions of it are given us, this kingdom seems to be peopled with a fantastic, fairy-like, impossible class of creatures, who have little mission or purposes further than to flit mysteriously from place to place in the broad expanse and exist

This is made necessary, in part because at the time of this kingdom the earth which is now on abode, is to be a seething, burning mass, destined to destruction by literal fire, no withstanding God has said that it abideth forever, and that he further promised Abraham and his seed that they should have an everlasting inheritance in it, a thing which has in no sense as yet been fulfilled.

These ideas exist, too, in the face of plain, positive statements of scripture to the contrary. Prophets and apostles, as well as the Master himself, have spoken in no uncertain tones, even to minute detail concerning the kingdom and reign.

Jeremiah says: 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.

And if this lacks definiteness, we have further in Isaiah: 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 etc.

Zachariah says, 14:16-17, that the nations shall go up from year to year to worship the King the Lord of hosts in Jerusalem. He also says, 2:12, that the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again.

Ezekiel 34 is a prophecy in which, after the false shepherds are condemned, God gives promise to the lost and scattered sheep of Israel, that he will gather them again and put them under a shepherd that will teach them. Jeremiah 23 also gives the same promise. Many other prophecies give us the same plain teachings relative to that kingdom and reign.

Coming to New Testament teachings we have the message by the angel to Mary in which the Isaiah prophecy is repeated. See Luke 1:31-33. When Christ began to teach, the burden of his message was that this kingdom was at hand. The King was there, the territory and the subjects were there, but they would not have him to reign over them. He sent his disciples out to teach the kingdom of God. They must have known much about this kingdom or he never would have sent them out. When they were walking with our Lord out to the Mount of Olives, they asked, Wilt thou at this time restore the kingdom to Israel? We may judge from this what they had been teaching. They lacked knowledge about the kingdom only as to the time of

its beginning. This, also, our Lord himself did not know, as he said that none but the Father knew it.

When Peter called the Master's attention to the fact that they had left all to follow him, and asked what they were to have as a result, it was told that when Christ should sit in the throne of his glory, that they also should sit upon twelve thrones, judging the twelve tribes of Israel. He is the true shepherds that are to feed restored Israel. Philip preached to the Samaritans the kingdom of God and the name of Jesus Christ. Remember, he not only preached that there would be a kingdom, but he preached the THINGS concerning that kingdom. Paul tells us that Christ is to reign until he hath put all enemies under his feet and then he will give over the kingdom to God. The Revelator says the reign of the saints with Christ is to be one thousand years. But no matter about the length of that reign in years, all the while he reigns there will be enemies for him and his saints to overcome. How can this be if all enemies are destroyed at his coming by the destruction of the earth by literal fire? If this were the case would not the titles, "kings" and "priests" which the saints are to enjoy and with which they are honored, be empty and meaningless? We may have more to say later.

S. J. Lindsay.

Holy Spirit Authority.

No. 9.

In 1 Cor. 12:28, we find the "helps" such as evangelists, pastors and teachers, and the "governments" such as authority of apostles and elders, were miraculous gifts of the holy spirit. Hence we see by Acts 20:28 that the holy spirit made men elders and by Acts 6 that it operated in appointing deacons.

These considerations lead us to question not only the authority by which any one preaches and baptizes today, but also whether the church today has any jurisdiction in matters of settling grievances by Matt. 18, holding conferences, and rejecting any one from fellowship. A question of such grave consequences should not be answered hastily, nor by one person's knowledge alone. The writer can but give his views.

"The end of the world," by Matt. 24:3 refers doubly, to the end of Jewish nationality in 70 A. D., and the end of Gentile times at Christ's coming, answering their two questions on these two things. So it occurs

to us that "the end of the world" in Matt. 28:19-20, refers to the promise of the miraculous presence of the Comforter during the time before Jerusalem was overthrown, for Mk. 16:15-16, on the same speech refers to his being with them by miracles, and Rom. 10 and Col. 1, show they then preached the gospel to all the world as given to do in Matt. 28 and Mark 16. Then all scripures, including John's apocalypse would be written by 70 A. D., and the miracle would end then. But our interpretation of Matt. 24:3 requires a parallel presence of the holy spirit in some way during Gentile times also. This we find. For by Rom. 15:3 in connection with Jno 6:63 and 16:13, we find the scriptures are our spirit and our comforter. Then they are our authority. Then who ever knows the gospel has authority to preach it, and who ever preaches it, has authority to baptize. Likewise whoever is qualified according to scripture to be evangelist, pastor, elder or deacon is such by divine authority, whether men elect and license him or refuse to do so. This is the only "call" of preachers since the holy spirit ceased to call miraculously. Likewise, whoever knows the scripture on settling grievances and acting in matters of fellowship has authority to do so. For Titus appointed elders in Crete by authority of what Paul wrote to him and in Rom. 16 and 2 Thess. 3, this same written word was the authority by which the church acted in refusing fellowship. The same is true of 1 Cor. 5. There must be some withdrawal of fellowship in modern times, for 2 Tim. 3 bids it "in the last days" and the Word is our authority for doing all things. If we follow it we will be thoroughly furnished, 2 Tim. 3:15-17, for all we need do, hence we have no need to add to his instructions. By what authority do we elect officers such as elders and deacons and vote that certain are preachers and give them licenses? Where is the authority for our present conference organization, election of conference officers and formation of Sunday School and other organizations?

J. W. Williams.

He that does not know those things which are of use and necessity for him to know is but an ignorant man whatever he may know besides.

There is nothing so easy but that it becomes difficult when you do it with reluctance.

Riches adorn a house and virtue adorns the person.

Desiring To Depart and Be With Christ.

Every thoughtful student who is asked the meaning of some difficult verse in the Bible will deem one thing at least necessary, and that is to have a due regard to the context. Many passages of Scripture are repeatedly taken apart from their context to prove something that has no connection whatever with the subject on which the apostle or prophet is writing. Thus people put upon tombstones, "At evening time it shall be light," supposing that these words prove that the dead are now in the light of heaven. But as the context shows, the words point us not to the death of some aged saint, but to the great coming day of battle of God Almighty Zech. 14:1-7.

Again, in attempting to expound a Bible text, it is essential not only to consider the context, but to come to the subject with a mind well nourished with the general teachings of the Scriptures of Truth. For example, in dealing with Paul's words, "Having a desire to depart and be with Christ, which is far better," Phil. 1:23, we should know what the Apostle says as to the desire of his heart in all his other epistles. We should be familiar also with his general use of the words "with Christ," or "with the Lord," and lastly, we should notice carefully what is his subject of comparison when he speaks of departing to be with Christ as far better. Far better than what?

Now most Christians take it for granted that Paul was simply expressing his conviction that to die was far better than to live, and therefore he desired to die. But if they would have a regard to the context, they would see that in the previous verse Paul distinctly states that he was in a strait betwixt these two things, life and death, and did not know which to choose. Now if he knew all the time that to die was far better than to live—"very far better," as the R. V. reads it, surely a spiritually minded man would have no doubt whatever as to the choice he should make. The context therefore, would lead us to conclude that the far better thing which Paul desired was not death.

This conclusion is confirmed by the Apostle's own words in the second chapter of this epistle regarding Epaphroditus, who was "sick nigh unto death, but God," he says, "had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." ch. 2:25-30. Now if death meant departing to

be with Christ, how could it be a mark of God's mercy to Epaphroditus to deprive him of this most desirable boon? And how could it be mercy to Paul to prevent Epaphroditus going to heaven, where he could render still better service to the Apostle? For such is the teaching of orthodoxy concerning the dead in Christ. The following is one of the latest pronouncements by one of the leading preachers of our time:—"I give it as my firm conviction that all our loved ones gone before are serving the cause of the work and purpose of God among men in a better way than they ever did while sojourners here below. Do's not this view light up for us many dark events in our own lives? Those whom God has wondrously blessed here, and then suddenly called away, just when we were feeling they could not be spared, have not ceased their work as we thought, but have been promoted to some higher place and work."

Now if this were the scriptural view, death would indeed be a most desirable thing. But why then should the prospect of Epaphroditus' death fill Paul with sorrow, if it were true that the death of this trusty companion in labour, and fellow soldier would mean that Paul would receive still better help than ever?

And further, if it be true that all the prophets and apostles and all the saints and martyrs of the ages are now in heaven furthering the work of God amongst men still better than they did when they were on earth can orthodox teachers explain why it is that in spite of this ever increasing army of perfectly equipped soul winners, the work of soul winning is meeting with less success as the years go on?

And what is the worth of Paul's argument in his epistle to the Hebrews, whereby he proves Christ's superiority to all the old Testament priests on the ground that they were not suffered to continue by reason of death? For if they too, like the Son of God, have "passed into the heavens," and are there continuing their work, are they not able still to help and succour men in time of need? See Heb. 4:14-16; 7:23-25. But they are not able, for the night has come upon them in which no man can work; Jno. 9:4; and they have all passed, not into the heavens, but into the earth and are themselves dependent on the Son of God to come forth from the heavens to call them from their graves. Jno. 5:28-29. Till then they are unaware of the

lapse of time, and have no share in anything that is done under the sun. For the dead know not anything, and there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest, Eccl. 9:5, 10.

Surely, then, orthodox teachers have gone far astray in their views of death. The late Dr. McLaren went so far as to write concerning death that "beneath the folds of his black garment there is revealed God's last, sweetest, most triumphant

angel messenger to Christian souls, and he carries in his hand the gift of a full salvation."

Paul, however, brands death as an enemy that the Son of God is to destroy; 1 Cor. 15:26; and he puts it in its proper company when he links it with disobedience and sin. Rom. 5.

And this is in harmony with the general teaching both of the Old and New Testaments. Oh death, I will be thy plagues. Hos 13:14. are words which God would never address to His

"sweetest angel messenger," but only to a great and irreconcilable foe. And the Bible will be searched in vain for any example of a man in health of body and mind rejoicing at the approach of death. On the contrary, David writes, Have mercy upon me, O Lord, for I am weak. O Lord, heal me; for my bones are vexed. ... Oh, save me for Thy mercies' sake. For in death there

is no remembrance of Thee: in the grave who shall give Thee thanks? The 30th Psalm shows how God had mercy on David as He had long afterwards on Epaphroditus, and the result

was a fresh outpouring of thanks giving on David's part. A similar case is that of the good king Hezekiah, who, when told that he would die and not live wept sore, and turned his face towards the wall, and prayed unto the Lord. And on him too the

Lord had mercy, causing Hezekiah to thank the Lord in these words: "Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isa. 38.

The Lord Jesus Christ himself went down into death; but the prospect of it did not fill Him with joy (except inasmuch as He was thus fulfilling His Father's will). But His supreme joy was in contemplating the fact that God would not leave His soul in sheol (the grave), nor would suffer His Holy One to see cor-

ruption. Psa. 16:9-10.

In 2 Cor. 5, the apostle Paul refers to the burdens that caused him to groan in this tabernacle; but he at once adds, "Not for this we would be unclothed," by which he evidently refers to the state of death. That is, his desire is to live rather than to die; the clothed state is better than the unclothed. And from this it is evident that he did not regard death or the unclothed state as equivalent to being with Christ.

If such an idea were indeed true, and if those who have fallen asleep in Christ are now consciously enjoying the presence of Christ, what more can they have to wish or hope for? In His presence is there not fullness of joy? And what place then would there be left for the glorious hope of resurrection? Resurrection indeed becomes practically unnecessary, and we do not wonder that it is either ignored

in popular teaching or openly denied. Yet it is obvious that the Scriptures, whilst accepting death as a reality, make all

hope of a future life dependent on resurrection. We read of some in Old Testament times who were tortured, not accepting deliverance (not that they might go to heaven at death, but) that they might obtain a better resurrection. Heb. 11:35. If there be no resurrection of the dead says Paul, ... then they also which are fallen asleep in Christ are perished. 1 Cor. 15:13, 18.

Not therefore at death, but at the resurrection of the dead, will the saints be ushered into the presence of the Lord. And for this the Lord must first return from heaven, even as He Himself said to His disciples before He left them: "If I go ... I will come again and receive you unto Myself; that where I am, there ye may be also." Jno 14:3.

Paul's testimony on this point is abundantly clear. To the Colossians he writes, "When Christ our life shall appear, then shall ye also appear with Him in glory." Col. 3:4. He tells the Romans that he, with them, is waiting for the redemption of our body. Rom. 8:23. Not for its dissolution, but for its redemption. And that this glorious change may be brought about he tells the Philippians that he is looking for the return from heaven of the Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. Phil. 3:20-21, R. V. When the Thessalonians were sorrowing because some of their number had fallen asleep, he comforts them.

the angel troubling the water and its consequent healing properties. See general notes.

Relate in your own words the conversation between Jesus and the man who had an infirmity 38 yrs. Jesus' question was evidently to find out if the man wanted health. How do we know that the man did desire health?

According to the record did the man know who was talking to him? Notice he calls him "Sir" as did the Samaritan woman, not a Lord, Master, or "Son of David" as did those who knew him and his miracle working power. See also v. 13. Could he then have had faith in this healing power possessed by Jesus?

Does Jesus reveal himself and require the man to acknowledge faith in his power before curing him? Read carefully vs. 6-9. Notice that the only things which bring help from Jesus to this man, are his crying need and his desire to have the need fulfilled. There is no faith in Jesus' personal power. Note the difference between this cure and the one recorded in Matt. 9:28-29. May we not see in this incident a sample of the great redemptive work of Jesus and his church in the next age? Then, his work as it is summed up in Isa. 42:6-7 will have reached its fullest redemptive power. Men will have faith in and honor God, not through hearing only, but through personal contact with his redemptive power. The man must have been well known as an impotent among the Jews. v. 5. The Jews probably knew that Jesus who claimed to be the Christ was at the feast. Read what they said when they saw the man cured. vs. 11-12. What motive was back of their fault finding? Matt. 12:10.

Read v. 14. What does the word "findeth" reveal as to Jesus' concern for the man he had cured? Ezek. 34:12, 16. Lu. 19:10.

Discern from the last part of v. 14 what had been the cause of the man's diseased condition? May not all our weaknesses be traced to breaking God's laws either consciously or unconsciously? Did God receive praise and honor for doing such an undeniable miracle? v. 16. What petty difference hindered them from rendering the praise they must have known was his due?

How did Jesus justify his working on the sabbath? v. 17. Has not God always worked on the seventh day of the week as much as on any other day? Acts. 14:17; 17:25. Why would this make it right for Jesus to work on the seventh day? Jno. 5:19. How does this lesson teach love for mankind? Did

Jesus cure this man simply to add another proof of his mission and office, or did he cure him as a service of love to mankind knowing that through his service his mission would be proven to honest-hearted people? What unrighteousness would have been back of the first motive?

General Notes.

Bethesda, the house of mercy was almost certainly the virgin's fountain outside of the city wall. The "Virgin's Fountain" is the only spring in the vicinity of Jerusalem, which presents the phenomenon of intermittent troubling of the water which overflows from a natural syphon under the cave and it is still the custom of the Jews to bathe in the waters of the cave when this overflow occurs, for the cure of rheumatism and other disorders.—Peloubet's Select Notes.

The angel who moved the water: The word angel does not always mean a distinct order of beings. Thus in Psa. 104:4, R. V., it is written, "Who maketh winds his messengers,"—angels. It may well be that a messenger or agency from God wrought the change. We do not conflict with science, or follow superstition, when we speak of God as giving food and life and health and all our blessings, by what ever natural channels they may reach us.—Peloubet's Notes.

Question for thought or discussion: Why was not the great multitude mentioned in v. 3, healed? Their need and desire were evidently as great as were those of the man who was healed. All power in heaven and earth was given Jesus after his resurrection, Matt. 28:18. At this time he was working with delegated power that his office might be established in the minds of men but his mission to save the world is to be carried out during his reign in the next age.

Obituary.

Jennie White

Another tired child has gone to rest. "And his rest shall be glorious."

Jennie White was born at Deerfield, Mich., June 23, 1875. She was married to Peleg Chase June 23, 1897, and has lived at Raisin ever since.

Mrs. Chase leaves a husband and one child, Fannie, two sisters in New York, Mrs. Pearl Sherman, and Mrs. Gertrude Handers, also two sisters in this place, Miss Flora White, and Mrs. Harlie Ressler, and a brother, Fred White at Charlevoix Mich., besides a wide circle of friends.

She was baptized at an early age, and became a member of the Church of God in Christ Jesus, a member of the missionary society, and the organizer of the Sunshine Society of Raisin.

At one time she gathered the little children of the neighborhood at her home on Sunday afternoons and conducted a Sunday School, as they had no other opportunity for a Sunday School.

Mrs. Chase was a sufferer for many years and was patient in enduring. She believed the words of Paul, that, "If we suffer with Him, we shall reign with Him." "If we die with Him, we shall live with Him."

As we look away in the distance, we can see signs of His coming kingdom. We can almost see the lights in that beautiful city, and when this dark night is past and the new day dawns He with His saints shall reign upon this earth, and destroy this enemy, death. Then she will be free from pain and sorrow and share with Him in the great work she loved, and tried to do in life. Then, "O death, where is thy sting? O grave, where is thy victory?"

Mrs. B. W. Woodward of Dutton, Mich., spoke from Rom. 5:1. Her loving sister,

Mrs. Harley Ressler

Flora Lee Carpenter.

It is with sadness that we write these few lines. Death has entered the little band of believers at Brumfield, Ky., and taken from us our dear sister Flora Lee Carpenter.

She was the daughter of John M., and Laura B. Russell, and was born in Washington Co., Ky. Dec. 26, 1883. Died Jan. 3, 1917. Aged 33 yrs., and 7 days.

She was united in marriage to Jacob E. Carpenter, Jan. 21, 1905. She leaves her husband and three small daughters, Chessie, Nettie and Ethel, besides her father and mother, nine brothers and two sisters, and a host of relatives and friends, to mourn her loss. The church here has suffered the loss of two of its members in a little over two months. She had been a member of the Christian Church at Mackville, Ky., but she saw the error which was being taught and later heard the good news of the kingdom. On Oct. 22, 1909, she was gladly baptized into the one body, by Bro. Jos. W. Williams.

On Tues., Jan. 2, she with the rest of the family had just moved into their new home in Boyle Co., which they had recently purchased. On Wednesday morning, at 5:30 o'clock, she fell asleep. Her death came as a shock to the entire neighborhood.

Flora was always good and kind to all. How we miss her but we sorrow not as others who have no hope. And how glad we are to know that she trusted in him who doeth all things well, and we hope to meet her again in the earth made new. Funeral services were held at the Church of God on Thursday, Jan. 4, 1917, by Bro. Robert G. Huggins, who spoke words of comfort from the 14th chapter of Job.

The day was very rainy, but a large crowd of relatives, and friends and neighbors had gathered to pay their last respects to the one who had been so kind and true, after which she was taken to the Carpenter cemetery a little way from the church where she was tenderly laid to rest, there to await the dawn of that bright eternal day.

Quincy L. Carpenter

Agnes Eliza Cummings.

Was born in Ontario, Canada, March 4, 1865, and died at her home near Blanchard, Mich. Feb. 1, 1917, aged 51 yrs., 10 mos., 28 days. She was married to James W. Pumphrey, Aug. 2, 1885. To this union no children were born. Besides her husband, she leaves her aged mother and brothers and sister to mourn her untimely passing. Her funeral was held in the church at Blanchard on Sunday, Feb. 4th, and though the weather was almost unbearably cold, there was a good sized audience of friends who came to hear the message and to pay the last tribute of respect to the deceased, after which we buried her in the Decker cemetery west of Blanchard. There in the driving wind and blinding snow we committed her to her last resting place to await the Father's good pleasure, knowing that the Judge of the earth will do right.

S. J. Lindsay.

Sophia Wheeler Burkey

Was born in Randolph County, Ind., Apr. 3, 1843. She was married to the late James Burkey in 1862, and came to Marshall Co., from Goshen the same year. They have lived on a farm near Plymouth for over forty years. They were the parents of seven children, of whom three survive, namely: Mrs. Charles Manuwal, Orlando and Lert A., all living in and near Plymouth. Sr. Burkey and her husband were both members of the Church of God at Plymouth, and up to the time of failing health they were faithful in church attendance, and at all times their hospitable home was open to receive all those of like precious faith. They were always ready and willing to aid financially all worthy causes.

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.

Rensselaer, Indiana, the third Sunday each month.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.

Adeline, Illinois, the second Sunday.

Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

Bro. L. E. Conner buried his son on Monday, Jan. 29th. We do not know the particulars concerning the sad ending of this young life. Suffice it to say that Bro. Conner has the sympathy and love of a host of friends in his hour of sorrow.

All true students of prophecy have reached a time when they may exercise reverence toward God as never before. World conditions are such that those who wait for the Lord from heaven may not have long to wait. While present arrangement of nations is not that described by Ezekiel, yet conditions are such that that arrangement may soon come to pass. With Zionism pressing on toward Palestine, with a promise from the powers that the result of this war will give them their old home, and the evident, intense jealousy existing between Russia and England, all go to show that we may not have long to wait.

We learn that Bro. J. W. Cooper's family at Ripley, Ill., is again under a severe spell of sickness, the little one who was thought to be recovering is critically ill, a nurse being in attendance, and Gerald, their little boy, is also quite sick. Brethren, do not forget these estimable souls, for their hearts are heavy with apprehension.

While in South Bend, Ind., on Tuesday evening, we called upon Bro. R. C. Railsback who has been spending several weeks in the house with rheumatism. We found him cheerful in the midst of his sickness and taking quite an interest in the present developments of the world's condition. Faith and hope are strong in him.

Owing to the extreme cold and blizzard-like condition of the weather, we were obliged to conclude our meetings at the Girard church, near Blanchard, Mich. before the time appointed. Weather conditions were such that it was sinful to compel horses to stand out during the service. People could not reasonably be expected to come out. On our return trip we dropped in over night with the Blakely household in Grand Rapids where we spent an enjoyable evening. Then on Tuesday evening we dropped in upon the Railsback crowd on South St., South Bend, where we met several of the young people during the evening, and had a most enjoyable time.

Sister Selma Samuelsson, of Brooklyn, N. Y., writes of severe trials in the loss of a sister living in Sweden, and the critical illness of a nephew. Let us remember our sister in our petitions to the throne of grace. Be of good cheer, sister, for the Lord soon is coming.

Sister Willis, of Galva, Ill. writes of the death of a brother,

er, Wm. H. Willis, of Council Bluffs, Iowa. Our sympathy and love go out to her in this loss.

Along about the last of the month or the 1st of March, if you miss one issue of the Herald, you will know that we are breaking in the new linotype machine. We hope this will not be necessary, but we cannot tell. Will do the best we can.

Bro. and Sr. Chas. Simpson, of our Grand Rapids church attending a vacation in various points in New York.

A sister sending \$10.00 on the linotype machine wishes no personal acknowledgement. She will know by this that we have received it and are thankful to her for her kindness.

In our Jan. 24th issue we gave credit for \$1.00 to Sr. Mauda Sheets, which should have been given to Bro. Freddie Stevens, so Sr. Sheets advises us.

A new business proposition has been suggested by Bro. Bert Sheets, of Blanchard, Mich. Instead of taking the 5 year subscription for himself for \$7.00 he is dividing that time among those whom he would do good by sending them the paper. In this method we will send the Herald to 5 different persons one year for \$5.00. Let's try it. Every dollar we can get before March will apply on our new machine and will save us that much interest. We are not begging but we are placing before you a business proposition that will materially help us and pay you an equivalent.

Is it consistent for us who hold restitution doctrine dear to pay money for missionary purposes into the hands of a people who not only do not believe in restitution, but who denounce the thought of future probation on every occasion they get? Why not the rather give assistance to some of our missionaries who are in very poor circumstances but who are doing a good work even though they do not realize finances sufficient to meet the actual expense attending such work? We have in mind brethren who are doing good work under such conditions, and upon application we will communicate their names and addresses to you with references, so that your missionary aid may go direct to the spot without being diminished by any middle man for services rendered.

We publish a letter from Bro. J. W. Good that his large cir-

cle of friends may know the result of his recent medical examination.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- Mrs. Sarah Griggs, 3.50
 - Lee Sutherland, 2.50
 - A sister, 10.00
 - Hugh McInturff, 1.00
 - Laura McInturff, .50
 - W. H. Boyer, .50
 - R. C. Boyer, .50
 - J. E. Boyer, 2.00
 - Mrs. Wm. Lloyd, 1.00
 - R. A. Curtis, 5.00
 - Selma Samuelsson, 5.50
 - A friend, Hillisburg church, 5.00
 - F. L. Austin, 2.00
 - C. T. Stevenson, 2.00
 - Ella L. Hanson, 3.00
 - A. C. Boyer, 1.00
 - Emily Boyer, 1.00
 - A. J. Boyer, 1.00
 - J. H. Morse and wife, 8.00

The Sunday School.

By Alta King.

JESUS AT THE POOL OF BETHESDA.

Feb. 25, 1917: Jno. 5:1-15.
Lesson Text: Jno. 5:1-15.

Golden Text.—It was Jesus who had made him whole. Jno. 5:15

Time.—March or April, A. D. 28, during the early part of the second year of Jesus' ministry.

Place.—Pool of Bethesda near Jerusalem.

Introductory:—

In last Sunday's lesson Jesus was in Galilee, near Cana and Capernaum. Be able to make these locations in class. Relate briefly the story of the miracle he performed while there and show how it teaches a strong lesson on faith. In today's lesson Jesus is back in Jerusalem, only a few months after leaving it, probably on account of opposition. Jno. 4:1.

Questions

Why did he go back? Jno. 5:1. Many times we find Jesus leaving a certain crowd or place when opposition becomes very strong. Jno. 10:39-40; 8:5-9. Lu. 4:29-31. Did fear and desire for personal safety prompt him to do so? Jno. 7:30. Lu. 22:52-53.

What do these references show as to the manner of carrying out God's plan of salvation? Describe the scene which encountered Jesus when he arrived at Jerusalem, Jno. 5:2-5.

Give a possible explanation of

cannot believe and obey it.

The people taken out for his name will be the only ones brought up in the first resurrection. See Rev. 20:6. They will be assigned to such places in his kingdom, as they are fitted for, as kings and priests. Then the promises made to the fathers will be carried out, till all nations, kindreds, and families of the earth will be blessed, and God will unfold to that dispensation his great scheme of salvation, as he has to this. The resurrection is one of orders. Christ is the first fruits, afterwards the kings and priests. Then cometh the end of the resurrection, when he has put down all rule and authority and power, then the last great resurrection will take place. John says, I saw the dead, both small and great stand before God. The sea gave up the dead that were in it and death and the grave gave up the dead that were in them and they were judged according to their works. Here were the small and the great, the little and the big, the whole race as it went down in death, come up to judgment.

Paul tells us in Heb. 1:14 that the angels are all ministering spirits, sent to minister to them who shall be heirs of salvation. That infants are greatly loved in heaven we learn from our Lord. He says, Except ye (adults) be converted and become as a little child, ye cannot enter the kingdom of God. If an adult must be converted to become as a child, then a child is in the same state as a converted adult. If an adult must be converted and become as a child to enter the kingdom, I do not see why a child cannot enter it without conversion. If the guardian angels of children are permitted always to look on the Father's face, are they not preferred above the guardian angel of adults, because they minister to these little innocents? On this point Jesus says, Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. Matt. 18:10.

The class of irresponsibles which we are now considering cannot sin, for they are not under any law. They can neither obey nor violate law. To commit sin, one must violate law, for sin is the transgression of law. If they are under no law, sin is not imputed to them, for Paul says, sin is not imputed when there is no law. Not being competent to exercise faith, righteousness cannot be imputed to them, but having never done

evil nor committed any person's sins, they are in a righteous state, just where a converted adult stands. To prove this, submit this scripture. But Jesus said, Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven. Matt. 19:14.

This satisfies me that the child character is the standard character for the kingdom of heaven.

Submitted in love,
H. M. Lucas.

Lost, Perished, Destroyed.

Dear wanderer from Christ these are solemn words to think upon; a gloomy, mournful cry. Is there only one step more and then all is lost? Dear child, stop where you are; do not take that backward step. Oh turn and wait patiently for the Lord, and be inclined unto Him, and hear my cry. He can bring you up out of a horrible pit, out of miry clay. He can set your feet upon a rock and establish your goings. He can put a new song in your mouth, even praises unto our God. You have time to seek and hear and turn unto your God.

The word of God tells us how to come unto Him. Read it for yourself, take no other man's advice unless he is in harmony with the Scriptures. If the truth shall make you free, you shall be free indeed. Yes a free man, and no bound down with great chains of selfish sectarianism, and the wicked traditions of men. Or come out from among them, and let your name be written in the book of life.

There is only one faith, (one church), one Lord and one baptism. They who have their names written in the book of life, read the Bible, for by it we all shall be judged. Read it and think for yourself. Read it and grow in grace, in faith, and in truth to be perfect men in Christ Jesus. Dear reader, will we be lost? We think of the Heavenly glory; will we lose it? No doubt you intend to seek the Savior, but now when he is seeking us will we spurn his mercy and his love? Remember it is for him to save us and he will save us in his own time or not at all. The Almighty Christ should not be made to await your convenience, as rebellious children. Will we then refuse salvation when it is offered, and beg for it when it is too late? Will we bar the gate when Jesus stands knocking, then come ourselves to knock in vain when mercy's door is shut? The good Shepherd is seeking us now. Let him not seek us in vain. Do we ever contemplate the day when fire shall come down from God out of heaven and destroy all sinners? Do you think some time in such an hour as you

think not in the midst of great carnal slumber, during the greatest European war of nearly a generation, when their land shall be soaked with blood, their blood will they shed like water, and the slain of the Lord shall be at that day from one end of the earth even to the other end? This awful day of sorrow is now bursting upon the world, the day of eternal separation will soon be here. The Judge standeth before the door. In the hour of his judgment, his decision shall separate the host of earth. A company shall come forth that shall shine as the noon day sun; another company shall shine as the moon, and another band shall come forth to shine as the stars of heaven.

Who are lost? The goats who will make up the countless army of the lost. Will we be among that number, or will we be standing among the joys of endless bliss, with our friends and children and all our loved ones? Dear reader, you and I will be there. Yes, he who writes these words of solemn warning, and you who may read them, though unknown to us, whoever or wherever you are in the wide world we shall all be there, whether we be God's restitution people, his holy saints or the satanic goats we all will be there. Oh that we may all meet among the saved. My heart's wish and my hope is for your eternal welfare.

Think of these things, my relations, my friends, wherever you are who read these lines. And oh thou Savior of lost sinners, give thy blessing to these feeble words, and may both the reader and the writer be found at last among the saved.

In the article I wrote for the Herald, Nov. 22, 1916, a few things were not appreciated by our brother critic. I hope he will acknowledge his wrong in misrepresenting my article. The sunless heathen world who know neither good nor evil will receive a great benefit by a resurrection of the dead. They will receive physical bodies, made good and very good, as Adam had before he sinned, on probation for eternal life, to know God and his son. This is life eternal. Jno. 17:3. God has never, and will never resurrect a human being, good and very good morally; he will resurrect millions of the sinless heathen world, including the weak minded and the imbecile and the fool with bodies made physically good and very good, on probation to develop their minds morally good and very good. This is restitution as spoken by all the holy prophets. These people have never had a chance during their life time to be saved, owing

surroundings, imperfect personalities and defective minds.

William H. Huls

The Weaver.

"See the mystic Weaver sitting High in heaven--His loom below Up and down the treadles go. Takes for webs, the world's dark ages, Takes or wool, the kings and sages, Takes the nobles and their pages Takes all nations and all stages. Thrones are bobbins in His shuttle, Armies make them scud and scuttle, Web in the wool must flow, Up and down the nations go. 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, Brighter forms and softer shadowings, 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 tapets lines are given By a sun that shines in heaven. 'Tis believed, by all believing. That great God himself is weaving, Bringing out the world's dark mystery, In the light of faith and history, And as web and wool diminish, Comes the grand and glorious finish, When begin the Golden Ages. Long foretold by seers and sages."--Sel. by Alice B. Curtis.

Of all the gifts that nature can give us, the faculty of remaining silent or of answering apropos is perhaps the most useful.

Pleasure is a jewel which will only retain its luster when it is in a setting of work.

Sr. Burkey had been an invalid for many years and at the time of her husband's death three years ago, it was thought she could not long survive him. Late last autumn she came to live with her son Lert in Plymouth, where she passed away Jan. 31, 1917, after two weeks of great suffering. Kindly hands administered to her wants, and tried in every way to make her last days comfortable. Her last thoughts were of her Heavenly Father, and on Sunday previous to her death she had partaken of the communion, thus signifying her faith to the last.

Besides the children mentioned, she leaves two sisters, Mrs. Eli Sawyer and Mrs. Calvin Baugher, of Leesburg, and one brother, Henry Wheeler, of Arkansas. There are also nine grand children and one great grand child.

Funeral services were held at the Jacoby Church, near her old home, Friday, at 11 o'clock, Feb. 2, 1917, and Sr. Burkey was laid to rest, under a canopy of flowers, beside her husband and children to await the morning's dawn.

D. E. VanVactor

Reports.

January Report.

Services held,	21
Sermons,	17
Bible Lessons,	2
Berean,	2
Received salary,	\$75.00
Arthur Garton,	3.00
Expenses,	11.50
Car fare,	9.20
Hotel,	1.25
Bus,	.50
Blackboard and chalk,	.55
Due on expenses,	8.50

The first Sunday in the month was spent in a new neighborhood southwest of Sac City, where we have some interested friends of truth, at a school house. The interest here is very promising and we mean to have a series of meetings there later.

The two following Sundays were spent at Waterloo. Here the interest among the outside friends was the best we have ever had there. Two families who lately have rejected the immortality of the soul, attended considerably and showed much interest. One of them has been trying to prove all things and hold fast the good, and as a result, was visited by mormon elders until told they were preaching the doctrine of devils. Then they had the S. D. A. people meet with them weekly, but did not like their sabbath ideas, nor Mrs. White's visions. Now they are testing us. Let us hope people

may favorably know us by our fruits. This lady had me speak one night on the sabbath and some S. D. A. people were present, but no controversy arose.

The other family is that of a young man who recently held a debate with another member of the Christian church against the immortality of the soul. On the way to Waterloo, I spent most of the time talking with a traveling insurance man of Waterloo who is favorable to the truth.

The Saturday before leaving, I spoke at a Sac City home with two other preachers present who tried to start some criticism on my views on sanctification. One of them tried to find fault because I did not speak of repentance, but I replied that one could not well speak all that pertained to a different subject in one sermon, and I made them short to give them opportunity to speak also.

On the way from Waterloo home, we had one lesson and one sermon in Fort Dodge, at the home of Charles Cleveland. The last service was quite well attended.

The last Sunday was spent at Marathon. The attendance was good considering winter and health conditions and the short notice. Bro. and Sr. Selleck of Varina were present. The Marathon brethren have again begun regular weekly Bible study on Sunday forenoons, so altogether we feel encouraged at this point. We are getting settled to regular monthly appointments as follows: 1st Sunday, Hickory Grove 2nd, Koszta; 3rd, Waterloo.

At Ft. Dodge I had quite a conversation on Monday afternoon with one of C. T. Russell's colporters. As I told him he was very contentious and stubborn and finally made assertions of three things he could find in the Bible, and after looking for some time, especially in a Millennial Dawn book, he quieted down to friendly things on which we were agreed, and left.

Bro. and Sr. Dolvin of New Hartford were down to Waterloo, on Sunday. One sermon on the kingdom will likely be published in the Waterloo Courier by one of the sisters who requested me to write it.

This has been a great month for gifts. The Waterloo church gave me an excellent traveling grip. The Sac City people and those of Pleasant Prairie gave me a New Year's present of money. Some friends of truth gave five dollars, and recently before this, I received a first class fountain pen from our treasurer, all of which cheer the way of life. I also received 25c on my personal tract fund, and eighteen dollars for the

same purpose by previous promise of a friend of this work who was responsible for the publication of the series of the last four J. W. Williams.

Letters.

Dear Bro. Lindsay:

I am sending you a check for \$5.00 as a gift to the linotype fund. If you acknowledge receipt of same in the Herald, please sign, "A friend," Hillisburg church.

Bro. VanVactor is preaching for us once a month.

May good will and brotherly love unite us for the glorious cause of the gospel, that the church might be edified and through it the gospel be spread to those about us.

The signs of the times as portrayed by Jesus and his holy apostles point to the soon return of our Lord and Savior Jesus Christ.

Brethren, let each of us put forth the best possible effort for the cause of Christ that we may be found worthy when He comes is the wish of your brother and fellow servant.

Dear Restitution Herald:

Yours of the 29th inst., at hand. Please accept thanks and pardon delay.

We are told by Jesus to remember Lot's wife, i. e., let us not look back as she did, but strive to enter in at the strait gate. Luke 17:32; 13, 24.

Your lessons on the "old nick" question, who "abode not in the truth," Jno. 8:44, gives us a sad fact. Gen. 3:19. And Cain his son, chose the same road. 4:8-9.

See how the children of God are manifest and the children of the devil. 1' Jno. 3:7, 10, 12.

The two seeds spoken of in Gen. 3:15. See how God is a respecter of persons in Acts 10:34-35, and gives all a fair chance. Jesus invites them to come and says they will not come to him that they might have life. See Jno. 5:26-40. And for the Father's will twice told, see Jno. 6:39-40.

Your fairness with me and my writing is highly appreciated. So goodbye till Jesus comes.

Yours in hope of life,
R. A. Humphreys.

Mr. S. J. Lindsay and family:

My dear friends in Christ,—
I will write you a few lines as I arrived home yesterday (Monday) at 10:30 a. m. Left Rochester, Minn., at 9 p. m., last Friday night and came through to Omaha, Neb., on the only train out last Saturday night

from that storm stricken section of the country and camp through to Ft. Collins on a special train made up at Omaha, for our train from Chicago was also hopelessly stranded in snow somewhere in southern Iowa. However I arrived in good condition except having both ears frost bitten, and as to the result of my examination at the Mayo clinic, they pronounced my general health good, but that I was suffering from years of extreme nervous strain, which has produced somewhat of a nervous prostration, and that I need only rest and time for nature to restore normal conditions, for my general health test was of first grade. Will write a letter later giving a more detailed account of my trip, and what I found and saw on my trip. So will close with best wishes and regards for you all.

Respectfully,

J. W. Good.

More Light.

In the Restitution Herald of Oct. 11, Bro. G. A. Driskill asks for "light on what will be the final end of the little infants and the irresponsible people after the resurrection."

To the brother, I offer such views as I have, without claiming any ability whatever to throw light on the subject. Infants, idiots, lunatics and imbeciles form this class.

I wish, first of all, to present some of the views held by a few of our best writers and thinkers.

Dr. John Thomas divides the human race into three classes; 1st, Believers on the Son; 2nd, Rejectors of the Son; 3rd, Those who never heard of the Son.

Of the first class he says. They have life eternal. Of the second class he says, They shall not see life, and of the third class, he says, They will not attain to eternal life, because no means of escape has been propounded to them.

Solomon T. Blessing one of our best thinkers and writers, looks at it in the same way and says this third class constitutes the great majority of mankind.

Benjamin Wilson, author of the Diaglott, says there is no promise of life and resurrection to any but to those who believe and obey the gospel. These writers cut out the irresponsible class from both life and resurrection. To get a right view of this subject, we must be brought to see that it is through the gospel that Jesus is taking out a people for his name, and that the irresponsible class cannot be saved by the gospel, because they

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Number 20.

One of the World's Heroes.

One afternoon in late October, in 1905, the writer of this article called at a small, plain house in the old foreign concession in Tokyo, and was shown into a study, where, sat a man quite helpless from paralysis, and having no outward signs of distinction of any kind. He had a strong and kindly face, a friendly manner and the air of a scholar. But there was no great show of scholarly apparatus in the way of books or the many labor saving devices of modern students. There was nothing to show that this man had wrought one of the greatest works ever wrought by any one man since the world began and under circumstances which seemed to compel despair.

The man's name was Samuel I. J. Schereschewsky, missionary bishop of the Protestant Episcopal church, and his work was the translation of the Bible into Chinese in two versions, the Mandarin and the Wen-li. The former is the official language of China, and the latter is that of the scholars and literati. In these verses Bishop Schereschewsky gave the Bible to nearly four millions of people, almost one quarter of the population of the earth; and most of this work was done after he had become helpless from paralysis and in the midst of pain and weakness.

The bishop died last November. Some church papers have taken notice of the fact, but comparatively few persons know that such a man ever lived and wrought such a work against such overwhelming odds.

Bishop Schereschewsky was a Polish Jew, born in 1831 of Orthodox parents in humble circumstances, in an obscure town in Russian Poland. His father destined him to be a rabbi, and his early education was directed to this end. After studying in lower schools, he went to the University of Breslau, where a Hebrew New Testament fell into his hands and convinced him that Jesus was the Messiah. This led to a break with his family, which resulted in his coming to America. On his arrival in New York he was warmly received by some Polish Christians, to whom he was recommended, and in the course of time he entered the

A HEART CRY.



FATHER, thy hand hast guided me
In all the devious ways of life.
All my heart-wanderings Thou did'st see,
And all my efforts in the strife,

I have not always heeded Thee,
My hand sometimes relaxed its hold;
But Thou hast ne'er forgotten me,
Nor hast Thy love for me grown cold.

My faults to Thee I now confess,
My promises I now renew;
Forgive my undeservedness,
And help me henceforth to be true,

Thou knowest that my heart is right,
Thou knowest, too, my weaknesses;
Give strength, that I may win the fight,
And pardon my delinquencies.

Sometimes, ungrateful I have been,
Sometimes forgetful of thy care;
But I have turned to thee again
And so escaped the tempter's snare.

Father, what Thou in love shalt send,
Help me to take in sweet content,
And in temptation's hour, defend
My heart from sin's allurements.

J. J. Bronson.

Western Theological Seminary of the Presbyterian Church. But before finishing his course, he joined the Protestant Episcopal Church, and entered the General Theological Seminary of New York in the fall of 1858.

The next year he sailed for China as a missionary under the auspices of his church. On arriving there he showed a remarkable talent for language, and in a short time he was at work as an assistant in translating the prayer book and parts of the Scriptures into Chinese. But he soon became an independent translator, and rendered the whole of the Old Testament himself. This took him eight years. The new Testament was translated into Mandarin, in conjunction with Bishop Burden. His version was adopted by the English and American Bible Societies, and passed through many editions. After publishing this work he returned to the United States for three years. During this time he was elected Missionary Bishop of Shanghai.

During this stay in America he collected money for founding St. John's College in the suburbs of Shanghai, the first non-Roman Christian college established in China. He returned to Shanghai in 1878, and superintended the launching of the new college enterprise.

In 1881, on a hot August day he had a sunstroke, or some-

thing like it, and was partially paralyzed in consequence. He was sent to Europe for treatment, but received little benefit. In 1883 he resigned his episcopate, as he was unwilling to retain an office, the duties of which he could not perform. In 1886 he returned to the United States, although he had only a partial use of hands and feet and suffered from difficulty of speech.

Most men under such circumstances would have thought their work done, and might even have thought it a tempting of Providence to undertake further work. But the bishop thought otherwise.

When he began to translate the Scriptures into Wen-li, the classical dialect, he did it at first by dictation, but afterward he used a typewriter, employing the Roman alphabet to spell out the Chinese sounds. Part of the time his middle finger—the only one of which he had the use—was too weak to press down the keys of the machine, and then he used a stick for the purpose. In that way he printed off some twenty-five thousand pages of manuscript, a task which took nearly nine years.

When about through with it, he asked to be sent out again to China, and went back to publish his translation in Chinese form. He had spent a year and eight months in putting the manuscript into Chinese characters

with the aid of Chinese scribes, when he accepted an invitation to go to Japan to superintend the printing of a revised version of the Old Testament in Mandarin. Printing is done more cheaply in Japan than in China.

In addition to the work of revision, he kept up his work of preparing the Wen-li version for publication. This version was found to be so good that the Bible Society undertook the expense of printing it. Thus, finally the two best versions of the Bible were given to the world mostly through the labors of this one man; and most of his work was done after he became helpless through disease. Both versions have been adopted by the Bible Societies as the best existing translations.

Bishop Schereschewsky also began a reference Bible, a species of concordance, for these two versions. This work he did not live to complete. But he gave the Bible to about one-fourth of the earth's population,—a work of measureless beneficence,—and by his courage and energy did humanity itself imperishable honor.

Had one been looking about for men to do this work; it would have been said that only a large company of scholars would be equal to it; but it was done by a man of persecuted race, an exile from home and country, and almost absolutely helpless through disease.—Sel. by Lillie H. Willis.

Beauty.

There is beauty of manner, of achievement, of reputation, of character. Any one of these outweighs beauty of person. Cultivate most of the kind that lasts the longest. It is not the first milepost, but the last, that tells the story; not the outward bound steed, but the one in the home stretch, that we hail as victor.—Frances E. Willard.

To tell our own secrets is generally folly, but that folly is without guilt; to communicate those with which we are intruded is always treachery, and treachery for the most part combined with folly.

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Morning and night you must be respectful, be upright, be pure.—Shoo King.

Our grand business in life is not to see dimly what lies at a distance, but to do what lies at hand.—Carlyle.

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The End of the World and the Second Coming of Christ.

Dear brethren in the Lord:

We are surely living in the latter days or the end of the world. Luke 21:24-25 says, 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 times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon and in the stars and upon the earth distress of nations with perplexity, the sea and the waves roaring. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Now brethren, when we see that Jerusalem with all the armies of the world around her, we know that she cannot stand very long. Jesus says in Matt. 24:6. And ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass, but the end is not yet.

The United States is preparing greatly for war. Japan is doing the same, so is China.

Matt. 24:21, 29. For there shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be. Immediately after the tribulation of these 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.

Speaking of the great tribulation that shall come upon Christ's chosen ones, let me say a few words upon that line. He says that they shall deliver you up to be afflicted and shall kill you. We who belong to the body of Christ have not seen any real

persecution yet. The Turkish empire is about gone, and when she is gone, the great country of Russia goes down to take a spoil and all the nations of the world gather around the Holy City and the great battle will take place.

We may hear the great voice that shakes heaven and earth, it is spoken in Rev. 16:17. And a little while after that we hear that great voice, we may look up and see our dear Savior coming in the clouds of heaven with power and great glory. Now brethren, do get ready, the Lord is at the door and soon may we hear his voice, saying, Come home.

Your brother looking for it.
Ora L. Worley.

Be Plucky.

Do not be afraid of your servants; they will respect you far more and serve you far better if you insist on their having your way instead of their own. You do doubt will dread a change, but even if that comes it may be a change for the better instead of the worse. Neither be afraid of your husband if your bills exceed your allowance, tell him so promptly; if he growls, accept it as your due, bravely and cheerfully; no man worth loving will growl at a woman brave enough to own she is in the wrong, and open confession saves all those complications that help out the interest of a novel, but are intolerable in real life. Don't be afraid of other people, their words their opinions or their customs. If you cannot afford expensive rugs, put down cheap ones, or nothing, and take them as a matter of course: never apologize for them. If you have cheap chairs fall back on their comfort and cleanliness when you think of it, and do not inwardly cringe, because they are cheap. It is neither sinful nor shameful to be poor; if you have to be careful and troubled about many things, dear Martha, like your scriptural namesake, do not let this be one of them.—Rose Terry Cooke.

To be ourselves should be our ambition,—not to be somebody else.

Let us devote ourselves to those great objects that are fit for our consideration and our action; let us raise our conceptions to the magnitude and the importance of the duties that devolve upon us; let our comprehension be as broad as the country for which we act, our aspirations as high as its certain destiny: let us not be pigmies in a case that calls for men.—Webster.

Silence is a great peacemaker.

der who does not fill the bible qualifications.

No number of voices or votes can withhold authority to teach, rule or be deacon, from one who is clothed with truth and spirituality. Jeremiah was imprisoned by the king and persecuted by the rulers in Israel, but his warning words were fulfilled. And no number of votes in election can authorize a man to act as church official from whom God has withheld truth and spirituality.

The apostles cast lots, but the disposition of the choice thus decided was the decision and appointment of God, Prov. 16:33 hence not an election of Matthias.

The deacons of Acts 6 were sought out and suggested by the brethren, but appointed by the apostles, hence no election of deacons. They and the elders were appointed by Timothy and Titus. The authority by which Timothy and Titus appointed elders and deacons was Paul's epistles. Hence the scripture comes to any one the same today whom God has qualified, telling him to notify elders and deacons that they are such, if they have no already discovered it for themselves by reading those scriptures. An evangelist is the father in the faith to those he baptizes, hence an evangelist is the one to appoint elders and deacons, for Timothy was so acting as an evangelist. 2 Tim. 4:5, and by 1 Tim. 3:10, 14-15, Timothy evidently appointed elders and deacons as Titus did.

In 1 Cor. 16:3 and 2 Cor. 8:19, the deacons chosen out by the church with relief for the famine sufferers had to be sanctioned by the apostle before they could act.

If an evangelist appoint an elder or a deacon, such are yet not divinely chosen unless both the evangelist and the elder or deacon are such according to scripture, and if they are, they are church officials whether voted in or out or whether appointed of men or not.

J. W. Williams.

The Bible.

Some years ago I clipped from an article written for a religious publication by one who professed to love God, the following:

"I regret to have to say that the Bible, as we now have it, is a mixture of truth and error of inspiration and human superstition," etc., etc.

Frequently we read in religious periodicals just such language by those professing godliness. It is a matter to be lamented. How long can reverence for things divine last with

such attacks on the word of God? That there are some things in that word hard to be understood there can be no question. Yet this has been my experience in twenty-five years of study, that texts which at the beginning seemed to be in contradiction, have after years of study and experience become perfectly harmonious. It is in this that the Bible excels any other book. There is food there for the beginner, for the one in middle life, and for the one who has ripened into old age, except in cases where the pride of life has blinded us.

One text which used to place me under difficulty as soon as it was mentioned in contrast to another, was his:

"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?" Num. 23:19.

The text given in contrast is this:

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:6.

In all such language we have both God and man to consider in their relation to each other. God does never change nor repent with regard to his eternal purpose. His purposes which he never conditioned have never been changed. Only in his dealings with man has he ever changed and then it is not he that has changed, but we who have changed, our relationship to him.

The depot may change its relation to the engine passing, yet the depot of itself does not change, but the engine in changing its direction from the depot, causes the depot to be changed in its direction. When God conditions us for our good, we change his relation to us necessarily by our change, yet he is ever the same, he changes not. What we need to do is to come to the Bible with reverence. If there is something there which our puny minds cannot fathom, reverence will lead us to await until the time when our minds will have grown to the necessary degree. We have never known one who makes such a view of the Book who came away from it damaged in spirit, but on the other hand such are among the best people in the world. The Bible deal with in the true spirit has never made bad people of any.

The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Again we are told that even though heaven and earth pass away, the words of our Lord shall not pass away. It is the word that is to

judge us in the last time. Will of the great God of heaven and earth judge his children by a Word which he was not able to present to them in its purity? We beg of all who profess to love God to file such critical teaching as we are too many times obliged to listen to from those who profess to love God.

S. J. Lindsay.

With Christ.

(continued from last week)

Let us now put the teaching of 2 Cor. 5 and Phil. 1, in parallel columns and we shall see a delightful and instructive harmony: Clothed. Unclothed. Clothed upon. 2 Cor. 5.

To live. To die. To depart and be with Christ. Phil. 1.

In writing to the Corinthians as far as the first two columns are concerned, his mind is made up. He says he does not want the second one. He does not desire to be unclothed, that is to die. He prefers the first column. That is, he would rather live on and continue in the clothed state with all its burdens. But when the third alternative presents itself to his mind, it at once takes the first place in his heart. For he wished above all to be clothed upon, with his house from heaven, that is when the Lord would come to fashion anew the body of his humiliation.

In writing to the Philippians he begins by comparing the first two columns, and he has indeed some difficulty in choosing between them. Because death now he knew, meant a martyr's death, and he also knew that such a death would glorify Christ and turn out unto the furtherance of the gospel. v. 12. But he did not know whether Christ would be magnified more by his life or by his death. Therefore he says:

What I shall choose I wot not. But again the mention of a third alternative stops all discussion. To depart and be with Christ is far better, for then the Apostle's earnest expectation and hope that Christ should be magnified, v. 20, would be fully realized. For the dead in Christ and the living saints would be caught up together to meet the Lord in the air, and Christ would be glorified in his saints, and admired in all them that believe in that day. 2 Thess. 1:10.

It is impossible for us to realize the deep feelings with which the Apostle in his lonely prison must have contemplated this blessed hope of departing to be with Christ. The word "depart" in the original, *analousai*, means to unloose or set free, for example, a prisoner. It is quite commonly used in classical Gr.

of loosening a ship from its moorings. And Paul wished to be loosed or set free from the earth. He was tied down to the earth by the body of his humiliation, and he was earnestly desiring, not to live longer on the earth, not to die and be buried in the chambers of the earth, but to be caught up to meet the Lord in the air. With this comfort, he comforted others in bereavement, and in the multitude of his thoughts within him this same comfort delighted his own soul.

The Apostle did not live to see the fulfilment of his heart's desire, for soon after writing this epistle he crowned his life's service by suffering a martyr's death. But he died in faith and henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day; and not to him only, but unto all them also who love his appearing. 2 Tim. 4:8.—D. Norrie

If We Knew.

Could we but draw back the curtain,
That surrounds each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better,
If we only understand.

Could we judge all deeds by motives
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin,
Could we know the powers working,
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the love and gain,
Would the grim, external roughness
Seem, I wonder, just the same,
Should we help, where now we hinder,
Should we praise where now we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing no amid the evil,
All the golden grains of good;
O we'd love each other better,
If we only understood.—Sel.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Brooks.

THE BOOK THAT MEETS OUR NEEDS



BOOKS that enlighten our minds, and inspire our hearts with lofty ambitions and noble achievements, leave their imprint upon our lives. It has been aptly said: "All truth is important, but all truth is not equally important." Here is where the Bible is preeminently the Book of books, as it affects our lives, not only for the present, but for the limitless future. Its truths are divinely ordained to shape our destiny, as we lovingly accept them, or scornfully reject them. God, in His abounding love, and in infinite wisdom, has given us the Bible, to guide our feet in the paths of safety; to warn us of the dangers that beset us in our pilgrimage from reason's dawn until life's close, to comfort us in hours of sorrow and bereavement, and to gladden our hearts with the blissful thought of a happy reunion with our loved ones, when Jesus returns, and with resurrection voice shall speak them into life and consciousness once more. John 5:28-29; I Thess. 4:13-18.

The Bible dispels the gloom of the grave, with the golden beams of resurrection light. An open tomb and a risen Christ, is the only hope for a dying race. Matt. 28:5-7; 1 Cor. 15:12-21. Sweetly as the voice of a benediction, sound the words of the Prince of life to his waiting people. "...Because I live ye shall live also." Acts 3:15; John 14:18-20. Are you sad and discouraged? The Master's message is "Be of good cheer; it is I; be not afraid." Matt. 14:27; John 16:33. Do you at times feel lonely and forsaken? "He hath said, I will never leave thee or forsake thee." Gen. 28:15; Heb. 13:5-6. Does the load of sin weigh heavily upon you? Our heavenly Father, with tender compassion pleads, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Would you know the joys of pardon? "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6-7.

Would you "be able to withstand in the evil day"? "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:10-17. Are you timid about asking for grace to help in time of need? "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15-16. Does your faith rise to the sublime height that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. Are you worried with care? "Casting all your care upon him; for he careth for you." Phil. 4:19; 1 Pet. 5:7; Psa. 37:5; 55:22; Matt. 6:25-30. Are you afflicted? With the eye of faith, let your mental vision take in the consummation of the ages, and you can exclaim, in the language of Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17; Psa. 34:19; Heb. 12:11. Is your usefulness impaired by sickness? Again let your mind travel down the corridors of time to that blissful era, when earth's "inhabitant shall not say, I am sick." Isa. 33:22, 24.

Have the elastic step and the buoyancy of youth been supplanted by decrepitude? With the telescope of faith, scan the horizon of the future, and the things that are revealed to your enraptured gaze will make the sluggish blood course a little faster through the veins, and the tottering steps will become a little firmer, as you realize that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:29, 31.

Are you numbered among the poor of this world? If you are rich in faith, you are also numbered among the heirs of the kingdom God has promised, and shall inherit all things. Jas. 2:5; Rev. 21:7. Does your heart cry out for tranquility and peace among the nations? The Bible gives us the fullest assurance that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift

up sword against nation, neither shall they learn war any more." Isa. 2:2-4; Psa. 2:8-9; Luke 19:12, 15, 27; Rev. 2:25-27; Psa. 149:5-9.

Do the sorrows of earth cause tears of grief to flow? Again, the consoling utterances of the Bible, in all of their richness and fulness, are found to meet our needs in this particular; "Weeping may endure for a night, but joy cometh in the morning." Psa. 30:5. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighings shall flee away." Isa. 35:10. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 7:17; 21:4. God "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20; Num. 23:19.

May God's revealed word, as a lamp unto our feet, and a light unto our path, guide our feet into that city, whose walls are of jasper, whose gates are of pearl, and whose streets are of gold. Psa. 119:105. "Our feet shall stand within thy gates, O Jerusalem." Psa. 122:2.

"Jerusalem, the golden,
With milk and honey blest;
Beneath thy contemplation,
Sink heart and voice oppressed.

We know not, O we know not,
What joys await us there;
What radiancy of glory,
What bliss beyond compare."

Rufus A. Curtis.

Scottsburg, Indiana.

(This tract may be had free for postage only of the
Restitution Pub. Co., Oregon, Illinois.)

Election of Church Officers. No. 10.

In a monarchical form of government, respect and obedience to authority are natural consequences, but oppression and error from those in authority are fastened upon succeeding generations.

In republican forms of government, the oppression and tyranny of rulers is avoided, but lack of respect and obedience is manifest, and errors in choosing officials result in weakness and misrule. Living for centuries under republican institutions the world has naturally accepted election of church officials with no thought as to whether it is scriptural or no.

We have seen that there is a scriptural authority, and we are commanded obedience in such words as, "Obey them that have the rule over you and submit yourselves." If the conclusion drawn in our last article is true, that since the miraculous presence and authority of the holy spirit ceased in the church the authority it left was the word thus produced, which is our authority, then whoever has scriptural knowledge and scriptural qualifications has divine authority in the church to do what he is gifted to do. The holy spirit thus still sets officers in the

church through authority of the Word. Election of church officers is nowhere taught in that word. God appointed Jesus. Jesus appointed his apostles. Through laying on of their hands the spirit was conferred which then appointed some as prophets, healers, speakers in tongues, elders, deacons, etc. And through this manifold work of the spirit the word was produced which still designates what it takes to constitute an evangelist, pastor, teacher, elder or deacon.

It does not today authorize apostles for such a thing is impossible since miracles ceased, and the twelve Jesus chose are promised thrones over the twelve tribes, hence if there were modern apostles they would have no thrones in the kingdom. And to be an apostle one must have been an eye witness of the risen Lord, and confirm his testimony by miracles. Neither does the present authority of scripture set miracle-workers in the body as it once did, for that same scripture shows how, when and why such miracles should cease. Neither does it say the church is the authority and that preachers, elders and deacons shall be subject to the will of the members. Hence, no call of preachers to certain pulpits. Nor that the members are to be lorded over by any evangelist, pastor or el-

point of view? Recall Isa. 9:6, 7. The conduct of John the Baptist when the people took him to be the Christ, gives added proof. He flatly denied the honor. Jno. 3:28. Any true man of God would have done the same. Does Jesus explain to the multitude that they were mistaken? Since they were not mistaken why does he avoid them? The answer may be discerned by recalling the third part of Jesus' temptation. If Jesus had permitted these 5000 people to raise an army and put him on David's throne by force and bloodshed, how would he have been worshipping the devil? What does Jesus say about his kingdom in Jno. 18:36.

The people and Jesus. After the miracle Jesus and his disciples go to Capernaum and are followed by the multitude. Jno. 6:24-25. Jesus preaches to them again and shows them there are two motives prompting people to seek himself. Point them out from vs. 26-27. Which is the lower motive? Which had prompted their seeking? Notice it is based on selfishness. Is it not a fact that selfishness begins all "seeking" for Jesus? We see in him the Savior of self. It is not until after we have learned of him, that we follow and love him because we see him through his miracles, as the Son of God, the Savior, not of self alone, but of the world.

How was Jesus regarded by the people? Lu. 8:40. Mark 2:3-5, 3:7-11; Matt. 21:9-11. Who worked against him? Mark 3:22; 2:6-7. Matt. 9:33-34, Acts 4:1-2, 14-17. Hereafter as we read the scriptures, notice how these conditions invariably hold true. The people of themselves were willing to accept Jesus as the long promised Christ. If Jesus were here today in humility making claims of being the king of the Jews without show of political power, but doing miracles among the people, would he not receive the same treatment from the two classes? The people would receive him because he could give the help they need. The powers that be in church organizations would oppose him because they do not regard him as king any more than did the scribes and Pharisees.

General Notes.

We should like this question answered thro' the columns of the leaflet, if the answer is short enough to be put in general notes: Does the feeding of the 5000 prefigure, in any way, Christ's future work in the kingdom age? If so, what is the significance of the 5000, the 5 loaves and 2 fishes, and the 12 baskets of fragments gathered up?

We should like to have any class, which has brought out particularly good thoughts on any of the lessons to send them in, in as brief form as possible, naming the lesson. If there is no room in the leaflet we will send them into the paper. Kindly criticisms of the lessons as they are printed will also be very welcome. Address Miss Alta King, Palmer, Neb.

Seeking Jesus.—The multitudes sought Jesus. It is true their motives were not always the highest and they certainly did not grasp the high standard of unselfish love which true followers of Jesus must attain. Nevertheless the mere fact that they sought him with the desire to have their sufferings allayed entitled them to Jesus' help and they always received it. The manifestation of true unselfish love was the one lesson they needed to learn, so it could not well be their motive for seeking Jesus. Jesus taught this lesson today above every thing else and the lesson cannot be taught fully until Jesus comes again and takes up the work he has laid down until the times of the restitution of all things spoken of by the prophets.

Obituary.

Frank Bryan

Was born Nov. 14, 1889, near Plymouth, Ind. He was the youngest son of Charles and Mary Moore-Bryan. His life was spent mostly in this community with his father in the faithful discharge of his duties. His brother died June 20, 1891, leaving him a maternal orphan at the age of two years. He was married to Pearl Collier, Jan. 29, 1916. They went to housekeeping in South Bend, where he had employment with the Studebaker Corporation. He was taken sick Jan. 20th. Hopes were entertained for his recovery up to Monday forenoon when a turn for the worse took place, resulting in his death at 4:30 a. m., Tuesday, Feb. 6, 1917. He had reached the age of 27 years, 2 months, and 22 days.

Frankie Bryan was a young man that made friends, wherever he went, by his quiet, unassuming disposition and his uniform courtesy and good will. He was faithful in every trust committed to his care, and careful in the discharge of every duty that devolved upon him.

He leaves his wife, his bride of just a year, Mrs. Pearl Bryan, with the broken bonds of love that had bound their kind-

red spirits into union. His father, Charles Bryan, his brother, Elmer, and his sister, Ethel, lament over the broken ties of family love because of his death. Many other relatives weep because he has gone from among us.

He had given his heart to God. His last days and hours were full of humble petitions to the heavenly Father in the name of Jesus his Lord and Savior. He asked for our prayers and expressed his determination to enter into full covenant relationship with his God by a consecration of his life and obedience by baptism at the first opportunity.

Funeral services were held at the Church of God, in Argos, Feb. 8, 1917, conducted by D. E. Van Vactor. The church was filled with his friends and neighbors, and we spoke words of comfort and hope from Rom. 14:9. Burial was made in Maple Grove cemetery.

D. E. VanVactor.

Letters.

Restitution Herald:

Please find enclosed \$2.50 tithing money which please place to credit, of the Lord's favor. We are fast moving on to the day of the Lord, when we will be called upon to render our account. Oh that we may all have something laid up to our credit, is the prayer of a brother in the Lord.

M. W. Perrine.

To the household of faith:

Dear brethren:

I have just returned from a trip east, in the which I had the pleasure and happy privilege to stop over for the greater portion of a week at the home of our worthy paper, The Restitution Herald, and home of our editor and family. No only had I a most pleasant stay in this home, but met some others of like precious faith in Oregon, Ill. I also saw our paper go through its various courses in publication which was very interesting to us, and will say for the benefit of those that have not had the privilege that I have had, that with the installation of our new linotype, now being installed, we have in every way an up to date printing establishment and second to none, except the larger presses of our larger cities. We have a large cylinder press weighing nearly ten tons, also two smaller presses for job work, and other equipments all run by an electric motor. Brethren, let us not forget Bro. Lindsay's proposition in a recent issue of the Res-

titution Herald, for advance subscriptions to raise money to pay for our linotype. Surely many of us can do this and lighten the burden a little that our Bro. Lindsay carries that we may have so good a paper, and with the new linotype the print will be clear and perfect. Let us not neglect this most worthy cause and means of spreading the truth of the gospel.

I remain your in hope of eternal life,

J. W. Good

Dear Bro. Lindsay:

I herewith enclose \$1.50 in a money order, for the paper. We could not do without it in these perilous times. It seems we are in the very last days of Gentile times. Wars and rumors of wars. Many come to the dear old Herald for help and always find help.

A sister not long ago came to it, to whom Bro. Robison, gave such a helpful answer. We fully agree with him and thanks be to our heavenly Father for such help in these days. Let us awake out of sleep. Sr. Crundwell expresses my mind more fully than I can. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. 2 Cor. 6:17. We were very glad that Bro. Crowe wrote in the Jan. 31st paper. It was what we need. We would like to hear more on the subject. We read in Rev. 13:10, He that leadeth into captivity, shall go into captivity, he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. Please let us have an explanation from some one as to what this means. Can a faithful member of the Church of God go to war and at the same time be a child of God?

The Christadelphians and some other churches get exemption papers from the government. What do you think of that? Would it be well pleasing to the Lord or would it be putting our trust in princes? Psa. 146:3. Or will the comfort of the 91st Psalm and other promises in God's word be all the assurance a child of God could need in time of trouble? It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. Psa. 118:8-9. Give us help from trouble, for vain is the help of man. Psa. 60:11.

Let those who love the Lord read the many places where we are exhorted to trust in the Lord. Some of the blessings resulting from trusting in the Lord.

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.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Latest information is to the effect that Bro. J. W. Cooper's little one has so improved that the nurse has left. Bro. Cooper and his family have many friends not only about Ripley, but throughout the church in Ill., who have prayed earnestly for

the child's recovery. Bro. C. is our elder there.

Sr. Amy Weaver writes that she and her family have moved from Casey, Ill., to Terre Haute, Ind., where they are engaged in the restaurant business at 112 N. Sixth St.

Word from the Linograph Co. is to the effect that the new machine has been shipped a little earlier than at first expected, owing to the fact that two machines ordered for points in Sweden cannot now be shipped, owing to international difficulties. We are rejoicing in anticipation of soon having a machine that will do first class work.

Read our new job ad. on last page.

Our people have kept up their good work of sending in their assistance by way of 5 year subscriptions and donations to the fund for purchasing the new machine. Those who wish to help us cut off all interest, should do so within the next two weeks. However, our five year for \$7.00 offer will continue until the machine is fully paid for.

Sr. J. G. Adams is now making her home with her daughter at Pontiac, Mich., having gone there to make the more rapid recovery after her sickness with typhoid pneumonia in the fall. She reports slow improvement. There is sickness everywhere.

Do not send to Bro. R. A. Curtis for his free for postage tracts. Send to Mrs. J. E. Cross, Oregon, Ill., instead.

Bro. and Sr. E. F. Gesin of Forreston, Ill., are soon to leave the old farm where they have lived for so many years, to make their home in the city of Freeport, Ill. This is but another evidence that time is passing and that we are passing with it. We don't like to see them go.

Please read carefully the new job ad. on back page. It will pay you to have us do your printing.

Bro. and Sr. Armitage of Bowling Green, Ohio, having sold their home in the country, moved to town and bought a little home there, placing the surplus money in a bank that they might have the use of it in their old age. The bank is closed and under inspection by government officials and it is likely that these aged brethren are deprived practically of their all. We recommend these dear ones to

the love of the brethren.

Among the recent 5 year subscriptions taken in at this office is a new one, Bro. Emil Gesin, of Forreston, Ill. Bro. Gesin is starting his married life right by thus providing good Bible doctrine for his home.

HELPING FUND.

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

- F. E. Smith and wife, 10.00
- Mich. Bro. and Sr., 10.00
- I. O. Rogers and wife, 5.00
- Ida Renner, 1.00
- Mrs. Amy Weaver, .50
- Fred Paisley and wife, 5.00
- G. W. Shrader, 5.00
- Joe and Mabel Couch, 5.00
- M. W. Perrine, 2.50
- Mrs. J. G. Adams and daughter, 6.00

The Sunday School.

By Alta King.

Lesson Topics for March

- Mar. 4, Jesus Feeds the Five Thousand. Jno. 6:1-21.
- Mar. 11, Jesus, the Bread of Life. Jno. 6:1-11.
- Mar. 18, Jesus Saves From Sin.
- Mar. 25, Jesus the Way, the Truth and the Life. Review. Jno. 14:1-14.

JESUS FEEDS THE FIVE THOUSAND.

Mar. 4, 1917. Jno. 6:1-21.
Lesson Text. Jno 6:1-14.

Golden Text.—Give us this day our daily bread. Matt. 6:11.

Time.—A. D. 29. March or April. How much time intervened between this and the healing of the impotent man in Jerusalem, of last Sunday's lesson?

Place.—An uninhabited place near the Sea of Galilee.

Parallel Accounts.—Matt. 14:13-23. Mark 6:30-46. Luke 9:10-17. Jno. 6:1-71. This is the only miracle recorded in all four gospels.

Introductory:—

In our last lesson Jesus was in Jerusalem where he did a notable miracle. Give the essence of the lesson. Remember that Jesus' miraculous power was made to serve the needs of one who had no knowledge of his benefactor and therefore of one who could have no faith in his power to heal at the time the healing was done. In today's lesson we have this same power serving the needs of a mixed multitude with-

out any request. Their need which they apparently did not realize for the time being was the only thing which appealed to Jesus' power to help. The account in Mark says Jesus had compassion on them because they were as sheep not having a shepherd. Mark 6:34. As we study the lesson we should imbibe the same spirit of compassionate love, (which means service) for mankind, which is living in greater ignorance of Jesus and his power to save from physical and spiritual ills than were those people.

Questions.

Read v. 1. In Matt. 14:10-13, Mark 6:31 are shown the reasons for withdrawing to a private place. What were they? Mark 6:7, 30 shows why the disciples needed rest. John the baptist was murdered during the evening or night; therefore Jesus' retirement must have been during the next morning. From Matt. 14:14, Mark 6:34, Luke 9:11, tell the various ways in which Jesus spent the day. Why did the multitude follow him? Jno. 6:2.

Read vs. 5-6. Why did Jesus ask the question found in the latter part of v. 5? In what way was Philip being tested? Jno. 14:8 shows him to have been a practical man, much given to placing his trust in something he could see and understand rather than in unseen powers.

What in v. 6 shows that Jesus had been thinking of and planning for the needs of his listeners? Read vs. 7-9. Also the parallel vs. in Matt. 14:15-18, Mark 6:36-38. From these vs. in Matt. and Mark and John, point out what the disciples said which showed lack of faith in Jesus' spoken word. They later began to realize this weakness. Lu. 17:5. It is one of the fundamental weaknesses of Christ's followers today. To whom did the 5 loaves and 2 fishes evidently belong? Matt. 14:17. What motive, besides doubt of Jesus' word, may have prompted them to hesitate to obey his command. Give ye them to eat? How does selfishness hinder our faith in the unseen power of God and, as a matter of course, our obedience to his word? Full, perfect obedience must be based on full, perfect faith.

The story of feeding the multitude is found in vs. 10-13. Relate the story fully. Thro' what means was the store of food enlarged? What effect did the miracle have on the people? v. 14.

Whom did they mean by "that prophet"? Deut. 18:15, 18. Isa. 9:6, 7. According to v. 15 what office did the people understand that prophet was to occupy? Were they mistaken in their

house are many mansions (dwellings, Diaglott); if it were no so, I would have told 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."

Again in Rev. 21:2, we read that, "I John, saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." As in 2 Pet. 3:6, the world, said to have perished by water, refers not to the earth itself, but the people on it, so also I believe that in Rev. 21:2 the holy city refers not to literal buildings, but to the people, the bride of Christ. By reading Rev. 21:9, we find that the angel promised John to show him the bride, the Lamb's wife. The 10th verse follows by saying, "And he carried me away in the spirit into a high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

To me, this makes it very clear that the city mentioned is the prepared and glorified members of Christ's church, who are to descend with him after the resurrection and meeting of the bride or saints in the air. 1 Thess 4:17; Jude 14; Zech. 14:5.

To those who have put on the name of Christ in baptism, Paul in 2 Tim. 2 gives much food for thought. Timothy is cautioned to teach the things he has heard from Paul's preaching, to remember the things concerning the gospel and Christ's resurrection. Paul tells of his suffering for preaching his truth, but adds that if we suffer we shall also reign with him (Christ). He warns to avoid becoming entangled with the affairs of this life. He then cautions against false teachings, as that of Hymenaeus and Philetus, claiming the resurrection is already past. Many as the Quakers, even claim so now.

Let every one that nameth the name of Christ depart from iniquity....If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." 2 Tim. 2:19-22.

May we, as Bereans, strive to spread and rightly apply the word of truth, and to have the sort of preparedness which will fit us to be a part of the bride that shall come with the Prince of Peace to redeem the earth from its present sin and woes.

Lawrence M. Howell, South Bend, Ind.

Gideon.

The children of Israel did evil in the sight of the Lord, so God delivered them into the hands of Midian for seven years, and Israel was greatly impoverished because of the Midianites and they cried unto the Lord and he heard their cry and sent a prophet unto them, who told them, "Thus saith the Lord God, I brought you up from Egypt and out of the yoke of bondage, and I delivered you out of the hands of those who oppressed you and drove them away and gave you their land." And I said unto you, I am the Lord your God: fear not the Amalekites in whose land ye dwell; but ye have not obeyed my voice.

One day as Joash's son was threshing wheat by the winnery to hide it from the Midianites, he saw an angel sitting under an oak in Ophrah, and the angel said unto him, "The Lord is with thee, thou mighty man of valour." So Gideon said, "O my Lord, if the Lord be with us, then why has all this befallen us, and where are his miracles, which our fathers told us of? Did not the Lord bring us up from Egypt? But now he hath forsaken us and delivered us in the hands of the Midianites. And the Lord looked upon Gideon and said, Go in this thy might and thou shalt save Israel from the Midianites. Gideon said, Wherewith can I save Israel for my family is poor, and I am the least in my Father's house and the Lord answered, Surely I will be with thee and thou shalt smite the Midianites as one man. Gideon said unto the Lord, If I have found grace in thee, then shew me a sign that thou talkest with me. Then he went in and made ready a kid and unleavened cakes, and put some flesh in a basket and the broth in a pot and brought it out under the oak, and the angel told him to take the flesh and unleavened cakes and lay them upon this rock, and pour out the broth and he obeyed. Then the angel put forth the staff that he held in his hand and touched the unleavened cakes and flesh and fire rose up out of the rock. Then the angel departed out of sight, and when Gideon perceived that he was an angel of the Lord, he cried, Alas O Lord, for because I have seen an angel of the Lord face to face.

The Lord said unto him, Fear not, thou shalt not die, and that same night the Lord told Gideon to take his father's young bullock and throw down the altar of Baal that his father had and cut down the grove by it and build an altar unto the

Lord upon the top of this rock in the ordered place and take the second bullock and offer a burnt sacrifice with the wood of the grove.

And Gideon took ten of his servants, and did as God had told him. He feared the men of the city and his father's household, so he did it after night, and when the men of the city arose in the morning, they said to one another, Who hath done this thing? Finally they said, Gideon, the son of Joash has done this thing.

Then they told Joash to bring his son out to die, and Joash said, "I will stand against him, Will ye plead for Baal? Will ye save him? He that pleads for him, let him be put to death while it is yet morning and if he is a god, let him plead for himself and on that day he called him Jerubbaal, saying, let him plead against him because he has thrown down his altar.

Gideon said unto God, If thou wilt save Israel by my hand as thou hast said, I will put a fleece of wool on the floor and if the dew is on the fleece of wool, and if it be dry upon all the earth besides, then I will know that thou wilt save Israel by my hand.

And when he arose he wringed dew out of the fleece of wool, a bowl full of water. Then he told God to let him prove it once more. Let it now be dry upon the fleece of wool and dew upon all the ground beside, and God did so that night.

Then Gideon and all the people that were with him rose up early and pitched beside the well of Herod so that the Midianites were directly north of them, and the Lord told Gideon the people that were with him were too many for him to give the Midianites into their hands and told him to go and tell the people that whosoever is fearful and afraid, Let him depart early from Mount Gilead, and there returned twenty and two thousand and of them to Mount Gilead and there remained ten thousand.

And the Lord told him that there were still too many, and he should bring them to the water, and every one that lapped as a dog with his tongue, shalt thou set by himself and there were three hundred of them that lapped, putting their hands to their mouth, but the rest of the people bowed down upon their knees to drink. The Lord told Gideon that by the three hundred men, he would save him and deliver the Midianites to him, and the same night the Lord told him to arise and get unto the host for he had delivered it unto his hands, but if he had fear to go down he should go

with his servant's down to the host and he could hear what they said. And he went down into the host and he Midianites and Amalekites and all the children of the east lay among the valley like grasshoppers for multitude, and their camels were without number as the sand by the seaside.

And Gideon heard a man telling his dream and he said, Behold I dreamed a dream, and lo, a cake of barley bread tumbled into a tent and smote it that it fell and his fellow answered and said, This is the sword of Gideon, the son of Joash, for God hath delivered Midian and all the host into the hands of him.

Mary E. Senff.

Marriages.



Married.

Mr. C. V. Matison and Sr Etta Lindsay, both of Oregon, Ill., at her home, on Sunday evening, Feb. 11th, 1917. This union is the result of a courtship of about three years duration. It robs this office of a first class linotype operator, and not only so, but one of the best all round helpers one could have about a print shop. While we regret to lose her from the office, and our home, yet we could not allow our selfishness to keep her from becoming a home maker. She has agreed to remain with us until after we have the new machine, and then she will join her husband at Rochelle, Ill., where he will be employed by the Standard Oil Co. These young people have a large circle of friends who will unite in bidding them godspeed upon life's matrimonial sea.

S. J. Lindsay.

But let those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous, with favor wilt thou compass him as with a shield. Psa. 5:11-12. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. To deliver their soul from death and to keep them alive in famine. Psa. 33:18-19. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord ye his saints; for there is no want to them that fear him. Psa. 34:7-9. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13:6. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Lu. 21:28. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and the cares of this life, and so that day come upon you unawares. Lu. 21:34. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things. Lu. 21:36. It is God's plan that the prayerful child of God will escape these things and to stand before the son of man. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Psa. 130:6.

Yours in hope,
Ollie Bradley.

Brother Lindsay:
I send you many thanks for your kindness in sending me the Restitution Herald. I am all alone here in the midst of sectarianism, poor in this world's goods, but thank God, I hold a title, not to mansions in the sky, but to a home in the earth made new. God bless you and all the writers of the Restitution Herald.

Your brother in hope of eternal life,
John Weeks.
Corsicana, Texas.

Dear Bro.,
I received your letter in due time. Am always glad to hear from you, more especially on Bible subjects. Some time when you have time, I wish you would write me your understanding of the gospel or plan of salvation, or in other words the purpose of the gospel.
A friend.

Dear Bro.,
It is with great pleasure that I answer your letter of Feb. 4, because of your interest in the blessed gospel of our Lord Jesus Christ. Nothing gives me greater pleasure than to write or talk on this, the great plan and purpose of God. Now if we study the teaching of Jesus as recorded in Matt., Mark, Lu., and Jno., alone, it will be quite difficult for us to understand Jesus, because he taught the people only in parables. Matt. 13:9-18; Mark 4:33-35.

The holy spirit was not yet given to man, so that even the disciples did not understand God's purpose in Jesus at that time. So in order to find out what God proposes to accomplish by the preaching of the gospel during this age or dispensation, we must go to the disciples after the day of Pentecost, and we must again study carefully, or we may not be able to get the truth, as the religious world generally holds that God is trying to save the world during this gospel age, but a careful study of the disciple's teaching will reveal that the spirit and gospel is limited to as many as the Lord or God shall call. Acts 2:39. However the time will come when God will pour out of his spirit upon all flesh, of which Acts 2:16 is only a type or foreshadow, because in Acts 15:13-19, James refers to this same time, and says Peter hath declared that God would first visit the Gentiles to take out or call out a people, then after that Jesus will return (what for?) to establish his kingdom, raise the dead, so all that have not been called out may seek the Lord and be saved if they will, for the apostle declares, Acts 2:21, that whosoever shall call on the name of the Lord shall be saved. But how shall they be saved by the gospel, if they have never heard it, because Jesus said, None come un to him except the Father that sent me draw them. Jno. 6:44, so we see that it is as many as God shall call out and they are to be if faithful the bride, the Lamb's wife, the kings and priests, immortal saints to reign with Jesus, when he will save all mankind that will obey him. All others will go into the second death. This will all take place after Jesus returns, not during this gospel age, as religionists generally have it. In Acts 3:19-26, Peter is preaching to sinners and tells them to repent that their sins may be blotted out when Jesus returns and the time of refreshing and restitution shall come. Christians generally teach restitution and refreshing commenced on the day of Pentecost, but

Peter did not so intend us to understand this message. Whenever the disciples preached the gospel, they always referred to the promises God made to the Father. Acts 3:22-26. Gal. 3:8-10. Trusting this may enable you to arrive at the purpose of the gospel and the plan of salvation to remain as ever,

Your brother in the blessed hope,
J. W. Good.

Obituary.

Mrs. Martin Billmire
Was born in Pennsylvania, June 19, 1842, died at Spirit Lake, Iowa, Feb. 13, 1917. For many years she lived on the farm north of Ashton, moving to Spirit Lake about 14 years ago, where she has since resided. She was married to Martin Billmire in 1867. To this union were born Hattie, Mrs. Huston, of Rochelle, and Miss Alice and Marion, both of Spirit Lake, Iowa. Besides these she has been a mother to the four children of Mr. Billmire by a former marriage. They are David M., Martin M., Ida E., of Ashton, Ill., and Mrs. Agnes Kugler, of Yorkville, Ill.

In early life she united with the Lutheran church, but in later years she came to believe with the people of the Church of God of the Abrahamic faith. Funeral was held Thursday, Feb. 15, from the home of Mr. and Mrs. Huston in Rochelle, Ill., and burial was made in the Washington Grove cemetery near the old home where the husband has waited in the death sleep for about sixteen years.
S. J. Lindsay.

Berean Column.

Esther.
All Bible students and especially all Bereans, are familiar with the history of Esther, the beautiful Jewish wife of Ahasuerus, king of Persia. Her courage in risking her life to save her people is a strong point in her character. There may be some thoughts in connection with this book that some Berean has no thought of. There is a striking resemblance between the history of Mordecai and that of Daniel. While Daniel stood at the king's gate, some of the princes being envious, conspired to have the king pass a decree by which he should be put to death. He was thrown into a lion's den which they supposed would cause his death. By

the power of God the lion's mouths were closed and those who had conspired against him were destroyed in the same manner that they had planned for Daniel. The King afterward promoted him to be second in his kingdom.

Mordecai also sat at the king's gate and was plotted against by Haman. Mordecai would not bow down to Haman, so Haman obtained a decree from the king to put all Jews to death. God saved Mordecai and the Jews and Haman was put to death on the gallows prepared for Mordecai. Mordecai was then promoted to be second in the kingdom as Daniel had been. We find in this book a type of God's plan of salvation. Haman, representing the evil, caused a sentence of death to be passed upon the people. Through Esther who represents Christ the Saviour, came a decree reversing the first sentence which saved people from destruction.

There are seven books in the Old Testament not mentioned or quoted from in the New Testament, Esther being one of them. The others are Ruth, Nehemiah, Songs of Solomon, Lamentations and Ezekiel.

Jessie Mingo.
Preparedness.

Since the outbreak of the present great war that is devastating Europe and drenching its soil with blood, much has been said and written in our own country concerning our military preparedness for future eventualities.

In the light of recent events, we have been shown to be woefully unprepared to meet a comparatively ordinary crisis. From our experience in handling the Mexican situation, it would seem that we must, as a nation, make radical changes in our military policy, if we are to be prepared to maintain our national safety in case of difficulty with stronger foreign powers.

But the above has reference only to our present temporal safety. What should be of much more vital interest to us, as Bereans and Christians, is preparedness for the coming of the promised King, who is to make wars to cease, and substitute peace, righteousness and good will among men. Isa. 2:2-4; 35.

Preparedness in this higher spiritual sense permeates much of the scriptures. Christ has gone to prepare a place (position) for us, and if we are to receive that place of glory and honor, we must be a prepared people fit to receive it. In Jno. 14:2-3 we read, In my Father's

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illincis, Feb. 28, 1917.

Number 21.

It Is Not Easy.

To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To profit by mistakes,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
BUT IT ALWAYS PAYS.—Sel.

The Dirigible Mind.

Like the dirigible air craft, the distinctive feature of the mind is that it may be guided at will. With the air craft, its supreme test comes when danger is encountered and everything depends on the steering apparatus to make a safe landing. With the mind also often come times of danger. Likewise its supreme test is to make a safe landing.

When not occupied with necessary work, when not applying the mind by will force to some definite object, when there is some leisure time—where does the mind drift? There are times when all restraint is removed from the thoughts, times when they are permitted to roam with little or no suggestion of discipline.

These drifting thoughts are significant of your character. They are hints that may reveal a hidden tendency. It is something like the principle on which physicians sometimes work. They ask their patients about their dreams, on the assumption that during one's sleeping hours a hidden, unsuspected physical condition will act on the mind, and express itself in the dream.

Roving thoughts reveal character; they manifest motives that lie hidden in life. There is an undercurrent in every life. There are objects and motives that are dominated by forces that do not appear. Your purposes, the things you mean to gain—these

A RECIPE FOR A DAY



TAKE a little dash of water cold,
And a little leaven of prayer,
And a little bit of sunshine gold
Dissolved in the morning air.

Add to your meal some merriment,
Add a thought for kith and kin,
And then, as a prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love
And a little whiff of play;
Let a wise old Book and a glance above
Complete the well spent day.—Housekeeper.

are your most intimate self. However, it is not possible always to estimate them even in yourself. Hence the value of noting the kind of objects, their nature and quality, whither your thoughts drift when allowed to do so unhindered.

If they ascend to things noble and lofty, if they dwell there with delight, you may well be pleased, for that is an indication of the deep seated motives of your life. But if the reverse should be true, be on your guard, and make the correction in the hidden depths of your life.

Happy are you if your will possesses that rugged strength which will guide your mind far away from danger and into safety.—Boys' World.

Not "Passed On."

Why say passed on when one dies? The dead do not pass on; they stop. "Where the tree falleth, there it shall be." Eccl. 11:3. They stop seeing, stop hearing, stop speaking, stop feeling, stop thinking: "in that very day his thoughts perish." Psa. 146:4. They stop loving and stop hating, Eccl. 9:6, stop scheming and stop working. Eccl. 9:10. Jacob stopped. "I will go down into the grave." Gen. 37:35. Job stopped. "If I wait the grave is mine house." Job 17:13. Lazarus stopped. "Where have ye lain him?" Jno. 11:34. David stopped. "David is not ascended into the heavens: he is both dead and buried." Acts 2:29, 34. These last words were uttered by Peter just after his baptism with Pentecostal power, and while filled with the Holy Ghost. They must be true. David had not passed on. What was true of David is true of all the dead. Why say passed on any more? Enoch passed on but he

never died. Elijah passed on, but he never died. Jesus did not pass on till forty days after his resurrection. Jno. 20:17. At the last trumpet's sound the dead in Christ shall be raised up and with living saints pass on to meet their Lord in the air. 1 Thess. 4:17. Paul got his eye of faith on this event and chose a part in it while he could not choose either life or death. Phil. 1:23. All who have gone to heaven have gone bodily and alive. The dead have not passed on.—H. F. Carpenter in Messiah's Advocate.

The Dardanelles, Persia and Palestine.

At a recent meeting of the Duma, Deputy Markow attacked Minister Sazonow for his chronic weakness in dealing with the allies, especially with England. He declared that all disputes between Russia and England were decided against Russia, for instance, the question of the ultimate possession of the Dardanelles, of Persia, and of Palestine. Markow insisted that the following demands be made on England.

"That England relinquish her claims to the Dardanelles. That she grant to Russia the indisputable and irrevocable control of the sound, of Constantinople, of Gallipoli and of a considerable portion of Asia Minor. Furthermore Russia should demand Galicia as a part of the empire. Armenia and Trapezunt should be given to Persia. Palestine should come under the joint control of the allies."

Markow further stated that the present treaty concerning the Dardanelles is entirely unsatisfactory to Russia, and that the Russian nation needed the opening of the Mediterranean

Sea.—The Last Days.

Jews To Be Ready For the Peace Settlement.

Max Nordau recommends the Jews everywhere to organize with a view to obtaining from the assembled diplomats at the peace conference the following program:

1.—In every country full equality of rights for Jews; and not only on paper, but in reality, there being countries where the constitution grants in the most satisfactory expressions equality of rights to all citizens, but where in spite of this, Jews are on frequent occasions insultingly slighted, where, for instance they are excluded from the position of army officials, of state officials, of professors at universities, and even of letter carriers and railway guards.

2.—In every state inhabited by different nationalities where the Jew forms a considerable organized element of the population, recognition of the Jewish nationality, if this is desired by the Jews themselves, and extension to them of all political and cultural concessions accorded in the state concerned to all other conscious, differentiated and organized nationalities.

3.—To those Jews who wish to live for themselves as a well defined national community, and to be nothing but Jews, the right of unimpeded, unrestricted immigration, of acquiring land, and of settling Palestine, with local self government.—The Last Days.

Trouble's Strong Front.

Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've
seen it
At its worst.
Once surmounted, straight it waxes
Ever small,
And it tapers till there's nothing
Left at all.

So, when'er a difficulty
May impend,
Just remember you are facing
The butt end;
And that looking back upon it,
Like as not,
You will marvel at beholding
Just a dot.—Sabin.

Was Noah a part of No. 1? Remember it was the "ungodly."

What of the two parts of No. 3? "Jerusalem a rejoicing," we have seen is Isaiah's title for the new heavens. Is Jerusalem a name for the rulers of the third heaven? Exactly, in Rev. 21, the title, "the bride, the Lamb's wife," the church. And Isaiah's title of the new earth is people, "her people a joy."

So now you see why Jesus called the kingdom paradise, and Paul called the third heaven paradise, for when the saints take their thrones and become the kingdom, that government will be the third heaven, and John goes on to show the tree of life in the midst of this holy city Jerusalem, the bride, which he said before was in the center of paradise, so the kingdom, the third heaven and paradise all come out the same.

So Peter closes by admonishing us that if we are to share that holy place we must be without spot and blameless. May we heed the admonition.

J. W. Williams.

S. 10th St., Sac City, Iowa.

Beastly Federations.

In Isa. 8, we see the world's last hope of world peace through world federations. This world federation is represented in Rev. 13 and 17 by beasts or federations of nations, kindreds and tongues.

The leopard beast with bear and lion features, with ten crowned horns that arises out of a restless sea of armies and nations in conflict. Its seven heads and ten horns and every other feature, identifies this beast as a Roman federation of nations as it has power over all kindreds, tongues and nations. Rev. 13:7.

But its work is not a past work of the Roman empire in Europe, but at present and future work which is to last only for 42 months, or 3½ years. v. 5. As heads on a beast represent states in the empire, and horns represent rulers, we must reject advent theories that the deadly wound in the head of the beast was a wound in the horn of the beast, the pope, or in the harlot that rode the scarlet beast—the Catholic church.

From 962, under Otto I of Germany, we have before proven that for 300 years, Germany was the head of the whole Roman empire of the German people. See West's Mediaeval History.

Then in the interregnum period, 1254 to 1273, or for 19 years anarchy reigned in the empire.

Then in 1861, under William I. and Bismark, the German head was healed and over 300 separate states were all united under the blood and iron policy of the iron chancellor Bismark. Then by forced military training of the youth of the land the great military machine was built up, that is now the wonder of the world, and which is rapidly restoring the old beast empire of the past. Spain, Portugal, France Italy and Egypt and North Africa must yet come under this German head to restore the beast as it was.

Remember that it is after the death wound in the head of the beast is healed that all the world will wonder after the beast or empire, saying, Who is like un-

to the beast? Who is able to make war with him? Hence this is a resurrected Roman empire. Not Rome of the past. vs. 3-4.

This great federation in Europe we expect to see built up by the central powers, under German domination, and it will last, 3½ years. v. 5.

In the presence of this European federation of nations comes up out of the earth like a plant quietly growing up without great wars of nations, a beast or federation of nations, with two horns like a lamb, Christian in profession, and without crowns not a monarchy, and democratic in government, because it appeals to the people to make an image to the beast that had the wound by the sword and did live. Rev. 13:11-18. An image to a federation of nations would be another federation. This federation is not formed until the wound in the head of the leopard and beast is fully healed. Sayin to them that dwell on earth that they should make an image to the beast that had the wound by the sword and did live. v. 14

Then comes the universal boycott against buying and selling unless all are loyal to this beast federation. Then come laws that whoever will not worship the beast federation shall be killed. The dragon voices of this beast refer to laws issued from this alliance of nations that cause persecution and death of true Christians, who will not fight with carnal weapons, or yield to unchristian laws of this world federation. This beast brings fire from heaven and works miracles that deceive and forces all within his jurisdiction to worship the leopard beast, or the European federation after the death wound is healed in the Roman empire.

Identity of the two horned beasts

That the United States at the head of the Pan-American federation, allied with Mexico. Central America and South America with 20 Roman Catholic countries allied with the United States will be this two horned beast federation, we offer the following proofs:

1. This government arose quietly like a tree out of the earth.
2. This nation is Christian in

profession, which the lamb typifies.

3. This nation first brought fire from heaven, and first used electricity as a servant, invented the first successful air ship, submarines, telephones and telegraphs, and Tesla and Edison are working to perfect a system by which fleets and armies may be destroyed by wireless electric shocks.

4. This nation, through its peace advocates is the false prophet, in predicting world peace through federations of carnal men, backed by military force, instead of Christ, the only hope of world peace. Compare Rev. 13:12; 19:20.

5. This nation has two horns or a two-fold government. It is two fold in its distinct federal and state laws, distinct, and yet united in one body. It is two fold in its legislative system—the house of representatives to represent the common people and in its senate to represent the money power and big business interests.

It is two fold in its judiciary, its common courts to represent the people, and its supreme court to set aside the will of the people, and to watch the interests of money lords.

It is two fold in its religion, we both are lamb-like in profession. North America mainly Protestant and So. America nearly solid Roman Catholic. This Roman Catholic power will be in the majority in both federations when they are formed and from this power will come the boycotting, the persecution and the killing of all who will not worship the beast when these two federations are perfected.

The Scarlet Beast.

After the 3½ years of the leopard and two horned beast ends, and these beasts are cast alive into the lake of fire burning with brimstone, when the bodies of the beasts are destroyed and given to the burning flame by a civil revolution, the crowns fall from the ten horns of the leopard beast, and for an hour—two weeks—or for a short period of time, the scarlet beast with ten uncrowned horns that reign as kings one hour with the beast appears under the seventh viol. Rev. 17:1, 16:17-21.

This is the hour of God's judgment on the beast's and on Babylon, on the governments, merchants and money power and on Catholicism and on all false religions and on all oppressive political systems. Rev. 18.

The reigning as kings, the lack of crowns on the horns, the scarlet color of the beast, all indicate a democratic or socialistic order, set up for a short

time after the fall of monarchies and the money powers and the military powers, and on this beast, by the vote of the people in both Europe and in America, the harlot Babylon is exalted to temporal power for a short time before her hard fall and eternal destruction.

She was a "queen" in the past, married to the kings of the earth. She became a widow when the papacy lost all temporal power in 1870. But she is to become a queen again for one hour with the beast or world federation formed by the union of the European and the American federation. Then she will boast, "I sit a queen and am no widow, and shall see no sorrow," but her destruction shall come in one day. Watch.

W. L. Crowe.

A Thought for the Week.

Jesus went away and prayed. Tremendous fact. If necessary for Him, how much more for us. How well worth the night in the mountain if the blind eyes open, the deaf hear, the lame walk, the lepers are cleansed, the dead raised up, and the devils flee on the morrow. Prayer puts the soul in the path of the wonder working God, who only can save. Prayer brings the Spirit in power upon the soul we would have saved. Prayer gives spiritual illumination, to know truth and to know hearts, so that we live in the heavenly air. Prayer puts us in accord with the hear-knowing God, that He shall put into our lips the message needed, beyond our knowledge or thought of need.—Fernald.

Be careful not to be so enthusiastic in starting a new undertaking that you have no energy left for carrying it through to completion. Enthusiasm is an important factor in success, but it must be a steady flow, and not burst forth like some geysers which send a spout of water skyward, and then are quiet for twenty-four hours.

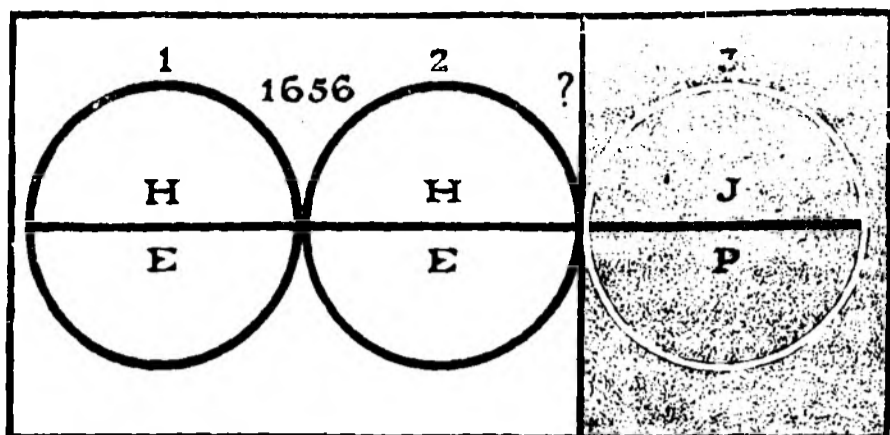
Many a woman who has lived her life for others would be more companionable had she lived a little bit for herself.

If every one did an act of daily kindness to his neighbor and refused to do any unkindness half the sorrow of this world would be lifted and disappear.

Let us never doubt. Everything which ought to happen will happen.—Harriet B. Stowe.

Genius has been defined as the capacity for taking infinite pains.

THE THIRD HEAVEN



EXPLANATION OF DRAWING.

Circles 1, 2 and 3, represent the three worlds, H representing the first and second heaven, and E, representing the first and second earth in the first two worlds. In No. 3, J is the heaven, "the third heaven," and P is the new earth, P for people; because each world consists of people, the rulers being the heaven and the ruled ones being under their heaven, or rulers. J is for Jerusalem, the new Jerusalem, the rulers of the coming kingdom, Jesus and his bride, the saints.

In 1 and 2, the people are ungodly, so the color there is black. In 3, the people are righteous, so the color is white. At first, under this reign, people will be more or less unclean, but the reign of Christ finally cleanses the world. No. 1 ends at the flood, 1656 years from creation. No. 2 ends at the coming of Christ, time unknown, hence shown by a question mark. No. 3 never ends, although the first period is 1000 years, beyond which are the ages of ages.

Are there three heavens all in existence at once, one piled on top of another? Then there must also simultaneously exist three earths, one under each heaven. And if our earth is to be burned up at the Lord's coming, which of the three will it be that thus burns? And if it is this one on which we live, how then will God ever keep his promise to Abraham that he shall have the land of Canaan for his endless home? To burn that land up and then create another earth and give Abraham that will not be keeping his promise. Can God lie? And if this earth burns and you thus deny our claim that the Bible teaches that the meek shall inherit the earth, we ask you, where will you be when the heavens pass away with a great noise? Will you not be as homeless by the vanishing of heaven in a great noise as you think we shall be by the burning of the earth? Do we not both need to search for Bible truth that is more harmonious with itself?

And when Paul was caught up to the third heaven, either in or out of the body he could not tell, was that his own body he referred to and himself an immortal soul? If so, cannot immortal souls tell when they are in or out of bodies? Then what change does death make, and wherein would heaven be different from this earthly life?

When you read 2 Cor. 12, you will do well to remember what Peter said in writing on the same subject of the third heaven, 2 Pet. 3, that when Paul in all his epistles spoke of these things, he wrote some things hard to be understood which those poorly taught in the Word and unstable in faith pervert to their destruction. Mark it, Paul wrote about matters pertaining to the third heaven in all his epistles. And be careful when you interpret Paul's hard-to-be-understood statements that you are not "unlearned" in what the scriptures teach, lest yours be the sad fate of destruction for perverting God's truth. Do you get your learning about immortal souls from that Word of truth? Do you not know that the Bible is not only silent about that subject but also teaches against it?

What "body" was Paul talking about that he did not know whether he was in that body or not in it? See 2 Cor. 12:2, "in Christ." It is the body of Christ, the church, of which he speaks. The whole context in the last four chapters of this epistle shows that, for the whole controversy therein discussed between him and some at Corinth is whether he is an imposter or a Christian apostle, "in Christ," in the church, "in the body."

In chapter 11:1-4, he shows why some had fallen into error at Corinth. They had been led away by snake-talk, for "as the serpent beguiled Eve," by teaching her she would not die, just so the Greek philosophy had deceived them by the immortality of the soul into believing that they would not die, but just go on out of their bodies to another world at death. It is that same lie that makes you, my friend, sing "There is no death," and talk about your soul being in your body or out of your body and deny the resurrection as they did, to whom Paul wrote in his first epistle so masterfully.

Next he appeals throughout chapter 11 to his first proof that he is a true apostle, "in Christ" or "in the body," the evidence being that he has suffered so much for what he preached, his evident argument being, "Would a false apostle, one 'out of the body,' suffer so for his false standing?"

Then in chapter 12, he comes to his next thought, that seeming to them to boast when he speaks thus of himself is "not expedient," so he will speak of his humiliation through affliction at a time when he received "visions and revelations," and he even goes so far to avoid the seeming boasting that he speaks of himself in the third person.

Next, in verse 12, he appeals to miracles which only apostles could perform, to prove that he is "in the body" of Christ. And finally, in chapter 13, he brings his final proof, a crushing one, to them. It is this: "Examine yourselves." Are you in the faith, in Christ, in the body? Who put you in? Paul did, of course. Could he put you in Christ while being himself "out of the body"? Then if they deny his apostleship they must deny that they are in Christ. Will they do it? After beseeching and admonishing he leaves it with them.

But how can Paul be puzzled to know whether he was in the body of Christ or out of it when he received the visions and revelations referred to? When did he receive these visions and revelations? When he got his thorn in the flesh. What was that thorn in the flesh? Affliction of eyesight, Gal. 4:13-15. An affliction that lasted for life, for the Lord did not answer his prayer to remove it, and Paul's epistles were all written by secretaries except when Paul took the stylus at the close of the epistle and wrote, "The salutation of Paul with mine own hand which is the token in every epistle: so I write." Now Paul got this affliction of eyes on the way to Damascus, when he was converted. So he then must have had visions and revelations about the third heaven, it must have been "above fourteen years before" he wrote 2 Cor. 12, and he must have been puzzled to know whether he was in the body of Christ or out of it then. Let us test by these three points of identification:

In Gal. 1 and 2 he begins with this time of his conversion, and counts a three-year period to his first trip to Jerusalem after that, then counts a fourteen-year period to his next trip to Jerusalem, narrated in Acts 15, then a short time after that, by reading Acts 15 and 16, you find Paul at Philippi, from where his second epistle to the Corinthians was written, as you find at the close of that epistle. So his conversion and the visions and revelations and the thorn in the flesh then all received did happen above fourteen years before he wrote 2 Cor. 12. As much more than the fourteen years as the three-year period plus the brief time from Jerusalem in Acts 15 to Philippi in Acts 16, and the identification of time tallies.

What about his thorn, was he then given an affliction of eyes? Exactly. He was smitten blind by the glory of the risen Lord. When his friends led him into Damascus, do you think they could not tell whether it was a corpse walking or whether his immortal soul was still in his body?

Since this identification tallies we will try the "visions and revelations" test. Did he at his conversion receive any visions and revelations? Surely he did. See Acts 9:12. He had a vision of what was to follow, that Ananias would come to his aid. What about revelations? See Gal. 1:16. This revelation of Christ in Paul to preach Christ among the Gentiles was given by Jesus himself through Ananias to Paul at this very time, as you see by Acts 9:15-16. So all these identifications are complete.

Let us test it further by inquiring if Paul could be in a state then that might puzzle him to know whether he was in the body of Christ or out of the body. He certainly was. On the one hand, Ananias called him "Brother," and he was given visions and revelations through that Comforter which Jesus said the world could not receive. This was good evidence that he might be considered in the body of Christ. But on the other hand Ananias told him to arise and be baptized and wash away his sins, and since no man still in his sins is at the same time in Christ, here was good reason to think he was not in the body. But when he wrote 2 Cor. 12:2, he has no doubt. He says he is "in Christ."

What was this "third heaven," regarding which he received so much truth by revelation at the time of his conversion? Well, in verse 4, he calls it paradise. And paradise is Christ's kingdom, for what the thief called "thy kingdom," the Lord called paradise. The time specified by the thief's words, "when thou comest into thy kingdom," is called "today" by Jesus, just as "today" of Heb. 5:5 is "this day" of Psa. 2:7, and points away future to Christ's resurrection, Acts 13:33. So when Jesus said "today" to the thief he pointed away future to the time the thief had already named, when he comes again to earth, for then he will come into his kingdom, Dan. 7:13-14, and the thief will then be with him.

Paradise is where the tree of life centers, Rev. 2:7. So the garden of Eden was paradise for the tree of life was in the center of it. And the tree of life will be again in the center of the holy city, Rev. 22:2, when it comes down to earth and becomes the kingdom, since the third heaven, 2 Cor. 12:2, is paradise, verse 4, or the kingdom, Luke 23:42-43.

Now you can see that Paul did "in all his epistles" speak of the third heaven, for it is the kingdom, and in all Paul's writings you find he spoke in some way of affairs of the kingdom, especially what Peter mentions, that to enter that we must be "blameless," for Paul teaches the same thing in all his epistles.

Now as to Peter's exposition of the third heaven: He begins by speaking of the coming of the Lord, as revealed by the prophets and apostles, and shows how the world that was, consisting of a heaven and an earth, perished at the flood and how this present heavens and earth will be destroyed by fire and a great noise at the coming of the Lord and his day of judgment, one thousand years long. Then he speaks of the new heaven and earth, as yet not in existence, because he says we look for it after the promise made. Now "the world that was" in heaven and earth No. 1, "the heavens and earth which are now," are No. 2, and Paul's "third heaven," can be none other than Peter's promised "new heavens and a new earth," No. 3. (See illustration). So only one heaven and earth exist at a time. The first is perished, the third is future, and we live in the second heaven and earth.

If the first heaven and earth were literal and a literal globe and starry heaven were overflowed with water and perished, then we can expect No. 2 of our own time to be the same in that this literal globe will be burned up and the sun, moon and stars, with all the canopy of sky, to pass out of existence in a noisy cataclysm, but if world No. 1 was not the literal heaven and earth, and the flood did not wash out our globe and drown all the starry expanse above, neither can we look for a future literal bonfire, for Peter says the future destruction will be "by the same word" as the past. How was the past at the flood? After Noah and his family were in the ark till the waters subsided some, "were the tops of the mountains seen." The same mountains were in existence as were before the flood. Then later, "the waters were dried up from off the earth . . . and the face of the ground was dry," and the literal earth was not destroyed. Then neither will it be at the Lord's coming, and God will not lie to Abraham and his seed. But Peter says that first world perished, and how explain the seeming contradiction? Here is some more of the record for the higher critics to cast out. But as we are not higher critics, we will just let the Lord explain his own word, so just go back a few verses to 2 Pet. 2:5 and find what perished, later called a world of heavens and earth, and you see it was "the world of the ungodly" that perished in the flood. People, not rocks and soil, and sun, moon and stars. Is not that clear and sensible? And mark the further harmony that since if the first heaven and earth consisted of people, we should expect the second and the third world to consist also of people. Exactly so it is, for Peter calls the heavens and the earth which are now "ungodly men," and by going back to the promise of the new heaven and earth referred to by Peter in Isa. 65:17-25, you will find that Isaiah calls the new heavens, "Jerusalem a rejoicing," and the new earth, "her people a joy." So people constitute all three worlds. But is it sensible to call people a heavens class and an earth class? Strictly so. See Eph 6:10-12. The heavenly places are occupied by rulers. It is political heavens, and the subjects of earthly powers are the earth in both No. 1 and No. 2, "for as the heavens are higher than the earth," so are earthly governments above those they rule. Above them in authority. So in Isa. 14 the Lucifer cast out of heaven is the king of Babylon cast out of his government, and in Rev. 12, the dragon cast out of heaven is the ruling power there shown in symbol as dethroned from rulership, and no fallen angel devil before creation of man, making rebellion around God's throne. And just as the rulers and subjects constituting respectively heaven and earth No. 1, perished in the flood, so will all the political heavens of Gentile times, the last ten kingdoms, end in Armageddon, with its fire and great noise, when the earth, the people ruled, will be melted in the judgment of God. For worlds Nos. 1 and 2 both consist of ungodly, but No. 3 will consist of righteousness, the righteous people out of both previous worlds, who were no part of the heavens and earth in which they lived. Is your citizenship in this present evil world? If so, where will you be in its destruction?

conditions to be fulfilled before they could receive this bread? v. 35. Had they complied? v. 36. They had expressed their belief in him as the Messiah of the Jews, wherein were they lacking?

What truth is taught in 37-40. See vs. 44, 65. The perfection Jesus obtained through death and resurrection gives him the indwelling power to draw all men to God. Is he at present exercising that power over the world at large? Jno. 17:9.

Would the above truth have any bearing on the unbelief of the multitude?

In v. 41, the Jews question Jesus' spoken work. What does this prove as to their faith in him as a man sent from God?

General Notes.

Food is powerless to sustain life in the body unless it is eaten, digested and assimilated into the various parts of the body. The words of Jesus are powerless to give life eternal, unless they are received into the mind, thoroughly analyzed and understood and applied to self. "In renewing the mind." Christ's spoken word may operate directly at the resurrection to restore life, but such life will not be eternal unless the foundation for such has been laid through the regeneration of his teachings.

Berean Column.

Watch Therefore.

The day and hour of Christ's coming is not revealed, as it was God's plan that the world should not know when his Son should appear. Christ told his disciples many times to watch and be ready for they would not know when he would return. He says in Mark 13, "But of that day and that hour knoweth no man, no not the angels of heaven, neither the Son, but the Father." Then he adds, "Take ye heed, watch and pray, for ye know not when the time is."

Jesus taught watchfulness through the parable of the ten virgins. Five of them were wise and five of them were foolish. The wise ones had plenty of oil and had their lamps trimmed and burning when the bridegroom came, but the foolish ones had to go for oil and when they came the door was shut. We should therefore pattern our lives after the wise virgins and always be ready for our Master at any time.

"But as the days of Noe were so shall also the coming of the Son of man be. For as in the days that were before the flood

they were eating and drinking, marrying and giving in marriage, until the flood came, and took them all away; so shall also the coming of the Son of man be."

Watch therefore; for ye know not what hour your Lord doth come.

Verna Rain, Detroit, Mich.

The Prophetic Hour On God's Block of Time.

Nations were angry. Rev. 11:18.

It is so. What time is it when the nations are angry?

And thy wrath is come and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets and to the saints, and to them that fear thy name, the small and the great, and shouldest destroy them which destroy the earth.

Brothers, could we only realize where we stand in this old earth's time clock, what a hurry we would be in, to make our calling and election sure.

It has been the custom of man from the beginning to disregard God's way marks, his warnings. For example, witness the flood, Sodom and Gomorrah, the troubles of the Jews. At no time in earth's history has a loving and merciful creator left his creation, man, in ignorance of what was going to happen. God declares he will do nothing without warning, Amos 3:7, and that he does reveal things beforehand. Isa. 48:2-7. So in the hour of final reckoning, if we heed the waymarks, we can know just where we are.

Our Lord and Savior, Jesus Christ, tells us in Matt. 24, Luke 17, 21, the signs prevalent in the last days, and says, "When we see these things begin to come to pass, rejoice for he is at the door."

Therefore when we read the signs and conditions, then compare them with what we see, we are blind indeed if we cannot recognize the prophetic hour God's professed people in time past have often made the mistake of not reading the waymarks right, looking for something that was not going to happen, or misapplying the prophetic statement.

This is the condition today in spite of repeated plain statements, the mass of Christianity persists in teaching things are going to occur which God's word does not verify. Let us not make such mistakes, but read aright the prophecies and make ready to stand with clean hands and a pure heart when the books

are opened. Nations are angry. Are they not so? Does not this agree with our Savior's statement, that just before the end, nation should rise against nation, and there would be trouble to make men's hearts fail for fear?

Yes, this is true. President Wilson said one year ago, "The world is on fire; sparks are flying; at any moment our own house may catch."

Our house has caught, the whirlwind will spread from coast to coast, they shall cry peace and safety, but there will be none. No, the time of judgment is at hand. Soon, very soon will Jesus come and he says, My reward is with me to give to every man according to his work.

There are only two awards. Eternal life in the earth made new, to the righteous, eternal death to the wicked. Which will we have, the choice is with us. What will it profit us, if we lose a home in the new earth? If we do not try to attain to that reward now, it will soon be too late. Soon will the fiat go forth. "He that is righteous, let him be righteous still, he that is wicked, let him be wicked still." Then Jesus will come bringing the rewards with him.

As it was in Noah's and Lot's days, so shall it be in the day the Son of man comes. The same day the righteous were placed in safety, that very same day the wicked were destroyed—not a 1000 years after. Jesus said so, his word is true. When he comes, the door of mercy is closed, no more chance, too late will a sinful and careless world recognize as in Noah's and Lot's day, the awful mistake they had made. God has said, "I will not always plead with man," and he has given waymarks to warn. Why not heed them?

The day Jesus comes, he will gather the redeemed to a place of safety, as in Sodom and Gomorrah, fire will destroy the earth and the wicked, the elements will melt with fervent heat, then the earth restored to its Eden beauty will receive its golden capital, the New Jerusalem, and the righteous placed back upon it. No more sorrow, death or pain will be down.

Do you want a part in it when our Father's will will be done in earth as it is in heaven? I do, I am sure.

Brothers, we are almost home. Let us make ready, let us read our chart aright. Nations are angry, thy wrath is come, and the time of rewards, and to de-

stroy those who destroy the earth. This year will be kaleidoscopic. The past two years have been fearful, this year will make them look like child's play. This old earth will see such trouble as has never been seen before. Men's hearts will fail for fear. Storms, strife, pestilences, destruction of plant life, and amid such scenes, the carnival of revelry, as in Noah's day, will lull men to sleep.

Our Lord is coming soon, that is sure. Soon will Constantinople fall, the great river Euphrates, Turkish empire, be dried up and the nations gather for the last battle this old earth will ever see. With the first rays of eternity's day about to break upon us, let us warn a perishing world, let us give our Father's message of love and mercy to our fellow men. Whosoever will may come, and partake of the waters of life freely. Jesus died for all, and salvation is free.

Let us tell the story of Calvary. Greater love hath no man than this, that he lay down his life for his fellowman.

Our Father and Savior in heaven, wants every man to share in the Eden restored. How their hearts go out in pity to erring humanity, not willing that we should perish. God has used every means to bring us to him.

Let us one and all appreciate our Father's love and strive to meet his conditions and avail ourselves of his offered salvation.

May God help us to so live each day that we will be accounted worthy to have our names in the Lamb's book of life, and be gathered home when Jesus comes, is the prayer of your brother,

W. R. Peterson, Jr.

Method.

The collector bounced into the office and tore off his coat. He thumped the desk with his fist. He stamped on the floor. He poured out a torrent of profanity and vulgarity.

A moment later he left the place with not only the amount of his bill, but something besides.

"I observed that popular evangelists know how to get money out of people, and I studied their methods," he explained to the astonished bystanders as he passed out.—Life Magazine.

What's the use of living if you don't go on learning and improving? Standing still is not an interesting occupation.

Luck has a pleasant habit of favoring those who do not depend upon it.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. C. T. Stevenson, Harri-man, Tenn., writes that he is kept pretty close home these days nursing measles patients who have the malady in quite severe form.

Sister Flora E. Taylor, Cor-

vallis, Oregon, has our thanks for the likeness of herself and three young daughters. With three such girls for companions, mother has much to live for. May the daughters grow up to love the truth as the mother does.

Sr. Minnie Hightower and her little daughter, Lily, of our Camden body, have been very sick with pneumonia, but at this writing the little girl is much better. Sr. H. is still confined to her bed, but is making daily improvement.

A sister in Michigan sends us a "write up" in one of their daily papers concerning a new \$100,000 church which is in mind by one of the denominations there. Among other things we read, "There will be a gymnasium, men's and women's game rest and reading rooms, a thoroughly equipped athletic department, men's club room and musical studios."

Why not just call the thing a club and be done with it? And yet we hear from among our numbers now and then a whine that we are not progressive enough, by which is meant we are not popular enough. Let's not try to ape the world but let's try to be good Bible Christians. It will not make us popular, however.

"The Third Heaven," by Bro. Williams, appears again in the Herald, this time in form to be published as a tract, 2000 of which we are publishing free for postage. We look upon this tract as very valuable in that it deals with a class of texts with which we are often confronted. In ordering, order only the number you are sure you can use. Order by numbers you can use rather than by the pound. Do not send for free-for-postage tracts that are not advertized as such.

We publish an article this issue by W. R. Peterson, Jr., not because we accept all of its teachings, but because of his earnestness and the many truths it does contain. What puzzles our mind is how we are to inherit a burned-up earth.

HELPING FUND.

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

- M. V. Skeels, 1.00
Mrs. Emma Swan, .50
H. T. Hill and wife, 3.50
Mrs. W. H. Allard, 1.50
Mrs. Etta Elton, 1.00
A friend, M. E. McF., 1.00
A friend, 5.00

Our Young People.

For any to answer who are 16 years or under. The best set of answers will be published. In the event that two or three are "best" we will publish the first received.

Give answers in Bible language naming the text or texts.

- 1. When will Jesus begin to reign in his kingdom?
2. How long will he reign?
3. What is the purpose of his reign?
4. Who will his assistants be?
5. Will there be any death in the land when he reigns?
6. Give any reasons you may have for believing that his reign will be a real government as governments are known today.

The Sunday School.

By Alta King.

JESUS THE BREAD OF LIFE.

Mar. 11, 1917: Jno. 6:22-40.

Lesson Text: Jno. 6:24-37.

Golden Text:—Jesus said unto them, I am the bread of life.

Time:—A. D. 29, one day after feeding the five thousand.

Place:—Capernaum in Galilee.

Introductory:

Relate what took place during the time intervening between feeding the 5000 and today's lesson. Jno. 6:15-21. Is there any significance connected with fact mentioned in v. 15, that "he departed again into a mountain himself alone"? May not the third part of his temptation experienced after his baptism, have come to him again?

Questions.

V. 26. What motive did Jesus perceive had prompted the multitude to follow him? They evidently saw in his kingship only the power to supply fleshly desires, including earthly power and glory among the nations. If they had come to him because through his miracles, they saw him to be the Son of God, the Savior of the world, they would have shown the joy of the Samaritan woman and people. John 4:28, 29, 41, 42.

When looking into the future, should our personal salvation, honor and glory among the nations, be uppermost in our minds or should we rather joy in the fact that we shall then be made capable of truly serving and saving others? What is the source of true honor and glory. Mark 9:

33. Matt. 20:26-28. Show how v. 26 may apply to us if we are not watchful.

Point out and explain the two kinds of meat in v. 27. Jno. 6:63, Jno. 4:32, 34, Job 23:12. The meat that perishes does not necessarily refer to food alone but to all things which feed the desires of the fleshly life and mind, such as honor, power, etc.

What does placing a seal upon a legal document do for that document? By whom and how was Jesus sealed or stamped with approval? Matt. 3:17. Jno. 5:36. For what purpose? v. 27.

What did the multitude mean by their question in v. 28? They had already shown themselves willing to make him king as he claimed to be. If he condemned this attitude, what did he consider as works well pleasing to God.

What are works well pleasing to God? Acts 12:35. Gal. 5:14; 1 Jno. 2:8-10; 3:23. Show how Jesus' answer agrees with the above scriptures?

Jesus had already performed miracles which proved him to be sent from God. Jno. 6:2. What in v. 30 shows they had not yet grasped the full significance of these signs. Notice Jesus does not give them any further sign. v. 31.

Instead of granting them a sign Jesus shows them how they had been looking at Moses and the material wants he satisfied just as they looked at him and the material wants he had satisfied, rather than at the manifest power of God. What was the source of the literal manna? Ex. 16:13. What is the source of antitypical manna? v. 12. What does this true bread give? v. 23. What constitutes the true bread? vs. 35-51.

Jesus gave up the mortal flesh life including all the world honor he knew could be his, for the sake of being endowed with immortal nature that he might give life to the world. Through the workings of this body he is able to subdue all things to himself. Phil. 3:21.

How does Jesus give life to the world? Jno. 5:21, 24-25, 28.

Does the orthodox view that he gives a fuller, richer life now through his teachings of right living, answer the purpose? V. 24 evidently refers to those who by faith have passed from death into life—true followers of Jesus. The "now is" in v. 25 makes it refer to what manifestations of Jesus' resurrection power? The climax is reached in v. 28. "Marvel not at this," what I have said concerning my power. Who are included in the resurrection of v. 28?

What request in v. 34? What

old. Again we reply, yes. Now they think they have the better part of the argument, and ask, How could he die in the day he ate of the fruit and still live on for so many centuries thereafter? Do you not see that it is an impossibility, and that God must have referred to some other kind of death, evidently a spiritual death? Suppose we examine that text closely and see which position is correct, then our answer will be the easier understood. Now turn to Gen. 2:17, where you will find the statement, In the day that thou eatest thereof thou shalt surely die. Now please look in the margin and you will find the correct rendering from the Hebrew meaning inserted and we will have, In the day that thou eatest thereof, dying thou shalt die. All will agree that up to the time that Adam transgressed he was a perfect man and must have been in perfect health, but the minute he transgressed he met with an injury—he was hurt of death. In Rev. 2:11 we read, He that overcometh shall not be hurt of the second death. Now if an overcomer cannot be hurt of the second death, how can he die the second death? Adam was hurt of death, yet he lived for several centuries before the injury finally ended his life. It was his strong physical constitution that enabled him to live so many centuries after being condemned to die. Within the last century there have been cases recorded where people have lived for several years after having received some serious injury which finally terminated their lives. Thus they furnish us with examples of people dying for days, months and even years before they finally die. This shows us that a person can not be in a dying condition and dead at the same time. A man is not dead until he ceases dying. A dying man is not a dead man. A dying man is a man in one condition or state, and a dead man is a man in another condition or state. When a man receives an injury which ends in his death he is in the first state or condition and the minute he ceases to live he passes into the second state or condition. Now kind reader, do you not see that the marginal rendering of the text involves those two conditions? His transgression placed him in a dying condition which did not end until he was 930 years old, and the instant he died, he was in the second state or condition in which he has been for fifty centuries.

penalty to be inflicted. If it be death by hanging, the very day in which the judge pronounces sentence that criminal is denied the same privileges and liberty that he enjoyed before he violated the law. He is then under the condemnation of death, in a dying condition until the operation of the law completes the sentence by death. Thus it was with Adam. In the day in which he transgressed he passed into the first condition—he entered into condemnation of death under the law by which he had been tried, he was shut up in bondage unto death. Now we see that God's word was true when he said to Adam, In the day that thou eatest thereof, dying thou shalt die. Can any one by any process of reasoning, show that the death penalty pronounced upon Adam implied any other than a literal death? When God addressed himself to Adam, he did not address himself to a spirit or an immortal soul, for neither were made of dust, but to the being made of dust, hence it must have been a literal death of the body and not a spiritual death.

Since all inspired penmen use the literal meaning of the word death why should we prefer the figurative? Right here I meet with this question: Since you insist upon the literal instead of the figurative meaning of the text under consideration, will you give your authority for using the marginal rendering? I will try to make it plain. It is generally conceded by all Bible students of note that the marginal readings are correct. I will quote what Dr. Adam Clarke says. Since he is considered as good as any, and since all commentators are practically agreed upon this point, I feel free to give it. On page 17 of his commentary he says, "The marginal readings are essentials to the integrity of the text; and they are of so much importance as to be in several instances preferable to the textual readings themselves," and they are to be preferred to those in the text in the proportion of at least eight to ten." This shows the relative value to him of the marginal readings over the textual. But some may wish to know why the marginal was not put in place of the textual? This will be made plain by a quotation from King James' instructions to his committee before they began their work of translating the original into the English. This is what he said, "When any word hath diverse significations, that to be kept which hath been most commonly

used by the most eminent fathers: being agreeable to the propriety of the place, and the analogy of the faith." "The eminent fathers" of his day believed and taught the same views as are taught by the clergymen of our day, who occupy the pulpits of our popular churches. Doubtless all those eminent fathers to whom the king referred believed in the immortality of the soul and rather than offend one of them, his majesty ordered only such words to be retained in the text as had been in common use by them, and which would uphold and support the marginal readings are preferable to the textual? They were eliminated from the text by order of King James, "In conformity with the faith of the eminent fathers."

To be continued.
Lyman Booth

Thoughts on Daniel 12 and Order of Resurrection.

If it is God's purpose to take out from among the Gentiles a people for his name during this gospel age as recorded in Acts 15:14, and graft them into the Abrahamic stock as recorded in Rom. 11:18-21, and they become part of it, and that they with faithful Israel of past ages constitute the saints, the servants of our God as recorded in Rev. 7:3, and that they are the promised seed of Abraham (including the Christ) to bless all the families of earth, and are those referred to in Rev. 7:4, the little flock that Paul mentioned in 1 Thess. 4:16 that they would rise first and meet the Lord in the air, as recorded in the 17th verse of the same chapter, and that they will remain with the Lord until the indignation on earth is past, the great time of trouble mentioned in Dan. 12:1, and that then Jesus will come with all his holy messengers with him to establish his kingdom and authority on earth, Matt. 25:31-33; that there will then be a general resurrection, so that all nations may be brought under the reign of Christ, and that he will then divide the sheep from the goats,—if this be God's plan, then not only is Dan. 12 in harmony with Jesus' teaching, but also Rev., as well as Paul and other apostles. But if we contend as some of our advent brethren do, that only the saints, the little flock are raised when Jesus comes to establish his kingdom and that the rest of the dead remain in their graves until the end of the thousand years; if this be so then is not only Dan. 12 out of harmony, but also the teaching of Jesus as well as Paul and Rev., but the

entire restitution doctrine also; in Rev. 7, John gives in two distinct resurrections; one of the 144,000, and one a great multitude which no man could number out of all kindreds of earth, surely these do not come at the end of Christ's reign for Christ's throne is in their midst and the Lamb leads them to living fountains of water, so that they may live and overcome the second death for these are not sealed or immortal, but only have palms in their hands and will eventually have a right to the tree of life. Rev. 22:14. The reader will notice that the 15th verse says, For without are all kinds of wicked and vile persons, so the second death has not yet taken place at this time which Paul refers to in 1 Cor. 15:25-26, that Christ must reign till he has all enemies under his feet or subdued, the last enemy to be destroyed being death.

Some one may ask why did not Paul say more about restitution and the general resurrection in his letter to the Corinthians, for he merely mentions the fact and says, as all die because of Adam, so all will be restored to natural life through the merits of Christ, and tells us that every one will come in his order.

We should remember however that Paul and we are preaching the gospel today to accomplish a certain object or purpose and the restitution and the general resurrection belong to Christ and another age, hence Paul did not say so much about it as he did about his present object and purpose, so he exhorts the brethren and 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, and again some one will say, Does not Rev. 20:5 say that there is a resurrection at the end of the thousand years? To them, I would say, yes; Daniel also recognized that there would be some left in their graves, but does not say what became of them. John says they live again at the end of Christ's reign. Paul and Jesus both mention some to come up at the end of Jesus' reign, but not to come to restitution and salvation but to go into the second death. Yours striving to rightly divide the words of truth.

J. W. Good.

Nothing is so great an instance of ill manners as flattery. If you flatter all the company you please none; if you flatter only one or two, you affront the rest.

Some who cast a crumb upon the waters expect to receive a bakery in return.

The Nature of Man.

We contend that the breath of life is nothing more than the literal air all living creatures breathe through their nostrils, the air which they inhale into their lungs and exhale therefrom. We do not believe it to be an intelligent, spiritual entity. Let us see if we can learn what is the nature of the breath that God has given to man. Surely no one will contend that God gave Adam a different breath than that which all other men have. We have proven that man and beast all have one breath. In other words they all breathe the same air in common. Job makes plain the fact that man's breath is the air, the vitalizing element which he takes into his lungs through his nostrils. He says in the 27th chap., and 11th v., All the while my breath is in me, and the spirit of God is in my nostrils. The marginal rendering of this passage is, All the while the breath which God gave me is in my nostrils. That is equivalent to saying, the breath which God gave him was the spirit of God. The original Hebrew for the spirit of God is given in the margin and reads, The breath which God gave him. Then the breath which God gave Job he gave to all other men and animals, for Solomon says all men and animals have one breath. Since all men and beasts have one breath and since the breath which God gave Job was the spirit of God it follows that all men and beasts breathe the spirit of God—the vital life giving principle. In Isa. 2:22 we read, Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of? If the breath of life is the immortal part of man, we have it located in his nostrils. A queer place and in many instances, a very unsanitary place, for an immortal soul. In Isa. 2:22 the word breath is a noun, translated from the Hebrew noun nishma, which was derived from the Hebrew word, nesme, to breathe. This is the same Hebrew word translated breath in Gen. 2:7 and 7:22. Also in Job 37:10, where he says, By the breath of God, frost is given. This is one instance in which the air or atmosphere is called God's breath. In Joshua 11:11 the same Hebrew word is translated breath. It reads, And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there were not any (souls) left to breathe. If it be true, as theologians teach, that the soul is immortal and can never, never die, how could Israel, un-

der Joshua's command, smite their enemies' souls with the edge of the sword and utterly destroy them? If the soul be immortal, it could not be destroyed with the edge of a sword, because immortality is indestructible.

In writing the history of the destruction of the people and other forms of animated beings by the flood, Moses used this same word which can mean nothing more nor less than the air which all, in common, breathe through their nostrils. Deprive either man or beast of the air which they breathe, and they soon will die. Scientists have analyzed the atmosphere and have given us the names of the elementary parts of it. Air that is deficient in any of those parts is very impure and unfit to breathe, but of this we will have more to offer when we investigate the spirit.

We believe we have given enough proof to sustain our contention that the term, breath of life, is the air we breathe, and not a distinct living entity. We will therefore proceed to investigate man's nature from another point of view, viz., his test under the law which God gave him.

When God placed him in the Garden of Eden, he gave him a law which extended to him certain liberties and also gave him the first law of prohibition. Attached to that law was a penalty to be inflicted upon Adam in case he should violate it. That law must have been suited to Adam's condition and not beyond his power to obey, else God would have been to blame for Adam's disobedience, and therefore any penalty, however light, that might have been inflicted upon Adam would have been unreasonable and unjust. Surely no one would dare to charge the Creator with being unjust or unreasonable in his requirements which he asked of Adam. The laws which govern the beasts, birds and creeping things denote their nature; so too, the nature of the law which God gave Adam by which he was to be tested should as certainly determine his nature. Reader will you please examine this law and then tell whether Adam was mortal or immortal? If mortal, why not die on account of disobedience? If immortal, how could he die and why should God tell him he should when he could not? The evidence, however, shows that God dealt with him as a mortal being—one who could die. God gave him a command, and made him a free moral agent, and responsible under that law to his Creator. The

penalty affixed to that law for its violation was death. In forms of man-made government treason is a specific form of treachery of a subject to the government to which he owes allegiance, and is definable, and punishable as a law. The law which protects its subjects and their property has a right to demand of them their fidelity and obedience. Is not this the principle upon which all governments are based? This being true did not God have a legitimate right as man's creator and protector, to place him under his government and to exact obedience of him in return for this protection? Had he not an equal right to inflict punishment in case he proved disloyal? Did not the act of eating of the fruit which God commanded Adam not to touch or eat involve the principle of treason against God's government? Then why should not Adam expect that God would execute upon him the penalty of death which was affixed to that law? The record shows that Adam ate of the forbidden fruit and because of this act of transgression, God told him plainly that he should die. From this sentence there was no way of escape for Adam. He could have no hope for mercy at the hands of his righteous judge. He, no doubt, understood the import of the law and knew the meaning of the penalty attached thereto—that he should surely die. Had Adam known that he possessed an immortal soul, as our theologians teach he might have said to his judge, "My nature excludes the possibility of my dying, because I am in a deathless state, and have an immortal soul,—I possess endless life and can not die." Had such a statement been true, then God could not have inflicted punishment, and the law with its penalty would have been a nullity for the lack of power to execute the criminal. When a criminal is brought before a court of law, tried and found guilty, it is the duty of the judge to explain his understanding of the nature of the penalty to be inflicted. In doing so, he will be particular to state the law and its penalty in the exact language in which it is placed upon the statute book or will use words meaning the same. We believe that Adam's trial, sentence and execution will plainly show that man's creator and judge believed him to be mortal. He, therefore, demanded the literal death of the criminal. In our courts the judge is the interpreter of the law and its penalty, and not their author: but with reference to Ad-

am's trial, and execution, his judge is his creator and the author of the law by which he is tried. That being true his judge must have understood the sense in which he used the word death. His judge was not only his creator and the originator of the language in which that law was given to Adam, and consequently must have expressed his meaning of the law and its penalty so clearly that there could have been no mistake upon Adam's part as to the meaning of the word death.

When a criminal has been tried and found guilty he is brought before the judge of the court having jurisdiction who addresses the criminal, stating the nature of the penalty and the law under which the sentence is rendered. Thus God addresses Adam—not a house or tenement of clay in which he lived, but the intelligent and responsible man and said, Because thou hast harkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return. Gen. 3:17, 19. Here God interprets his own law and gives Adam the reason why he should be returned to dust, viz., because he had been made of dust. In thus addressing Adam the Lord used a pronoun which stood for man in his entirety and not a part of him. He did not tell him that he should die a spiritual death. That he was part body and part soul, and that his soul was a spark of his divine Creator and could enjoy eternal happiness in heaven or endless woe in some other place. No, no. It was the entire THOU. God told him plainly, Dust thou art, therefore unto dust shalt thou return. How could the judge have expressed the sentence in plainer language? Does it not teach God was addressing the intelligent and responsible man—the man made of dust? He certainly was and no other.

They who cling to the immortality of the soul will try to overthrow this argument by asking if the Lord did not say to Adam, Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die? To this we reply, yes. They then ask us if he did not live to be 930 years

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The Bible Fitted to the Religious Needs of Children.

A summer sensation, says the Congregationalist, was the arraignment of Prof. Votaw, of the University of Chicago divinity school, by press and pulpit as one of the scholars who are "blasting at the Rock of Ages." In the September Biblical World is printed in full the lecture which called forth the attack. The gist of his message is that in Christian nurture those parts of the Bible fittest to minister to the religious needs of children and youth should be chosen, and the parts unfit for pedagogical use at this period of life should be excluded. Probably the entire international Sunday-school committee would agree in his statement: "Whole books and sections of the Bible, as well as paragraphs and verses, have so little relation to present day that they serve no purpose for the education of the young; for example, the entire ceremonial and ritual law in the Pentateuch, the genealogies of Genesis, Chronicles and the Gospels, the apocalyptic material in Ezekiel, Daniel and the book of Revelation." The portion of Professor Votaw's lecture quoted as "the most dangerous ground" is as follows: "We find difficulty also with another class of Biblical ideas; do we wish our children to think as the Hebrews did about the creation of the world, the creation of man, the destruction of humanity by God's wrath in the flood, the origin of the rainbow, the beginning of sin, the short era of human history, the hardening of Pharaoh's heart, God's sanction of the Hebrew extermination of the Canaanites, etc.? Do we wish to perpetuate the Hebrew-Jewish and primitive Christian ideas of angels and demons, of dreams and visions, of special tendencies (punitive or beneficent), of the Gentile religions, of the coming of the Messiah on the clouds?" When one recalls, adds the Congregationalist, how many who are not children in years have stumbled over the interpretation of the Biblical account of the first things and last things, Prof. Votaw's suggestions concerning how to feed the lambs do not seem valueless. In unskillful hands the sword of the spirit is a dangerous thing.—Sel.

Tomorrow's task looks easy today.

I AM WAITING

By D. M. Spencer, the blind preacher.



I AM WAITING, ever waiting, for a brighter, better day,
Just beyond the clouds and shadows, that surround my lonely way;
For a day of light and gladness, such as earth has never known,
When in equity and justice, Christ shall reign on David's throne.

All the prophets of past ages, saw its brightness from afar,
And in words sublime have spoken of the peace and glory there.
Now they sleep in those green valleys, which in weariness they trod,
Soon they'll come with songs of triumph, to the mount of God.

Now the world is full of suffering, sounds of woe fall on my ears,
Sights of wretchedness and sorrow fill my eyes with pitying tears,
'Tis the earth's dark night of weeping, wrong and evil triumph now:
I can wait; for just before me beams the morning's roseate glow.

I am waiting, hoping, praying for the Messiah's glorious reign,
For I know he'll rule in justice, right and truth will triumph then.
Worldly pleasures cannot win me, while I wait for that bright day,
Worldly splendor cannot charm me, while its light beams on my way.

A Chip of the Old Block.

A nice little boy, reared in the intellectual and heterodox atmosphere of Boston, happened to be a witness in a case in Cincinnati, and the question arose as to his being old enough to understand the nature of an oath, so the judge investigated him.

"Well, Wendall," he said kindly, "do you know where bad little boys will go when they die?"

"No sir," replied the boy, with confidence.

"Good gracious!" exclaimed the judge, in shocked surprise; do you not know they will go to hell?"

"No, sir; do you?"

"Of course I do."

"How do you know it?"

"The Bible says so."

"Is it true?"

"Certainly it is."

"Can you prove it?"

"No, not positively; but we take it on faith," explained the judge.

"Do you accept that kind of testimony in this court?" inquired the boy, coolly.

But the judge didn't answer; he held up his hands and begged the lawyers to take the witness.—Selected.

Christ's Lesson of Peace.

If we could live out the whole lesson of love we would learn to live with people in peace and good fellowship. Christ would teach us the lesson. The one problem of life is to learn it. The practice of love is the whole of Christian living. When we love each other we can live together. Just before he went away, Jesus told his disciples how his friends should live. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The one thing of Christian life therefore is to learn to love. This is not something that comes to us as a sudden attainment, at our conversion, a miracle of spiritual transformation. Life is a school from beginning to end. There must be many lessons—they fill all the days—but they are all parts of one lesson—loving.—Sel.

Dr. Parkhurst's Depression.

Our civilization, broadly considered, is a dead failure, is one of the statements reported in the New York Times as being

made by Dr. Charles Parkhurst at the annual meeting of the Congregational Church Extension Society of Manhattan and Brooklyn at Plymouth Church, Brooklyn. He wanted, he said, to take the opportunity to express some matured convictions of forty years in the ministry—such as these:

"There is no spot in the page of history so black as the blot that has just recently been dropt upon it. Our civilization is brilliant, but it is unholy. The fruits of our civilization, such as intelligence, discoveries, inventions of all kinds have been among the most efficient contributions to the brutalities of the last two years....."

"The current ebullition of the patriotic spirit is wonderful and from one point of view is most encouraging, but it is purely the outcome of humanism. The world will continue to be a fighting world until it is a better world, and when it is a matter of fighting, the nation with the weakest military equipment will be the victim of a disastrous liability."—The Literary Digest.

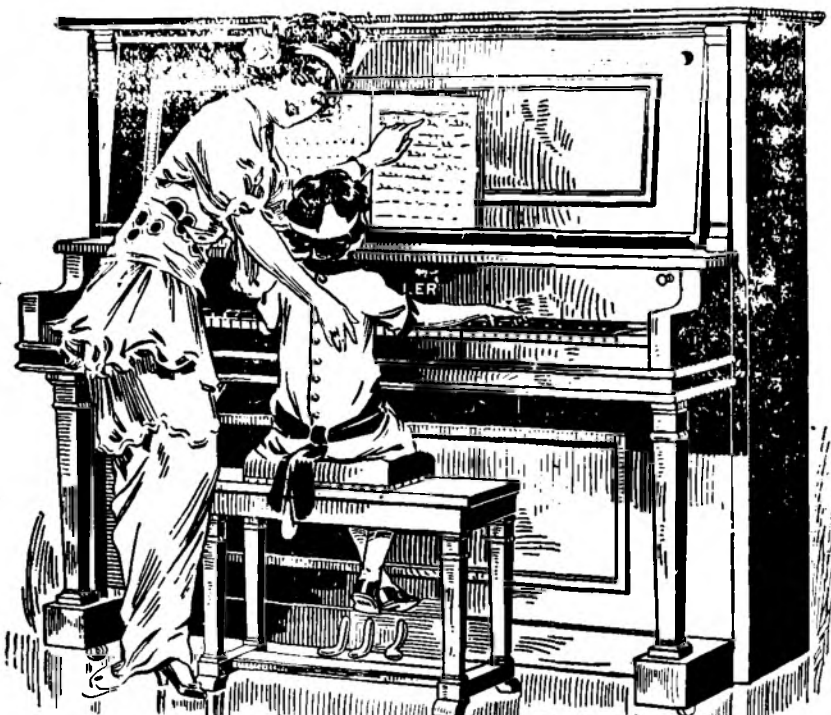
The Secret of Contentment.

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendships and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert.... Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself gains the victory over all enemies.—T. C. Upham.

Little Things.

If we notice little pleasures
As we notice little pains;
If we quite forget our losses,
And remember all our gains.
If we looked for people's virtues,
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world
would be!—Van Dyke.

If you would earn, be earnest.
Dont speak of what you are going to do. Do it.



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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." "Inherent Immortality." "Where Are the Dead?" "Future Recognition." "The Book that Meets Our Needs."

CHURCH DIRECTORY.

J. M. Glotfelty.

The brethren at Lanark, Ill., meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening.

Dixie, Ill., preaching the first Sunday 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.

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.

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 F. E. Siple, Pastor. Berean meetings Wednesday evening of each week.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Vera Smith, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Lawrenceville, Ohio. — Seven miles from Springfield, O., on Troy Traction Line. Dr. A. Wallace Mason, Pastor. S. S. at 10:15; preaching and breaking of bread at 10:45 a. m. and church at 7:15 p. m.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

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.

The Church of God at Adeline, Ill., meet for preaching morning and evening on the second Sunday in each month. Sunday School each Sunday F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, Corner Madison St. and California Ave, every Sunday morning at eleven o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio at three o'clock and the third Sunday at the hall at ten o'clock.

Maurertown, Va., Preaching second and fourth Sundays in each month at 11:00 a. m. and 7:30 p. m. J. H. Anderson, Woodstock, Va., Preacher.

Dry Run, Va. Preaching first Sunday in each month at 11:00 a. m.; third Sunday in each month, 11:00 a. m., and 7:30 p. m. J. H. Anderson, Pastor.

Slate Hill, Va. Preaching first Sunday evening in each month at 7:30 p. m. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday School every Sunday.

Koszta, near Belle Plaine, Ia. Preaching over the second Sunday each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams Sunday School every Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the third Sunday in each month, by J. W. Williams and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio.—Sunday School and Social Meeting every Sunday at 10 o'clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

Confidence—what a wonderful word it is. How much it does to make a despondent man or woman feel better. How often it has lifted a business man out of the deepest despondency and given him another chance. Say a helpful word whenever you can, whether it be to a child with tear dimmed face or to a workman who has lost his job or to a business man who faces serious embarrassments. It will pay.

and perfect, and of one faith and belief as regards the fundamental principles of the doctrines of Christ, and that the personal, self-examination enjoined by the Apostle in I Cor. 11:28 refers to his conduct in such participation; as the Savior first placed that ordinance into the keeping of His apostles, who were sound in the faith, and it was intended that it should always be kept within these limits, and those only who are sound and perfect in the faith were to be permitted to sit with them at this table.

This view appears to be reasonable and logical only so long as we indulge in the presumption that the apostles were sound and perfect and a unit in faith and belief, and that ordinance was designed to signify such soundness of faith and the unity and fellowship of the brotherhood; but neither of which presumptions are we warranted in indulging. Let us consider this phase of the subject in the light of the scriptures.

The question as to what constitutes and may be included in the fundamentals of sound and perfect faith and belief of the gospel of Christ is a mooted one, there being about as many answers to the question as there are brethren who attempt to answer it. But again to the scriptures: I Cor. 15:1-4 inclusive. First, Paul says he is declaring the gospel. Second, by which (gospel) we are saved if we keep in memory what he preached etc., and third, that he had preached that Christ died, that He was buried and that He rose again the third day, etc. Would it not appear from this reading that these—that Christ died, was buried and rose again from the dead were fundamental principles of christian faith and belief, however much more might be necessary to constitute full, sound and perfect faith, hope and belief?

This being true let us compare the faith, hope, and belief of the apostles to whom the Savior first gave the emblems, with this standard. Did they understand and believe in the atonement that their Lord was soon to make, and did they understand, have faith in the hope for the resurrection of the Lord? Have we, indeed, any warrant from the scriptures for concluding that those disciples had any correct conception of the method to be used for their salvation? To these questions we must answer that they did not. Those important truths they learned later on.

To be continued.

L. E. Conner.

A lean compromise is better than a fat lawsuit.

AT-ONE-MENT.

Man's Alienation From God.

1. The enemy's message.
2. Faith in that message.
3. The alienation of the heart from God.
4. Disobedience, which brought them under the penalty of the law—death.

In reconciliation we have the reverse, thus:

1. Hearing the message of reconciliation.
2. Believing and accepting the message.
3. The heart reached and changed morally by repentance toward God.
4. Obedience to the conditions of pardon, salvation from sin and from its penalty, death.

Questions.

1. Short of this, can any man be reconciled to God?
2. Short of this can any one be freed from the law's penalty?
3. Short of this can any sinner be at one with God?
4. Is there any other way of reconciliation or at-one-ment?

The Typical and Anti-Typical Systems.

In the typical system, the way of atonement was open to all, and there was one law for him that was home born and for the stranger who desired to come into the commonwealth of Israel. Ex. 12:49.

1. All must be circumcised, which represents cutting off of the sins of the flesh by the circumcision of Christ. Col. 2; Gal. 6.
2. All must afflict their souls, or be cut off by death. Lev. 16, 23:29. This represents the affliction that comes through dying to sins, old habits, and to the world. Rom. 6 to 9.
3. All must bring an offering to the Lord; none could appear before the Lord empty.

The proof of our love and the sincerity of our faith, are still shown by our works. Jas. 2.

4. The high priest must offer a sin offering, first for himself, and then for the people, but this offering represented the sinful, animal nature, not actual sin, as all actual sin was placed on the head of the scape goat that was not slain, but banished from sight in the wilderness. Lev. 16. Christ also offered first for himself and then for the people, a sinless life and a spotless character, a living sacrifice of obedience to God's will, even unto the death of the cross. This was necessary because of his own infirmities of the flesh as well as for our example, as he was made in all things like unto his brethren, and was tempted in all points as we are, yet without overt sin. "Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins,

(inbred sin in the animal nature), and then for the people's for this he did once when he offered up himself." Heb. 5:1-5; 7:26-27. "Himself," here represents the complete yielding of his will to God's will during his whole life, even unto the cruel death of the cross as our example and pattern, not as our substitute.

5. The priest had to wash at the laver, put on clean linen garments and be anointed, before he could officiate. In the body of Christ there are no clergy and laity classes, but all are a royal priesthood to offer up spiritual sacrifices like their head. 1 Pet. 2:5-10. Hence all Christians must be baptized, put on righteousness, and receive the anointing of the Holy Spirit before they can officiate for God in his living temple, the body of Christ. 1 Cor. 12; Eph. 2.

6. The mercy seat covered the law so as to completely hide it. The blood was sprinkled on and before the mercy seat to make the atonement. The oracles of God came from the mercy seat. The shekinah glory appeared on the mercy seat between the cherubims. God met Israel at the mercy seat where "mercy and truth have met, and righteousness and peace have kissed each other."

Anti-type. Christ is the anti-typical hilasmos—mercy seat. I John 2:2, He fulfilled every jot and tittle of the old covenant law, even to taking its curse or penalty on himself, so that both law and penalty could all end at the cross and be superceded by a better covenant, a better law system and a better mediator. 2 Cor. 3; Gal. 4; Col. 2. His sinless life made his at-one-ment with God, thus showing us the way to God, the fountain of life. The oracles of God now come from the greater than Moses: "Hear ye him." The shekinah glory of God is now reflected in the face of Jesus Christ, and we see and learn of God thru him. God meets the world now in Christ, the living mercy seat, and living law,—when they repent, believe and obey the gospel in Christian baptism, and obedience to truth and righteousness brings mercy and peace and at-one-ment.

Conclusion: 1. There was only one place where mercy could be obtained on the typical atonement day.

2. Only by meeting all the conditions could priest or people approach God in the Most Holy Place, and only thru a sinless mediator.

3. Only by a sinless life or by pardon and mercy could either priest or people receive at-one-ment with God, or reconciliation.

4. The mere death of animals, or the mere sprinkling of blood brought no atonement for any

body.

5. Christ is the way, the truth and the life, to all who walk in the way he walked, and who love the truth he loved, and who seek with all the heart for the life that he sought for. He is "the Captain of our salvation," and leads his army, and no captain is a substitute for his army. "He hath suffered," (not that we may escape suffering thru a substitute) but "leaving us an example that we should follow in his steps." "He hath suffered in the flesh (not for us as a substitute, but 'in behalf of us' as our 'example'), therefore "arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

He invites us to put our neck in the yoke, and walk with him, which no one who as a substitute has to do. Instead of saying, "I have paid it all, you have nothing to do but to believe in me," he says, "Follow me." "For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of our salvation perfect through suffering." "For the darkness is past and the true light now shineth."

W. L. Crowe,

Chanute, Kans.

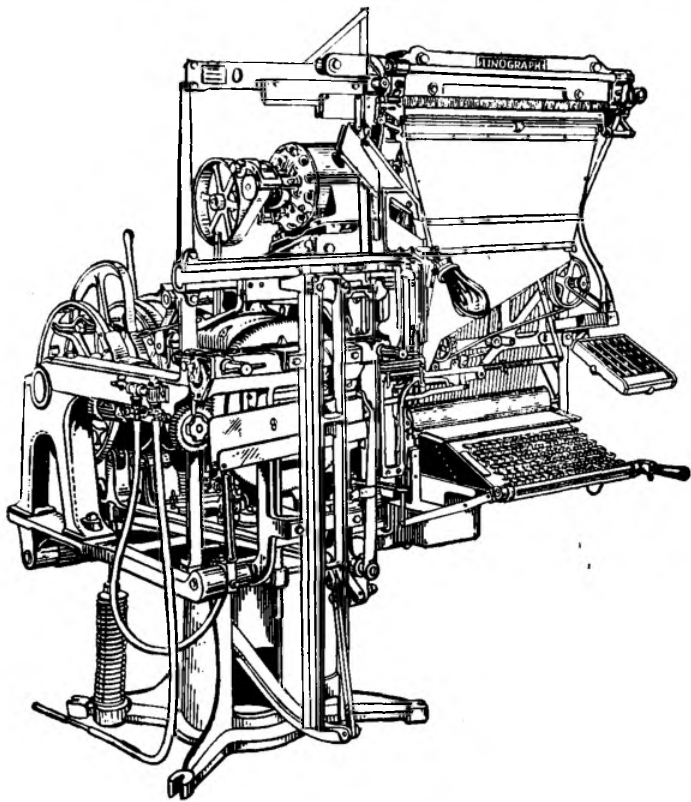
219 S. Wilson St.

Your Bessetting Sin.

1. The sin you do not want to be reproved for.
2. The sin you are readiest to defend.
3. The sin your thoughts run most upon.
4. The sin that most beclouds your spiritual sky.
5. The sin that most easily leads you captive.
6. The sin that most often causes remorse of conscience.
7. The sin that causes doubt as to acceptance with God.
8. The sin you are most unwilling to confess.
9. The sin you are most unwilling to give up.
10. The sin you try to excuse as an infirmity.—Sel.

Keep Sweet.

It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments that make the heart heavy and temper sour. Don't let them. Anger is a pure waste of vitality. It helps nobody, and hinders everybody. No woman does her best except when she is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper.



We give herewith a cut of the new Linograph. After looking over the various machines in the market, we concluded this machine would best meet our needs for the money expended. With it we also bought an individual motor, melting pot, an extra set of matrices, etc., the whole costing \$2015. This will give us two sizes of letters, and we can have any width of column we desire.

Linograph, etc.,		\$2015.00	
By Paying Cash, Discount of	\$150		
Allowed on old machine	\$150		
By Cash	\$1115	\$1415.00	
Amount Still Owing			\$600.00

By the foregoing you will see that we still owe \$600 on the machine. In order that we might save the discount for cash, Bro. J. E. Cross and the editor borrowed the money at a local bank, giving our personal notes to secure payment of the same. In order to get rid of this debt as soon as possible, we will continue the offer of a 5 year subscription for \$7. Any who wish to donate anything for the purpose are not only at liberty to do so, but their act will be greatly appreciated. Those whose subscriptions are due can help much by sending in their remittance promptly. We can now give you a much more presentable paper and this machine should last us for years. Let us hear from you.

What Constitutes Christian Fellowship?

(Continued.)

Let us now consider the communion service—the purpose and design in its being instituted, and how and in what manner that service should be conducted.

The first statement in the scriptures relative to this service we find in Matt. 26th chap. Here we have an account of the last Passover Supper which the Savior ate before He suffered. It will be observed that at this Passover the Savior met with His twelve Apostles only, although the Passover was a Jewish service in which all circumcised Jews had the right to join. But Jesus had a special reason for desiring to meet with the Apostles only at this last service. They were not His only disciples but they were His special ambassadors, into whose care and

keeping He was entrusting sacred truths and ordinances to be proclaimed publicly, and practiced, and delivered to other faithful men after His departure.

And from the records of the four evangelists, viz. Matt. 26, Mark 14, Luke 22 and John 13-18 inclusive, it will be seen that He had very important instructions and messages to deliver to them at that time.

Returning to Matt. 26:20 we read: "Now when the even was come, He sat down with the twelve." Then follows the conversation in which He reveals to them the fact that one of the twelve present was to betray Him, and then we read, verse 26 "And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the disciples and said, Take, eat: this is my body. And He took the cup and gave thanks, and gave it to

them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins."

In this account we are not told specifically the design of this service, nor that its observance was to be perpetuated; but we are informed as to what the bread and the cup represent, viz. the broken body and shed blood of our Lord, and that those instructed by the Master to participate in the service were the twelve—all who were present.

Now referring to the account as given in Mark 14:23 we observe that "They all drank of it," and going on to Luke 22:19 the Master tells them what the design of the ordinance was when He says: "This do in remembrance of me." As also in I Cor. 11:25, 26 "This do ye, as oft as ye drink it, in remembrance of me, for as often as ye eat this bread and drink this cup ye do show the Lord's death till He come."

I see nothing in these nor in any other statements in the scriptures which indicate that this service was designed or intended to be observed as a fellowship service as between the members of the church, nor to indicate their unity of faith and belief upon all subjects of dogmatic truth taught by the Master. Do not misunderstand me, nor misinterpret my statements in this regard. I do not mean to minimize the importance of unity of faith and belief and the close fellowship relations that should obtain among the members of the body of Christ. But at the table of the Lord is not the place, according to interpretation of the scriptures, where the test and consequent discrimination in that regard should be made. That bread and that cup signify the communion of the body of Christ which was broken for us, and the blood of Christ which was shed for us. The word communion has in its meaning the idea of common or community interest and relationship, and this bread and cup thus carry with them the idea of the deep love and interest which prompted our Lord to sacrifice his life for us, and the consequent interest and relationship of the communicant with his sacrificing Lord, and are to be taken as a memorial of His suffering and death.

But here we may be asked: "Does not the Apostle in this same connection, 1 Cor. 10:17 say: 'For we being many are one bread and one body, for we are all partakers of that one bread,' thus implying that to be qualified to participate in the service we must be one in faith, hope and belief?" Yes, in the sense and to the extent to which the Apostle was referring in the

connection. The distinction or line drawn there is as between the worshipers of the true and living God and the worshipers of idols.

Idolatry is reckoned in the scriptures as being diametrically opposed to God, as darkness is opposed to light; and the cup of idols is therefore spoken of as the "Cup of devils," (opposers of God) and as there is no unity between God and devils, the members of the Lord's body cannot be partakers of the Lord's table and of the table of devils, verse 21, and please God.

But as regards the judging and passing upon the qualifications to partake of the emblems of the Lord's table, of those who unqualifiedly confess their faith and belief in God and the Lord Jesus Christ, I find no statement in the scriptures which gives any authority to any mortal man so to do.

When proper evidence has been given according to scriptural provisions, showing one's conduct to be such that he is not entitled to the confidence and fellowship of the brotherhood, the members of the body are unquestionably justified in adjudging him unworthy of and not entitled to their fellowship and confidence, and of acting accordingly. But even in this great care should be exercised, lest mistakes be made and consequent injury be done, rather than the cause of truth and the best interests of the brotherhood conserved.

But with regard to participation in the communion of the Lord's table, the injunction of the Apostle is: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" etc. I Cor. 11:28, 29.

From these injunctions and warnings it seems plain to me that in this service each one who participates therein takes upon himself the personal responsibility of conducting himself according to the spirit of that ordinance; and if by his conduct he violates that spirit he brings condemnation upon himself. But no where in the scriptures do we find any statement which to my mind, would warrant or justify the one having charge of this service in judging as to whom of those present may or may not be qualified to participate in it, and thus to discriminate, in that regard. If the scriptures so teach there should be at least one reasonably plain, clear statement to that effect, so it seems to me.

But it may be suggested that we are justified in assuming that this ordinance is intended only for those who are sound

General Notes.

Will some one please explain through the columns of the Leaflet, what connection Jno. 8:26 has with its context?

Letters.

The Restitution Herald:

We received a telephone message announcing the death of Brother J. F. Wagoner of Rochester, Ind.

He served the Hillisburg church as pastor for more than twenty years. It was largely due to his work here that the church was built.

We believe the words, "Blessed are the dead that die in the Lord," are applicable to him.

"The Golden Morning is fast approaching."

William M. Huffer.
Michigantown, Indiana,
Feb. 21, 1917.

Dear Brother Lindsay:

We see you call for help to buy a new Linotype. We hope every brother or sister that has any means at his command, will just stop and think what a great privilege it is to be able to help in this work. Let us give that our paper may go on in the work of waking up those who are slumbering, when we are in such perilous times.

What would be the sadness if our Herald would come marked: "This is the last issue, we cannot bear the great burden any longer?" Let us awake and help our brother who is already making so great a sacrifice of time and strength editing the paper and preaching. What will be the great difference of reward? We who think we must work so hard to provide temporal needs, what will be the comparison in eternity?

If we saw a man in great danger we would tell him. Now we see the great day of trouble just in sight let us not cease to warn and exhort till we hear the words; Well done thou good and faithful servant, enter thou into the joy of thy Lord.

Your sister,
Ollie Bradley.
Brumfield Kentucky.

Praise Ye the Lord.

Dear brethren:

In Psa. 150:1 we have these words: Praise ye the Lord, Praise God in his sanctuary, Praise Him in the firmament of His power. Verse 6. Let everything that hath breath praise. Praise ye the Lord. Dear brethren let us praise the Lord our God more every day. His name alone is worthy to be praised. I will praise the Lord as long as I have breath.

Your brother,
Ora L. Worley.

Dear Bro. Lindsay:

We are glad to know you are going to have a new linotype machine for the Herald office and herewith enclose (\$3.00) three dollars to apply on same.

Now, brothers and sisters, I have somewhat to say to you. It is this: Let us be careful what we write to be published in the paper, lest we cause some one to be led astray. You know there is enough error abroad now without the followers of Christ advancing anything else. For instance, one brother says "a little child is the same as a converted adult, and that they are in a righteous state," etc., and to sustain his argument he quoted from Matt. 18. Let us not misconstrue the words of our Savior, but let us read the entire chapter and see if the context will not help us to arrive at the truth of the matter. Notice Jesus was talking to his disciples and he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." So we are to become as little children. And how are they? Are they not humble, trustful, quiet, obedient and loving? They possess all these qualities, still they lack faith, something they must have to have God's favor, "For 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."

Brethren, remember it is impossible to please God without faith, and Paul tells us in Rom. 14:23, "What soever is not of faith is sin," and Isa. 64:6 says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." If all this be true, and we believe it is, we are forced to believe Jesus was talking to his disciples, and after giving them a lesson on humility, calls them 'little ones,' for he says in verse 6, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck," etc., and in the 10th verse he says, "Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Now to make sure that Jesus was talking to his disciples when he spoke of 'these little ones,' turn to John 13:33. Here we find him addressing the twelve disciples in the following language, '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.' Let us be willing to put the children where God has designed they

should be; namely, subjects in his kingdom, not immortalized saints at his coming.

Another writer advances a second chance theory, and adds, "Adam had one chance and failed, so must have another chance," he also says, "The Bible shows very plainly that those of the Jewish age that obtained this good report, were not to be of the spiritual kingdom of God." and that all God's promises to the Jews, or fleshly Israel, were earthly promises. As he doesn't give any Bible for these statements, I presume he quotes from C. T. Russell. All through the Bible the earth is promised to man for his future abiding place. The Psalmist says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Daniel says, "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," etc. Matt. 5:5 says, "Blessed are the meek; for they shall inherit the earth." We have one other scripture we wish to quote from among many others. It is Rev. 5:10. "And hast made us unto our God kings and priests: and we shall reign on the earth." Our friends will not say this last scripture refers to the ancient worthies, for we all know it is language addressed to the bride of Christ.

Brethren, let us keep the paper free from isms, or else it will not be good to give out to our neighbors.

Yours in hope,
Mrs. Ernest Crundwell.
Brownwood, Texas.

**Qualifications of Church Officials
No. 11.**

In Titus 1 and 1 Tim 3, the qualifications of elders and deacons are given. They may be summarized under two heads, faith and works, a knowledge of truth and a holy life. In 2 Tim. 4, Timothy is bidden to be an evangelist, and the subscription at the close of 2 Tim. and Titus, shows both these men were elders. Hence the one who appoints elders must first have their qualifications as an elder. By 1 Pet. 5:1, 2 Jno. 1, and 3 Jno. 1, Peter and John were elders. They were two of the apostles. Hence apostles must also have the qualifications of elders given in Titus 1 and 1 Tim. 3. Then all our leaders today should have these same qualifications of a knowledge of the truth and a righteous life, else they are no evangelists, patriots, teachers, elders or deacons even though elected, ordained or licensed by men as such. The church are under no authority to obey and

follow such. To do so is dangerous and is forbidden in scripture.

But if men have knowledge of truth and have the qualification to act in such office, God has appointed and called them to it.

Such considerations make it evident that the great need of the church today is the holy life taught in the word of God. We are like Israel in their overthrown and scattered condition. Their nationality was lost. Our church identity as far as the Pentecostal organization went has ceased. We are in darkness and trouble because of our sins and those of our fathers. If the writer is not mistaken, those are the two witnesses of Rev. 11.

Let us hope the yearning of all true servants for the righteousness of Christ may speedily be satisfied.

J. W. Williams.

Gehenna Fire.

Bro. Lindsay:

Please explain Matt. 5:29-30, which reads, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," etc.

Beginning with verse 27 and reading through to verse 33, and giving it careful thought, the reader will undoubtedly get the idea, with regard to maiming the body, which the Master meant to convey. The language used was likely used as an excessive expression by way of comparison. It is better for us to lose one or more members of our body in this life, than to keep them and abuse them and by so doing enter into destruction.

The word "hell" used here is the Greek, "gehenna," which was the valley of Hinnom just outside the south wall of Jerusalem where a fire was kept continually burning to burn up, not to preserve the offal of the city. Worms and fire were the instruments of destruction to anything cast therein, and our Savior uses the word **not** to teach that the condemned will be preserved therein forever in torment, but that they will as certainly be destroyed there as was the offal destroyed.

S. J. Lindsay.

Anointing Oil.

Dear Bro. Lindsay:

..... What is the meaning of James 5:14-16? Does it mean if there are sick ones in the church and the elders pray and anoint them with oil that they will get well? or does it have reference to something else?

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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Address, The Restitution Herald, Oregon, Ill.

Editorials and Church News.

EDITOR'S APPOINTMENTS.

Rensselaer, Indiana, the third Sunday each month.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. John O. Branson, New Palestine, Ind., writes: "I would like to buy a copy of 'The Gospel of the Kingdom,' of 283 pages, written by Wiley Jones, Manchester, Va. Would like a copy in good condition and state the price wanted." Will any one

who has a copy of this work to spare please write directly to Bro. Branson.

The sad news of the death of Sr. Winnie Hall, of Battle Creek, Mich., has just come to us. A little baby girl fifteen days old is left motherless. Bro. Fred has our deepest sympathy.

We have shipped our old linotype to Davenport, Ia., the home of chiropractic, feeling that it needs several adjustments.

It gives much pleasure to announce that we were able to unload the new machine, weight 2500 lbs., set it up and get it to work; take down and out of the way the old machine without having* to drop an issue of our paper..

We are giving you a sample of the new machine's work this week. How do you like it?

With food riots on in the larger cities of the east, and elevators and granaries of the west full of grain that could satisfy but which cannot be transported because of the so-called 'car shortage,' and with photographs of thousands of empty cars standing on the side-tracks of our large transportation lines for no accountable reason, how long will it be before James' prophecy, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you," will be fulfilled? With wars, graft and the misapplication of every blessing God has given, O how much earth needs a righteous governor!

Sister Mittie Chandler, Burbank, Okla., writes that in Nov. a crazy tramp set fire to their livery barn and then told them he had set it afire to see it burn. He was turned over to officers of the law and was adjudged insane. They will not rebuild, but are moving to Shamrock, Okla., where sons are living. This doubtless proved quite a loss to these good people.

Bro. J. H. Anderson writes that he will begin a series of meetings at Maurertown, Va., the Lord willing, April 8, 1917. We pray for the truth to shine through him to the glory of God.

In writing letters to the Herald for publication, be careful not to be personal regarding self or others. Let that which goes into our columns be something which will build one another up. Unless "for publication" is added to your letter, it is likely not to be published for the lack of authority to do so.

Our copy holder on the new machine will accommodate al-

most any size of paper ordinarily used for writing. The only request we have to make is that you do not write on both sides of the sheet. If you do, you may be led to wonder why a part of your article does not appear.

We learn that Sr. Quinn, of Cooperstown, Ill., has been very sick, but is much better.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- Mrs. Nellie Landon,\$2.00.
 - Joseph Rosser, 2.00.
 - Sarah Dashwood,50.
 - Mrs. T. R. Swindler, 1.00.
 - The Bradley family, 5.00.
 - Peter Jeffrey, 5.00.
 - Coats Grove Church,\$10.00.
 - E. C. Railsback and wife, ..5.00.
 - Mrs. Ernest Crundwell, ..3.00.
 - Mrs. Loren Burnett,50.
 - Mrs. Elmer Winfrey, 5.00.
 - Mrs. E. Hartley, 1.00.
 - Mrs. Sarah Chase, 5.00.
 - Mrs. M. A. Woodward, ... 3.00.
 - S. W. Harlan, 5.00.
 - Mrs. Roscoe McCoy, 50.
 - Mrs. Mittie Chandler, 50.

The Sunday School.

By Alta King.

JESUS SAVES FROM SIN.
Mar. 18, 1917; Jno. 8:12,28-36, 56-59.
Lesson Text: Jno. 8:21, 31-37, 56-58.

Golden Text:— If therefore, the Son shall make you free, ye shall be free indeed. Jno. 8:36.

Time.—Six months after the last lesson, A. D. 29.

Place.—In the temple at Jerusalem.

Introductory:
Jesus was sitting in the temple teaching the people, when he was interrupted by the Pharisees bringing to him a woman taken in adultery. Their motive was to find something to accuse him of. Relate the story as it is found in vs. 1-11 of Jno. 8. With this concrete example before the people of how the authority of grace, forgiveness, supercedes the authority of the condemnation of the law, and how this grace lights the way, which leads from under the curse of sin and death, he turns again to the people in v. 12.

Questions.

Read v. 12. Study Lu. 1:79, Jno. 1:4, 1 Jno. 2:9-11, Acts 26-18 and explain fully what is meant

by light and darkness in v. 12. What kind of life is meant in Jno. 1:4, and why may it be said to be light? In Acts 26:18 what is the climax of Satan's power and how is it broken? See last part of v., also 1 Cor. 15:54-5.

Who may be enlightened by this light? Jno. 1:9. When will the earth be so filled with this light that all men may receive benefit from this light if they so choose? Isa. 11:9; Zech. 14:5-9; 1'sa. 22:27-28. Do existing facts permit us to say that this condition holds true today? Beginning with v. 13, Jesus is again interrupted by the Pharisees. This time they question the integrity of the record Jesus bore of himself in v. 12. Vs. 13-19 record his discussion with them. They do not have a direct bearing on the lesson, so we skip them, but it is well to study them to get Jesus' line of reasoning to prove his right to make the statement of v. 12.

In v. 21 he seems to turn to the people again. Read vs. 21, 23, 24 together. In them how does Jesus try to make them realize their condition and their dependence on him? Read carefully vs. 25-29. What fundamental truth had these Jews failed to grasp? Why would refusal to believe in Jesus as sent from God necessitate their dying in their sins? Jno. 5:22-24. All judgment being committed to him the decision of life or death rests with him. Whether or not the individual remains under the condemnation of the law rests with the judge. Pardon must be accepted from him which would necessitate belief in him as to the appointed judge. Was v. 23 fulfilled? Matt. 27-28.

What effect did Jesus' statements made in vs. 25-29 have on some of the Jews? Jesus now addresses these new believers. Read v. 31. Did the initial faith of these Jews make them true disciples? What is necessary to true discipleship? Did they know all truth to begin with? v. 32 Explain how knowledge of truth makes free. What objection is now made to what Jesus says? v. 33. Judging from v. 40, who were the objectors, the new believers or the Pharisees who have been finding fault?

How does Jesus explain their condition of slavery? Show how sin in its various aspects makes of us slaves? What is the final result of slavery? Rom. 6:16,20, 21. Who alone can free from this slavery? Rom. 7:24-25. To what extent may we be free in this life? Gal. 5:13-16. Jas. 1:25. When are we made free indeed? Rom. 8:21-23.

Show how the fact that the "Son abideth forever," makes it possible for him to make free indeed. Jno. 5:21, 26.

ure, we can trace them as our due, instead of seeing in this, the love and goodness of God, to us, and lifting our hearts in gratefulness to Him for all these blessings. "What shall we render unto God for all His benefits toward us?"

And far greater than these temporal blessings, He has brought us out of darkness into the light of the glorious gospel of Christ, has given us the privilege of becoming joint heirs with His son Jesus in a kingdom whose dominion is under the whole heavens, and an everlasting one. Do we realize how much this means? This is not the age for the conversion of the world, but for the taking out a people for the name of Christ, a people to be kings and priests unto God, and to assist in bringing everlasting righteousness in the earth. God having opened our eyes to the knowledge of the gospel, has by this means invited you,—has invited me, to be one of the favored company. Isn't it a great and wonderful favor? But we must be fitted for such a position. He has given us the light, He promises us help and guidance all the way, and asks us to trust and follow His directions, is it too much to ask? Does it not seem if we appreciated it as we should, that His goodness to us in temporal blessings, ought to create in us a love and desire to love and serve Him, and how much more when in so doing we may have greater and eternal blessings? The lives of the children of God should be such that they can be distinguished from those of the world, but is it not true that we often find it hard to see the difference, and those of the world are always ready to point it out to us. There is not one of us who when we went into the waters of baptism did not do so with the desire to make our life one pleasing to God, and we were very faithful for a time at least, in trying to closely pattern after our perfect Example. But doesn't it seem as though we ought to be further along toward perfection now, than when we first started? If we are not growing in the grace and knowledge of our Lord Jesus Christ, there is something wrong. We can no more expect to grow spiritually without daily nourishment than we can physically, nor can we expect to be perfect in anything without daily striving to overcome the obstacles in the way. We know this, yet we fail in making our lives what we wish, not wilfully but because the flesh is weak and we do not lean as fully as we should upon the arm of the Lord. To walk the way that leads to life we need to study God's word and apply its teach-

ings. If our time is limited for Bible study, we know that even one text of scripture may contain great truths, and with such texts in our minds we may study out the great truths they contain, as we go about our daily work. If we can only get in the habit of daily bringing our minds to dwell for a time upon what Christ has done for us, the blessings we receive from the Father above, the precepts for us to follow,—emptying our minds for a while from the cares and things of this life, to ponder upon the things that pertain to our eternal welfare, we cannot help but find ourselves drawing nearer to God, our hearts more filled with love and a more earnest desire to do the things pleasing in His sight.

Christ has gone to receive for Himself a kingdom, He will return, and has bid us "occupy" till He comes, that means we are to be doers and not merely hearers. We are in Christ if we have complied with the conditions by which we take His name upon us, as such, if sleeping, we will be raised when he comes, but whether we will be worthy to be one of the bridal company who will escape the tribulation which follows, or one of those left to pass through it, depends upon how well we have 'occupied' the time. There is too much at stake for us to falter, let us render unto God that faithful service due Him from His faithful children, and we shall be blessed.

Anna E. Drew.

Leave One Question that Will Come Up. (Selected by Rufus A. Curtis.)

It is difficult for Bible readers to dismiss from their minds all concern about the fate of the countless millions of Adam's race who died without a knowledge of Christ and a saving name, and equally so of the millions now living in pagan lands without a knowledge of the conditions of mercy. Most thoughtful men have settled the question in a way satisfactory to themselves; some, one way, and some another, some believing that the Bible is utterly silent as to their destiny of opportunity, so to speak, while others hold that a portion of them will be saved, by following the dictates of their conscience.

These quote and misapply a text. According to this theory most all of these ignorant millions will be saved, for they follow their conscience more closely than enlightened people do, but the trouble is, their conscience is badly educated. To preach the gospel to them would imperil the salvation of the majority of them, providing that

view is true, so the theory is utterly untenable either by reason or revelation.

There is another theory held by honest men which I think equally unscriptural which is that of the millions of wicked, that only a small portion called apostates, will be held responsible, will come up, or be raised from the dead to meet their doom in the second death. The texts quoted in support of this view are Rev. 20:5, "But the rest of the dead lived not again until the thousand years were finished," and John 5:28-29, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice; and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

It is confidently affirmed that these two texts prove that only apostates of the evil-doers come up to judgment. Neither text affords any proof of the claim, neither one affirming or implying it. The conclusions are sequiturs of what does not logically follow the premises. Any number of such conclusions prove nothing. This view is not only contradictory of these texts but goes directly in the face of God's plainly revealed purpose of Christ's death and resurrection, which is, that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The word "world" in this text comprehends more than just a few Jews and Greeks and Romans and of the Ten Tribes scattered through the Roman Empire.

There are several texts that prove God's purpose in the death of his Son. One of these is found in Heb. 2:5, and reads as follows: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Every man does not mean a few men, and it is declared in John 2:2, that "he is the propitiation for our sins, and not for ours only but for the sins of the whole world." Propitiation has reference to sin and its offensiveness to God, incurring his displeasure. It means "to appease." So by means of Christ's death, God's favor was secured for the fallen sons and daughters of Adam on conditions to be made known. It is an admitted fact that to the few who were fortunate enough to hear this good news from inspired lips and from faithful men to whom the Word would be committed, it meant oppor-

tunity of learning the conditions of pardon and eternal life. Now what the purpose of his death meant to the fortunate few, it meant for all for whom he died of the whole Adamic race.

It must be admitted that the world whom God loved could not have embraced less than the living population of the globe at the date of Christ's death, and, reasonably, much more. Taken in a limited sense, countless thousands of these died before apostles and evangelists could reach them with the message of love. Will death of these prove a barrier to God's love and intercept the plainly declared purpose of Christ's death and resurrection?

The only obstacle in the way of God's love reaching them was the lack of proclamation. Death as a contingent is a small matter in the way of God's declared love and purpose. This proclamation must be made at some time, to be accepted or rejected. "By the offense of one (man) judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men to the justification of life." Rom. 5:18. To use a homely figure here, "The plaster is as large as the sore."

The Adamic sentence is the sore, the plaster is the reversal of the sentence—the manifestation of God's love towards a fallen race. What this grace was toward the few, it would be toward the many; to the few it meant opportunity as all admit to hear of pardon and eternal life. It has been said by those holding a different view, that the promise of the seed of the woman meant an extension of mercy to a fallen race. It can mean nothing less than the opportunity of hearing of pardon and life, granted on conditions. This involves resurrection, or bringing to life, the untold millions of Adam's race over whom death has spread his sable curtains. We will leave it to the great Judge, the conducting of the resurrection and judgment scene. He is not obliged to raise all at the same moment. But that he will raise all is not universal salvation; it is only universal opportunity, exhibiting fair treatment or responsible creatures by a self-consistent God.

John L. Wince (deceased).

Your Faults.

However good you may be you have faults; however dull you may be, you can find out what some of those faults are, and however slight they may be, you had better make some effort to get rid of them at once.

Answer.

Pure olive oil was a valuable possession of the Jewish people; in fact, it was one of their most valuable products. Often oil was made the medium of exchange because of its food and medicinal value. The Jews not only drank it, but they anointed (bathed) their bodies and faces with it, the men also using it upon their beard. Medicinally it is highly recommended today for stomach and intestinal troubles. Applied outwardly, it keeps the pores in splendid condition and gives the skin a shining, healthy surface. It was applied not so much for a religious ceremonial, as for its medicinal worth. Taking this into consideration, it occurs to me that what James means to teach is simply this: If one is sick among us, let those who are looked upon as leaders in the gospel be called in to pray. The result of that prayer is expressed in the words, "The effectual fervent of a righteous man availeth much."

The oil is to be used as a curative. Anointing consists not in putting a few drops of oil on the head, but in bathing the whole body. The lesson I get from it is that God wants us not only to pray on such occasions, but he expects us to use the curative means which he has in love provided.

S. J. Lindsay.

Obituary.



Elizabeth Lloyd

was born in Huntington, Pa., Dec. 29, 1823, and died at her home in Dixon, Ill., Feb. 21, 1917, aged 93 years, 1 month, 21 days.

Her youth was spent in her native state. Her marriage to Julius B. Anderson took place at Huntington, March 5, 1845, and in the spring of 1850, they came to Dixon, that city continuing to be her home up to the time of her death. Bro. Anderson died July 31, 1902. The

two children, Miss Addie Anderson and Mrs. Hattie Ford, born to this union, preceded the mother in death. Four grandchildren, Mrs. DeWitt Dauntler and Wm. G. Ford, of Dixon, and Miss Eila J. Biddle and Harry Ford, of Chicago, survive, as well as three great grandchildren, Harold Boughton, of Chicago, and Mrs. Gracia L. Rapp and Elizabeth Ford, of Dixon.

She became a member of the Church of God in 1861 and her whole life was wrapped up in her faith. In earlier years, her home was a refuge for the ministers of the faith and no conversation pleased her more than that upon scriptural truth. She was a sturdy character of the kind that is but too rapidly passing away. We laid her away in hope of a resurrection from the dead at the coming again of our Lord and Savior.

S. J. Lindsay.

A Sad Death.

Winnifred Peck was born in Rutland, Barry Co., Mich., Mar. 29, 1885, and fell asleep, Feb. 20, 1917, in Nichols hospital, Battle Creek. She leaves a husband, two daughters, Elizabeth Claudie, two years old, and Zoebede Julia, two weeks old, a mother, three sisters and one brother of her immediate family. Aug. 30, 1913, Fred and Winnie came to our home and with witnesses present were quietly married by the writer. Both had accepted the gospel truths and life looked good to them. They soon began housekeeping in Grand Rapids with bright hopes for the future.

How soon the shadows have fallen on the home; but they sorrow not as those without hope, and when we heard Bro. Fred say, "I shall do the best I can," it had the ring of true manhood in it, and with the little arms clinging to his neck and the sweet baby lips asking to be kissed, it will be a strong incentive toward righteousness for Winnie's sake. The beautiful brown-eyed baby girl will by the dying mother's request be cared for by her sister, Mrs. Brown. Be faithful, Bro. Fred, and gain the crown of righteousness waiting to be bestowed upon the overcomer.

Mary A. Woodward.

Obituary.

Elder James Francis Wagoner was born January 30, 1834, in Miami county, Ohio. He was the son of William and Mary Wagoner and one of a family of nine children. When a small boy, his parents came to Fulton county, Indiana. Here he received his education and came to his majority. He was united in marriage to

Rebecca Sample in November, 1856. They became the parents of two children, William Franklin and Amanda Corrinne. The latter died Feb. 9, 1902, and the former survives him.

They removed to Florida in 1881 and engaged in farming and fruit growing. But after a stay of seven years they returned to Rochester and purchased a farm just north of the city, where they resided until Mrs. Wagoner's death two years ago. He then broke up house-keeping and came to live with his sister, Mrs. Mark R. Richter. Here he died of pneumonia at 3:45 A. M., Monday, Feb. 19, 1917. He was always frail in body and often preached sitting. Yet his tenacity to life carried him up to the ripe old age of 83 years and 20 days.

Elder Wagoner has been engaged in the ministry of the gospel in the Church of God of the Abrahamic Faith since the early sixties. He organized the church at Argos, Jan. 1, 1869, and was its pastor for many years. His ministry extended to most of the churches of this state at different times in his active career. He also attended conferences in other states and was a delegate to the national conference at Philadelphia in 1888. He was a close student of the Bible taking it as the only source of information as to the revelation of God to man. Soon after his marriage he and his wife rejected the erroneous theological teachings of so called orthodoxy of "The natural immortality of the soul," "The doctrine of the Trinity," "Endless torment" and "Reward at death." Instead of these he boldly proclaimed "Conditional immortality," "The unity of God and the Divine Sonship of Jesus Christ," The judgment of the world at the second coming of Christ," and "The establishment of His kingdom upon the earth with the Lord Jesus Christ as King of kings and Lord of lords." As a speaker he was logical and forceful. In his prime he spoke with an easy flowing diction, embellished with profuse description and apt illustration, that held his audience in unabated interest. He was a courageous man. He stood by his convictions and spoke his best thought without fear or favor of friend or foe, and was willing to abide by the consequences of the course pursued without complaint. He was as independent as he was courageous. And he lived and worked in a day when the world needed independent thinkers. If it were not for the independent man who breaks the chains of tradition, scales the walls of dogmatic error and meets the many headed mob like some great cliff that meets and breaks the innumerable billows

of the sea, the dust of the ages would lie unswept and mountainous falsehood be piled too high for truth to overpeer. He went a long way in the liberation of his mind and conscience in the discovery of the religious truths of God's revelation. And his great ambition was to give the liberty he had discovered to others. To help do this he had written quite extensively for religious papers and was the author of several tracts. Among the more important of these are, "What does the Bible teach" and "The Last Message."

Besides his only son, he leaves four sisters, namely, Mary A. Russell, Emma Moore, Elizabeth Richter, and Lucinda Cook; and one brother, Samuel, all living in the vicinity of Rochester.

Funeral services were held at the residence of his sister, Mrs. Mark R. Richter, in Rochester, at 2 o'clock P.M., Feb. 21, 1917. He had requested before his death that no flowers be contributed at his funeral. The sickness of his sister forbade any singing. This made the services sad to those who knew him best, for he was a lover of both music and flowers. The house was filled with his friends and relatives to whom we rehearsed some of the more prominent Bible truths that he had so faithfully defended. Burial was made in the Rochester cemetery where he awaits his great anticipation, the second coming of Christ, and his resurrection.

D. E. VanVactor.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?

One day while thinking upon the blessings God daily gives us which we so often accept without one thought of gratefulness to the giver, opening our Bible the first words to greet our eyes was the above text in the 116th Psalm, a question so fitting for the thoughts in mind. In childhood we accept from our parents the many acts of love and sacrifice, done for our comfort and pleasure, as a matter of course, not always showing our love and appreciation in like return. Is not that much the same attitude we show toward our heavenly Father? There is so much in nature, every season in its turn, with beauties of its own, and how we enjoy all these beautiful things, but do we, as we feast our eyes upon them, always think of the One who created them? Our health, our friends, the comforts of our homes which we enjoy through the goodness of God to us or to those who provide them for us,—if we but stop to think of the things that daily give us comfort and pleas-

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If Christ Should Come Today.

If Christ should come today;
If we could find him on broad
highway or city street;
O would we crowd to touch his
garment's hem,
Or kiss his feet?

If he should come today;
If the all-searching one should
find us out

And call our names;
Would we press forward
Forward the outstretched hand
Or sink in shame?

If he should come today,
The Prince of Peace amidst the
clang of war and battle's
heat;
O would we hast to lay our weap-
ons down
- Before his feet?

If he should come today,
Above all honors and the paltry
things that men call
great,
Is he enshrined and have we kept
Our faith inviolate?

O poor and weak and blind,
Living for self, we make our
map out each year,
Forgetting in an hour we know
not of
He may appear.

O gentle, pitying Christ,
Delay thy coming to the weary
soul so sick of sin,
Draw close thy cords of love un-
til his heart
Shall take thee in.

Then come at morn or eve;
In manhood, youth or feeble age
thy visit fall;
To him who loves thee all is well
since Christ
Is all in all.

—Sel. by Sr. Ada C. Daniels.

A Mussulman on War and Christian Civilization.

No fierce and hungry lion, no
sharp clawed and angry tiger,
no furious wolf, is more blood
thirsty than the civilized man
of today.

This same civilized man, who
has attended universities and
studied sciences, spends his time
energy and wisdom in preparing
hellish instruments, and in in-
venting infernal machines, dead-
ly guns and conons, warships
and aeroplanes. Why? In order
to destroy the business of com-
mercial cities, to change places
into graves, and to close up all

THE HIGHER LAW



FROM like, like springs; not corn from weeds,
But corn from corn; from weeds, weeds spring;
And so the law of human deeds—
From like, like springs.

Exact the eternal balance swings
Above all laws of changing creeds
In morals or of changing things—
From like, like springs.

Good unto good, evil to evil leads,
Each soul itself the good or evil brings.
Naught else can harm the soul that haply reads—
From like, like springs.

the avenues of escape of his kind
shooting them down from every
side with volleys of bullets.

This is the calling of civilized
man of this century. What wild
animal is there who can smear
a thousand of his kind with
blood? This bravery, this nobil-
ity, is especially reserved for
the civilized man of this enlight-
ened age. As soon as he puts the
crown of power upon his head,
and ascends the throne of might
and strength with a cruel heart,
as hard as stone, he snatches the
first-born from the weak and
helpless mother, from the old,
decrepit father; he leaves the
sister in the last extremity of
grief, the widow alone with her
sorrow, the little children father-
less.

For their own covetousness,
selfishness, and passion, they
send millions of youths, like
flocks of sheep to the place of
slaughter, to shield themselves
from the bullets of the enemy;
just for killing and being killed
—murder.

Who is the enemy? And why
this animosity? The enemy is
another herd sent to the place
of slaughter by another civil-
ized man, and the animus is to
seize the land of others; the only
difference between these two
civilized men is that one is the
offender and the other the de-
fender, but both sides are cruel
and deadly destroyers.

The teachings of spiritual and
heavenly minded men of all the
nations of the world prohibit the
shedding of human blood, and
condem the murder to univers-
al slaughter of his own kind
and try in all possible ways to
put an end to the human race,
while on the other hand, he
kneels in temples and mentions
the name of God in great humil-
ity, and asks His help in exter-
minating his fellow men, and
begs Him for victory and tri-
umph.

It is thus that affairs are con-
ducted in the name of the king;
regent, governor, and when they
are done in the name of the sub-
ject, the actions and dispositions
are still the more surprising and
maddening. Millions of educated
young men go to the place of
education like senseless sheep.
They do not even ask the ques-
tion: "What are we going for?
Why should we be killed? Why
should we kill our brethern?"
They appear as if they had no
will, their only stimulus being
the words of those civilized
chiefs, and for the sake of one
such word they relinquish prop-
erty, wife and children, to sac-
rifice their lives for the greed
of possessing the land of others.

They hasten the arena where
the only mattress and pillow is
the ground and the only cover
is the canopy of heaven, where
their nourishment is often lim-
ited to a little bread and water
and there is no other hope in
their despairing hearts except
the anticipation of death. They
go to roll thousands of their own
kind in the dust and blood, and
they attain in death an excess
of ecstasy, as if they had revived
some one.

Behold the success of the wis-
dom of this century. Is this the
boasted civilization of Europe,
upon which our eyes, the eyes
of all of Asia, have been gazing
with longing? Is this the ulti-
mate result of the science and
wisdom of Europe? The emper-
ors and rulers of the Christian
world named the former Sultan,
Abdul Hamid, "The King of
Blood," and proclaimed them-
selves as the mirror of Christ.
These are the civilized Christ-
ians of the world who look upon
the Musselman as a murderer
and barbarian, and who call
themselves the supporters of
Christ's teaching and the spread-
ers of Christian morals!

Let these civilized men act as

they please, even murder one
another; but while so doing, it
is not reverent that they should
call upon the name of the Al-
mighty, the Powerful. He who
detests the odor of blood is far
distant from the cruel and self-
ish.

The ture civilization and the
real humanity, which is the
source of the well-being, com-
fort, and peace of the human
kind, depends upon the follow-
ing of the teachings and the holy
commmands of the Almighty
God, and everything outside of
this means destruction and ex-
tinction, as you are now witness-
ing.

"Reflect upon this, oh ye poss-
essors of insight!"

"Translated at Teheran, Per-
sia, by Nanuchera Kahn and
Susan I. Moody, M. D.

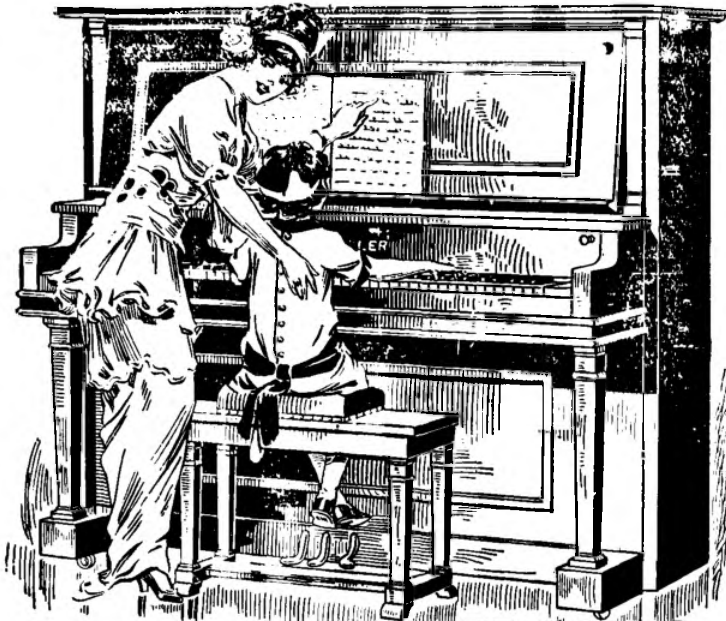
—Selected.

Lines To Be Remembered.

These then are my last words
to you: Be not afraid of life.
Believe that life is worth living
and your belief will help create
the fact. The "scientific" proof
that you are right may not be
clear before the day of judgment
(or some stage of being which
that expression may serve to
symbolize) is reached. But the
faithful fighters of this hour, or
the beings that then and there
will represent them, may then
turn to the faint-hearted, who
who here decline to go on, with
words like those with which
Henry IV greeted the tardy Cril-
lon after a great victory had
been gained: "Hang yourself,
brave Crillon! We fought at Ar-
ques, and you were not there."—
William James in "The Will to
Believe."

The Kaiser, according to one
set of rumors, has offered the ho-
ly land as a whole to the pope,
probably on certain conditions
of spiritual aid to be rendered.
The Kaiser is giving away prop-
erty rather freely. He does not
own Palestine. It still belongs to
the Turks. The Turks may not
relish his liberty with their prop-
erty. And how about those Prot-
estants in Germany who have
done so much fighting, are they
now back of the Kaiser setting
up the pope in temporal busi-
ness in the world?

To see what is right and not to
do it is want of courage.—Confu-
cian An., Wei Ching.



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Charity.

And what is charity? It is love. Now the question is, What is love? The Bible says that God is love. And what evidence or what proof do we have that shows us that God is love? We take nature. Isn't nature made up of love? Every rose that blooms; every bird that twitters amongst the leafy bowers is showing forth God's love. So by stopping to observe nature, we see that God is love, and love was put here for the benefit of mankind. So we take nature for one of our evidences. The next evidence we have of love or charity lies in a different channel, and in this channel we find how God has shown forth his love to mankind. That love started away back in the garden of Eden and is shown to us in this present day. The Bible is love because the word of God is love, and the Bible is the word of God. So the Bible stands for love. We find another feature of love in Rom. 14:15. "But if thy brother be grieved with thy meat, now walkest thou not charitably; destroy not him with thy meat for whom Christ died. Because of this meat, thy brother is grieved; thou walkest no longer in love. So therefore, let us take heed that we lead not others astray through our actions. We may be able to do things and see no harm in them whatever. On the other hand, take the brother who is weak and let him see what others are doing and they may be grieved at the example which is set, or caused to fall through our doings, and if such should be the case, we walk no longer in love. So therefore, in 14:16 we are given good advice. Let not your good be evil spoken of. This behooves us to be careful what pleasures we take part in and the way we live. If we are part

of the world, can we expect or need we be surprised if our good be evil spoken of? Rom. 14:17. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy ghost.

John Goenerett.

Decision of Character.

God calls for decision of character. The man who halts between two opinions, or is vacillating in character, can not be of any great service to the cause of truth. Such persons become an easy prey to deception, "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. Any one of a dozen different faiths is of equal value to them, as they have no decided views on any doctrinal points, hence they cannot "contend for the faith," not having any definite faith to contend for. Jude 3. It is easier for such an one to develop an elastic character, than to "fight the good fight of faith," or to "war a good warfare; holding faith, and a good conscience; which some, having put away concerning faith have made shipwreck." 1 Tim. 6:12; 1:18-19. "A double minded man is unstable in all his ways." James 1:8. Like Reuben of old, they are "unstable as water," and shall "not excel." Gen. 49:4. The language of the prophet Elijah upon Mount Carmel needs to be sounded anew: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. "And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve." Joshua 24:15. It is well to remember that "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

The Master has said, "He that is not with me, and he that gathereth not with me scattereth abroad." Matt. 12:30. "Who is on the Lord's side?" Ex. 32:26.

Regardless of the decision others may make, "as for me and my house, we will serve the Lord." Joshua 24:15. Then at life's close, each of us can say in the language of the illustrious Paul, the apostle to the Gentiles, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." 2 Tim. 4:7-8; Col. 3:4; 1 Pet. 5:4; Jas. 1:12.

Rufus A. Curtis.

WHAT THE CHURCH OF GOD BELIEVES AND WHY THEY BELIEVE IT.

1. They believe that man is mortal, because the Bible says, "Shall mortal man be more just than God?" Job. 4:17; and, "The first man is of the earth earthy." 1 Cor. 15:47; and because the Bible never says man is immortal.

2. They believe that when a man is dead, he is dead, and not alive, because the Bible says, "The dead know not anything, neither any that go down into silence." Eccl. 9:4; Psa. 115:17; and that when man dies, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. 146:3-4; and that to die is not to live. Isa. 38:1.

3. They believe that that which is buried and returns to dust is the man, because the Bible says, "Dust thou art and unto dust shalt thou return." Gen. 3:19.

4. They believe that man in the death state instead of knowing more than when alive, knows not anything, because the Bible says so, Eccl. 9:5; and there is no work nor device nor knowledge nor wisdom in the grave whither thou goeth. Eccl. 9:10.

5. They believe that if there were no resurrection, even those who have died in Christ, would remain in the congregation of the dead, because the Bible says, "If the dead rise not... then they also which are fallen asleep are perished." 1 Cor. 15:18.

6. They believe to be asleep, in the sense referred to in the foregoing text, is to be dead, because the Bible says, first, "Lazarus sleepeth," John 11:11, and then to correct a misunderstanding, says, "Jesus said unto them plainly, Lazarus is dead." John 11:14.

7. They believe that the dead are asleep in the dust, having returned to the dust from whence man was taken, because the Bible says, "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2.

8. They believe that the dead will be raised to life again, because the Bible says, "All that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29.

9. They believe that the righteous receive their judgment in this life, because the Bible says, "He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life... for the hour cometh in which all that are in the graves, shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:24-29.

10. They believe that the righteous are accounted worthy of life before they are resurrected, Luke 20:25, and are resurrected from the death state spiritual bodies, for we read, "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15:48. See also 1 Pet. 4:17. Judgment begins at the house of God. The saints who believe and obey, stand before the judgment seat of Christ to give account of their stewardship and to receive rewards. 2 Cor. 5:10. Luke 19:12-28.

11. They believe that the world is not judged till Jesus returns to earth, because the Bible says, that Jesus Christ will judge the quick and the dead at his appearing and his kingdom. 2 Tim. 4:1.

12. They believe that all rewards for the dead and the living lie beyond the coming of Christ and the resurrection because the Bible says, "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. And, "Ye shall be recompensed at the resurrection of the just." Luke 14:14.

13. They believe that David is not in the heavens, because Peter says so, Acts 2:34; and that the apostles are not there, because Jesus said, "Whither I go ye cannot come." John 13:33, and that no man hath ascended up in to heaven," because Jesus says so. John 3:13.

What the Church of God Does Not Believe and Why They do not Believe It.

1. They do not believe that man is part of God's immortal nature deposited in a body, because the Bible says that the Lord God formed

man out of the dust of the ground. Gen. 2:7.

2. They do not believe that man was made alive by giving him an immortal soul, because the Bible says that it was by breathing into his nostrils the breath of life that he became a living soul. Gen. 2:7.

3. They do not believe that "living souls" means "immortal souls," because the Bible says living souls can die—"every living soul died in the sea." Rev. 16:3. And because "living souls" is more frequently applied to beasts than to man.

4. They do not believe that it is scriptural to make use of the expression "immortal soul," because it is not once to be found in the Bible.

5. They do not believe that the soul is never-dying, when the Bible says that the soul that sinneth, it shall die. Ezek. 18:4.

6. They do not believe that man knows more after he is dead than when alive, because the Bible says, "The living know that they shall die, but the dead know not anything." Eccl. 9:5.

7. They do not believe that people praise the Lord when they are dead, because the Bible says the dead praise not the Lord. Isa. 38:18.

8. They do not believe that the good who have died are alive in heaven, because the Bible says that if there be no resurrection of the dead they are perished. 1 Cor. 15:18.

9. They do not believe the foolish theory that the good and the bad go to their reward or punishment at death, and then that they are judged at the coming of the Lord, because the Bible teaches that God will render to every man according to his deeds, in the day when he shall judge the secrets of men by Jesus Christ. Rom. 2:6.

10. They do not believe that people are resurrected out of heaven, hell and purgatory, because the Bible says that they arise from their graves and from the dust of the earth. John 5:28; Dan. 12:2.

11. Finally, they do not believe anything that is not clearly taught by the prophets, or by Jesus, or by the apostles.

Now, dear reader, can you believe man to be immortal when the word of God no where teaches such an idea. And don't you know the word "immortal" is used but once in the scriptures, and that it is then applied to God? 1 Tim. 1:17, and the word "immortality" but five times: once that we should seek for it, Rom. 2:7; once that it is brought to light through the gospel, 2 Tim. 1:10; and twice that it is put on at the resurrection of the dead. 1 Cor. 15:53-54. And don't you know that immortality is never applied to man or any part of man in this life before he dies to be resurrected? and don't you know that such phrases as the following, are not to be found in the Bible, not even one of them? "Immortal soul," "never-dying soul," "deathless spirit," "land of spirits," "sky kingdom," "beautiful home above," "going to heaven at death or any other time for our reward," and many other false teachings that we could mention that we so often hear from the clergy and read in hymn-books, and not one of them to be found in the word of God; and do you believe you will stand in the day of judgment uncondemned for believing such heathen dogmas and rejecting the plain word of the living God?

Let all who read this tract take it for an invitation to meet with us to reason together of righteousness and of a judgment to come.

Submitted in love of the Truth,
C. T. Stevenson.

Harriman, Tennessee.

The Promise to Abraham.

When we turn to Galatians 3:8, we find this statement by the apostle Paul: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Here we have the inspired statement of one who was appointed by the God of heaven and earth to go to the Gentiles and make known His purpose

to them (the Gentiles). The gospel was preached to Abraham long ago, but none understood it, neither now do the mass of professors understand.

Well we will go a little farther. To the 16th verse of 3rd chapter, which reads as follows: "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."

We conclude that all the Christ family is the seed of Abraham. Now we will go a little farther to the 27th verse: "For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Here this we see that all that have been baptised into Christ have put on Christ. We must conclude that the seed of Abraham are the Christ family and that the blessing of the nations must be carried out by the Christ family. I do not find many professors that know anything about the promises made to Abraham. It seems to me plain that these people cannot be partakers of this great plan of salvation; for it is written that without faith it is impossible to please God. Now when God made promise to Abraham, because He could swear by no greater, He swore by Himself. By two immutable things we might have strong consolation who have fled for refuge to lay hold of the hope set before us. This 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 within the veil. It looks to me like any Bible reader ought to know and believe in these promises.

J. S. Arnold.

A Dreary Land.

The country from Jerusalem to the Jordan valley is as dreary and desolate as could be imagined.

The hills look like great banks of rock and sand. Not even the Sahara itself looks more forbidding. It is the "country not inhabited," the wilderness into which the scapegoat was driven. We are all glad we went, but none of us could be induced to go again.—Zion's Herald.

To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of a scholar.—Johnson.

What Constitutes Christian Fellowship? (Continued.)

That they had come to believe that their Lord was soon to meet some great crisis, I think we have warrant to conclude; but from the plain statements of the scriptures they had no conception of His resurrection nor the necessity for it in God's economy, in bringing about the redemption of Israel, in which their faith and hopes were centered. And when he was led away and crucified their hopes were shattered; and when the news came to them that He was risen from the dead they were "astonished," and the news of His resurrection brought by the witnesses "seemed to them as idle tales and they believed not." Read Luke 24:10-24 inclusive. And although they doubtless had many times read the prophecies concerning the coming Messiah and His work of redemption, yet they never understood these great truths until after His resurrection, when He opened their understanding and made known those things to them, which caused their hearts to burn within them. verse 32.

Now if full and perfect knowledge and understanding of God's plan of salvation is necessary in order that one may be qualified to participate in this service, why was the ordinance placed in the keeping of these disciples before they had come to know and understand the important, fundamental facts of the gospel? And further: If this ordinance was designed to signify the spirit of unity, fellowship and brotherhood as among the members of the body of Christ, why was not a time for instituting it selected when only those who were of one mind and spirit were present? Surely no one will contend that Judas Iscariot was in unity, spirit, sympathy and fellowship with the other eleven present.

But it may be asked: are their not some requirements as regards faith and belief in order that one may be qualified to participate in this service, and if so what are they; and what rules should obtain in its observance? There surely are some requirements as regards faith and belief on the part of the communicant.

From the reading of the scriptures we find that the disciples who met with Him at that last supper and to whom He gave the ordinance were following Him because they believed Him to be the Messiah promised of God to the fathers, and had faith in Him as the Savior and Redeemer of Israel. But they had no knowledge or un-

derstanding, comparatively speaking, concerning His sacrificial death nor His resurrection from the dead; His ascension to heaven and His future coming again in glory. Nor did they believe that He was to be the savior of anyone except the Jews. They believed only in the salvation and redemption of Israel, and it required a vision and supernatural demonstration from God after the Lord's ascension to convince them that God was no respecter of persons, and that he would accept the Gentiles as well as the Jews.

In short; those disciples at the time they were given the emblems, were strongly and deeply devoted to the Lord, believed and trusted in him fully as their Savior and Redeemer, but had very limited knowledge and understanding as to the plans to be followed and methods to be used in consummating the Father's purposes, nor the extent to which the redemptive scheme was to reach. These great and important truths they came to understand later on, and as they came to understand them the ordinance the Master had given to them at the last supper doubtless became more and more significant to them.

Now as to the rules by which one having charge of this service should be governed; I know of no specific rules given in the scriptures for the guidance of one occupying such position, particularly, except the example set by the Lord Himself, who presided at the table at the time the ordinance was instituted. That example, followed as closely as conditions, circumstances, etc., will permit and justify, by those to whose lot it may fall to occupy such position, with humility, and with the spirit of tenderness and charity and exercising sound discretion and judgment in presenting the ordinance and its meaning in the language of the Savior Himself or of the Apostle Paul, or of both, should not find great difficulty in discharging the duties of that office, so it seems to me.

I know of no authority for my inviting anyone to that table nor for excluding anyone from it; hence, when I serve at the Lord's table I do not assume such authority and consequent responsibility. In 1 Cor. 11:23-29 general instructions are given for our guidance, with the thought which its observance is designed to inculcate and keep fresh in our minds, with instructions and warnings in the same chapter as to the sad consequences of our dishonoring our Lord by engaging in drunken, gluttonous feasts, etc. The injunction "Let a man examine himself and so let him eat" is of general application, I take it, and must mean the as-

suming of personal responsibility. But I know of no place in the scriptures and in connection with this service where any leader, officer or set of officers in the church is instructed or given authority or permission, directly or by implication, to examine or pass judgment upon the qualification or fitness of another to participate in this service.

But here this question may be asked: "Should you sit and partake of the emblems, when possibly near by and participating with you in the same service is one whom you feel sure is not qualified, neither in knowledge, faith nor character to join with you in that service, without your protesting against his participation, or refusing yourself to participate in the service"? To this and all other questions of like import I would say that Rom. 14:4 furnishes general reply. Who am I that I should judge another man's servant? "To his own master he standeth or falleth." If I were the master of that service, and if those participating were my servants, our respective relationship, authority and responsibility would be quite different. Or if this were a service in which we joined together in assuming and sharing each other's responsibilities and obligations the rule would be different. If this had been the nature, meaning and spirit of that service when the twelve sat at the table and the Savior, having announced that one of the twelve present was to betray Him, and then gave the emblems of His broken body and shed blood to them, I dare say that Peter would have demanded to know who the betrayer of his Lord might be, and that he be excluded from the service before the sacred emblems had touched his lips.

But the communion of the body and blood of Christ, the memorial of His suffering and death, is not a fellowship service as between brethren except as between the participant and his Elder Brother, the Lord, the memory of whose great sacrifice he comes to have renewed and perpetuated.

A distinction between these relationships and services is shown in Acts 2:42. It reads: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." The first statement here is that they, the new disciples, continued in the doctrines and fellowship of the apostles, which indicates the relationship - co-partnership - fellowship that was maintained as between the new disciples and the apostles. Then we have the further statement to the effect that they continued to break

bread and to offer prayers, indicating the relationship between the new disciples and the Lord, the breaking of bread and prayers had no direct meaning as to the apostles or other brethren. They did not pray to the apostles; that was a communion as between the devout, petitioning disciple and the Lord who hears and answers prayer. Likewise the broken bread was the communion of the body of Christ and the service in which the emblematic bread was broken was exercised by the disciple in memory of the sacrifice his Lord had made for him, and had no direct reference to the apostles or the fellowship relations that existed between them. To my mind this distinction seems to be clearly drawn.

These are the conclusions which I have formed from the study of the scriptures upon this subject. But I am not an authority upon the subject, I am only a learner, desiring all the information I can get, and if Brother Robison or anyone else can throw more light upon the subject by directing attention to other scriptures, or by giving more plain and more correct interpretations of the scriptures I have cited let us have them. No matter what may have been the views and customs and practices of those with whom we have been associated in past years. What we want is more light and a better understanding of the truths of the gospel and our duties and responsibilities as regards these truths; and if we find from a careful consideration of the scriptures bearing testimony upon the subject that we have been either too "broad" or too "narrow" in our views, or have been too "strict" or "careless" in conducting or participating in this sacred service, we should honor and glorify the name of our Lord, the Light of the world, by conforming our views to the truth taught in the word, and our conduct to the instructions of the Apostle, as fast as we may be able to see the truth more clearly.

And in our consideration of the subject let us all have the spirit of patience and charity with each other, as is manifested by Bro. Robison in his article upon the subject. This unity of spirit will help much in bringing us to unity of thought and understanding, and will eventuate in the bond of peace, so sweet to contemplate.

L. E. Conner.

A Few Good Books.

It is not the reading of many books which is necessary to make a man wise and good, but the well reading of a few, could he be sure to have the best.—Sel.

Dear Brother Lindsay:

Enclosed you will please find seven dollars and fifty cents (\$7.50) for a five year subscription.

The paper was sent to us on a six months trial subscription and we like it fine.

We are always glad to be able to help anyone that stands for the Blessed Truth.

Yours hoping for the soon coming of our Lord and Savior,

Mrs. Harry Krogh.
Blair, Nebraska.

March 3rd, 1917.

The Sunday School.

By Alta King.

REVIEW LESSON.

Jesus the Way, the Truth and the Life.

March 25, 1917. Lesson Text: John 14:1-14.

Golden Text: Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.—John 14:6.

Instead of reviewing, it is suggested that the hour be spent in the study of the lesson text, John 14:1-14.

Questions.

Why were the hearts of the disciples troubled? Chapter 13 will explain.

What is the Father's house? Read carefully the following texts to determine this: Heb. 3:1-6; 1 Cor. 3:9; Eph. 2:19-22; 1 Pet. 2:4-5.

How did his going away prepare a place for them? John 14:26; 16:7-8. When did this demonstration take place? See Acts 2. What body was set in operation on this day?

What promise is made in this lesson that Jesus will come again? Give two other texts that teach the same idea.

To what "way" does Jesus refer in verse 6?

What does Jesus mean to teach by saying that they who had seen him had seen the Father?

Is there any text in the lesson which shows that what Jesus did and said was by the authority of the Father? If so, what?

What is meant by the last clause in verse 11?

What extraordinary promise is made in verse 12? What is meant by it? What are the "greater works"?

How far is the promise in v. 13 and v. 14 extended? Does that promise reach down to us? Are there any modifications to this sweeping promise, made

elsewhere in Scripture? Examine the "Lord's prayer," found in Matt. 6:9-15.

In verse 6, Jesus says, "No man cometh unto the Father, but by me." Give another text in which it is positively declared that we cannot be saved except in the name of Jesus Christ.

How do we come under the saving power of his name? Gal. 3:27-29. Is there any other way? What must we think of those who claim this salvation but who have not taken these steps?

Wherein was the understanding of the disciples weak concerning our Lord's mission at this time? Give texts to verify your answer.

Reports.

February Report.

Sermons, 6. Lessons, 9. Received salary \$75. and expenses \$16. R. R. fare, \$13.36, hotel, \$2., telephone 65 cents.

The first Sunday was our appointment at Hickory Grove but the blizzard hindered going at all. I had previously telephoned and arranged not to go. Our last report from Hickory Grove in one paper made us sa^r Bro. Dickinson's balked one night, but they never balk at church work at that home. It was the auto that refused to go one cold night.

The second Sunday we spent at Koszta, this time in the school house. The weather was severe, but we found the people as much interested as ever. We hope for further results here. In returning from here I stopped for two lessons at Ft. Dodge, and again a week later for a lesson on returning from Waterloo. At both these places we had excellent interest and the truth takes good effect.

Then we spent three days at Eagle Grove in evening lessons at the home of our faithful Bro. A. M. Jones. We had a good interest among the few who came.

Our last Sunday night was spent at a new point, the Congregational Church in Lake View. Their pastor was absent, having moved to a new field, and Bro. Mosen was anxious for his relatives and friends to know what truth he has found. We were favorably received and had a good audience for the short notice given.

We have moved five blocks from where we were. The former place was sold. We have two acres of ground to work, which pleases us. We also have our horse and chickens. Notice of our box No. on Rfd. 5, will be given later, as I have a namesake here.

J. W. Williams.

There's life alone in duty done, and rest alone in striving.—Sel.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor, 3736a St. Louis Ave., St. Louis, Mo.

The Earth to be Redeemed From the Curse.

The earth is to be redeemed from the curse to be made more beautiful and a dwelling place for the saints. The desert shall rejoice and blossom as the rose. "Instead of the thorn shall come up the fir tree; instead of the brier shall come up the myrtle tree." Isa. 55:13. For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3. It shall be a peaceable kingdom. "The wolf and the lamb shall feed together." Isa. 65:25. "The calf and the young lion together and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "But as truly as I live, all the earth shall be filled with the knowledge of the Lord." Num. 14:21. "And there shall be no more curse." Rev. 22:3. "He which testifieth these things saith, Surely I come quickly, Amen." Rev. 22:20.

Mae Hanson Miller.
St. Jacob, Illinois.

A Few Bible Scriptures on Preparedness.

Watch therefore for ye know not the hour your Lord will come.

Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh.

Therefore let us not sleep as do others, but let us watch and be sober. Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.

Put on the whole armor of God that ye may be able to stand in the evil day; i.e., having overcome all sin.

We read that the Apostle Paul says that ye are to present your bodies a living sacrifice, holy acceptable unto God.

It is high time to awake out of sleep, for the night is far spent, the day is at hand.

Be ye, therefore, followers of God. Watch and pray that ye enter not into temptation. The spirit is willing, but the flesh is weak. Take heed that the light which is in thee be not darkness. Be not overcome of evil, but overcome evil with good.

Chas. E. Anderson.

The Spirit.

What spirit are we going to write about? Is it "The prince of the power of the air; the spirit that now worketh in the children of disobedience"? We need not say much concerning this spirit, only to warn people against its operations, which are only evil continually, and is a natural inheritance.

But there is a spirit that we need, oh, so much to cultivate, as beginners in the Christian life. Instead of darkness, it means light, and shines out in the lives of the children of light. That is the spirit of Christ. "If we have not the spirit of Christ, we are none of his." Rom. 8:9.

What a wonderful change it works out in the lives of those who drink in and cultivate that spirit. It transforms the children of this world into the children of God, when they become heirs of God, and joint-heirs with Jesus Christ.

What does that mean to the child of God? Jesus Christ is the heir of the world. "He is heir of all things." The child of God will inherit no less.

Bereans are learners, therefore have not as yet come to the stature of the fulness of Christ. When courage has been added to our faith, which if children of God, we now possess, and then to that is added knowledge, then continue on and add both temperance and patience, then round out and complete with brotherly kindness and love, which is the greatest of all, and the crowning grace of the Christian character, the climax is reached. And now says the beloved Apostle, John, "Abide in him, and surely his spirit will abide in you, if so be that you have reached out after it by prayer and an earnest desire to be like him, so that when he shall appear we may have confidence and not be ashamed before him at his coming. 1 John 2:28.

Now if we have the spirit of Christ, which is God's spirit, we will bring forth the fruits of the spirit. I wonder how many of us could keep from getting a little impatient if things don't move just to suit us? Now, look out; for this is crowding out the spirit of the Christ. What is it that cultivates the spirit of patience, but trials? Overcome is the word.

Hear James, (1:2): My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let

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.

- Rensselaer, Indiana, the third Sunday each month.
- Moriah, Illinois, the second Sunday of each month, beginning in April, 1917, and continuing for six months.

F. E. SIPLE'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday of each month.
- Adeline, Illinois, the second Sunday.
- Oregon, Illinois, the fourth Sunday.
- The third and fifth Sundays are optional at present.

God Only Hath Immortality.

So many of our writers, when writing upon the nature of man, quote 1 Tim. 6:16, "Who only hath immortality," to

prove their point.

We ask, if this be true, In what state was our Lord Jesus Christ at that time if not immortal? When Paul wrote this to Timothy, Jesus had been with the Father many years. Was he there without immortality?

Read 1 Tim. 6:16 carefully and you will find it to describe the kind of immortality of which God is possessed. Neither Jesus nor any of the saints will ever possess that kind, for theirs is an acquired immortality while God never acquired his from any source.

We have received a copy of "The Evening Republican," of Rensselaer, Ind., in which there is a write-up of the diamond wedding of Bro. and Sr. Norman Warner. Among the items especially we note that they have lived in the same house continuously for 56 years. Bro. and Sr. Warner are a remarkable couple. They are still young in spirit, and Uncle Norm especially can enjoy himself more to the square inch than many a younger man. In discussing life in general with him some time ago, he stated that there were some things he could do quicker than when he was a boy. We asked, "What, for instance?" Whereupon he said, "I can fall down quicker."

Our congratulations are extended with a prayer that they may both live until the Lord comes, and then be caught up to meet him in glory.

The article by Bro. C. T. Stevenson in this issue is issued as a tract. We are sending Bro. Stevenson 1000 of them for use in his work. Write him about them but do not send to this office for them as we have kept no supply on hand.

For some unaccountable reason the Sunday School lessons which should have been mailed out on Friday, Mar. 2, had not yet been heard from up to Tues., Mar. 6, so the effort in this issue and the next is that of a hurried editor and will have to take the place of the regular lessons.

A card containing the following information has just reached us: "Mr. and Mrs. Isaac Fish announce the marriage of their daughter Stella F. to Mr. Thomas A. Cummings, on Wednesday, the seventh of March, 1917, Marshalltown, Iowa. At home after the fifteenth of April, Colo, Iowa."

The office force of the Herald extend congratulations.

Owing to the present high prices of all the stock we use, our former published prices cannot be met by us. Write us for

prices on all kinds of job work.

The editor has made arrangements to fill an appointment with the brethren at the church near Casey, Ill., on the second Sunday in each month, beginning the second Sunday in April, 1917, to continue for six months.

Corrections.

In the issue of Feb. 28, an error occurred in the last paragraph of Bro. Lyman Booth's article on "The nature of man". From the 9th line of that paragraph on should have read as follows: "Which would uphold and support their faith. Is it not plain why the marginal readings are preferable to the textual? They were eliminated from the text by order of King James 'In conforming with the faith of the eminent fathers.'"

In our last issue another error occurred: in Sr. Anna Drew's article, the first line on page 175 should have read: "We can trace them to the Giver of all good gifts, can we not, and yet we so often accept them as our due," etc.

We regret exceedingly to have such omissions occur, but in the case of Bro. Booth's article there may be a grain of excuse. We were at work on that article the day the Linograph man came and in the turmoil that followed in taking out the old, and putting in the new machine, we were obliged to slight some of our work to give you an issue. Henceforth we will double our diligence. — Editor.

HELPING FUND.

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

- Leora Roose, 1.00.
- J. S. Arnold, 3.50.
- Leota B. Hanson, 10.00.
- Mrs. C. E. Hilsabeck, 5.00.
- Mrs. Leola Clark,50.
- Mrs. Edith Rossiter, 1.00.
- A. C. Boyer, 1.00.
- Alta King, 1.00.

Notices.

To Illinois Brethren.

Those who attended the Illinois Conference last year will remember with much satisfaction that sufficient means was obtained, not only to pay conference expenses, but also to carry on the work through the year without having to "take up collections" repeatedly. And better still, we were obliged to mention our needs but once, the whole time consumed in this work being less than a half an hour.

Now what we want is this: We wish to do as well for the coming year. To this end will

you not send your offering, or pledge of offering, for that purpose to Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill. She will receipt you for the same. It is so much more pleasant to do the Lord's work with system and on time. Thanking you for your good fidelity to the cause and asking your support and hearty co-operation for the future, we are the officers you appointed for this work.

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

Obituary.

Raymond Webster Marsh, the second son of Mr. and Mrs. Orland F. Marsh was born November 17, 1916. They were permitted to enjoy his sweet baby ways a little less than three months, however, for on Feb. 14, 1917, pneumonia claimed him as a victim. Our hearts go out in sympathy to the sorrowing father, mother, and little brother, who with the grand-parents mourn the loss of their darling.

The funeral was conducted from the home at Ames, and the body was taken to Nevada for burial. We commend the loving parents to the comfort of Jesus, who is ever the children's kindest friend.

G. Eldred Marsh.

Letters.

Dear Brother Lindsay:

Enclosed please find P. O. order for seven dollars to be applied on my subscription to the paper.

We may not be here to read it that long but if not hope you and I will be with Christ where we can work together blessing the nations.

With love and best wishes, I am your brother looking for the soon coming of the Master for His bride.

H. B. Hathaway.

Vancouver, Wash.

March 1, 1917.

Our heart joins yours in the wish, Bro. H. —Ed.

Dear Bro. Lindsay:

Enclosed please find draft for \$2.00 for the dear little paper for one year and do with the rest as you like.

The paper is all the preaching I have, for it puts me in misery to listen to what we get from the pulpit here.

I want dear Grand Ma Gragg to know that I just love to read her letters. I wish we might have leaflets of one she wrote some time ago.

Yours in the one hope,
Leola Clark.

Middleville Mich.
March 2nd 1917.

was profitable unto you, but have showed you and have taught you publicly, and from house to house, Repentance toward God and faith toward our Lord Jesus Christ."

Paul's testimony was as to the food that should be used in order to make men and women perfect in Christ Jesus. 2 Tim. 3: 16, All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Jesus said to Peter: "Feed my sheep, feed my lambs". What kind of food did Peter give? 1 Pet. 2:1; Wherefore, laying aside all malice and all guile and hypocrisies and envies and all evil speaking, as new born babes desire the sincere milk of the word that ye may grow thereby. The young Christian is building a character that must be in harmony with God, and God is building a temple in the which these characters must enter into as lively stones. They will be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Pet. 2:5.

The babes in Christ should know the foundation for their faith before baptism, the foundation upon which they build. Paul writes to these same babes in Christ, 1 Cor. 3:1-5, he calls them carnal because he found divisions among them, and strife, one claiming to belong to Paul, another to Apollos, yet they all professed to be of the body of Christ.

Said he "Is Christ divided, was Paul crucified for you, or were ye baptised in the name of Paul?"

God's family must be a united family. 1 Cor. 1:10, Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. One body built upon one foundation which is Jesus Christ (1 Cor. 3:11), fed, nourished and built up by the same spiritual food, the word of God, bound and knit together in love.

How can it be otherwise than the one overcoming church which he loved and gave himself for and which was to be without spot or wrinkle or any such thing? "The Church of God" "The Bride of Christ" having been made partakers of the divine nature, by reason of the fact that they believed those great and precious promises which God has made to his children. Hear Peter again 2 Pet. 1:4, Whereby are given unto us exceeding great and precious promises, that by these ye

might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this giving all diligence, add to your faith virtue (courage) 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. Wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Then as children let us take Paul's advice, Gal. 5:16, and walk in the spirit, that we may bring forth fruit of the spirit. Gal. 5: 22. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

Oh, how glad we are that we can feast upon God's word, and grow thereby, for the time is short, the Lord is at hand.

M. W. Perrine.

Chelan, Wash.

Man's Reasoning and Christ's Authority.

And it came to pass on one of those days (as he) Jesus taught the people in the temple, and preached the gospel, the chief priests and scribes came upon him with the elders and spoke unto him, saying, What authority doest thou these things? Or who is he that gave thee this authority? And he answered them and said, I will ask you one thing. Answer me. The baptism of John was it from heaven or of men? Then they reasoned with themselves saying, If we shall say of heaven he will say, Why then believe ye him not, but if we say of men, all the people will stone us. For they be persuaded that John the Baptist was a prophet and so they answered they could not tell whence it was. How shrewd they thought they were. They did not know that Jesus knew what was on their minds even before they reasoned with themselves and so it is today. People reasoning against God and his plans. In the instance of Jonah, some of the different religious sects think it is a myth to believe that Jonah was in the whale's belly three days and three nights emblematic of Christ's burial and resurrection.

For as Jonah was a sign unto the Ninevites, so also shall the Son of man be to this generation and so if Jonah is to be rejected so is Christ also or the whole book.

Baptism, the burial of the old man to rise in newness of life, into Christ's name, the holy name given among men whereby we shall be saved. People, reason amongst themselves about it saying, it is unreasonable to be plunged beneath the water, it is liable to make one faint or get chilled and many other things.

It is not regarded as a command to be fulfilled as part of the gospel, so in many of the churches they sprinkle — one hundred people in a quart of water, but we read that where they were baptized they went where there was much water and went down into the water and came up out of the water, as in Acts 8:36.

Phillip and the Eunuch. After Philip had preached unto the eunuch and as they went on the way, they came unto a certain water, and the eunuch said, See here is water, what doth hinder me to be baptized? When Philip took the eunuch's confession, which is in verse 37, we read in verse 38 that he commanded the chariot to stand still. And they both went down into the water, both Philip and the eunuch and Philip baptized him. Why did not Philip tell the eunuch it was not necessary for them to go down into the water, but that Philip could have used man's reason and say it was not necessary for both to go down but for Philip to go down and wet the tips of his fingers and place them on the eunuch's head. That would have been more reasonable to some. But the command must be fulfilled to obey that form of doctrine from the heart. It is for a purpose as well as a command, to wash away thy sins though they be scarlet, yet they shall be white like wool. What a pleasant thought for us though we be very sinful and they be scarlet, yet they can be forgiven so it is best to follow after the old trail, the straight and narrow way, and do the things we are commanded. Not our will, but thine be done. But O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? And now our fondest and only hope, the resurrection. Man's reason comes in again. What, be raised from the dead? Why, that is not only unreasonable but impossible. I will leave out the unreasonable and the word impossible. Now if any of us are a little doubtful

try and remember this, that the Bible teaches us that nothing is impossible for God. Then why should it be thought a thing incredible that God should raise the dead? Christ is the first fruit. 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 have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received. how that Christ died for our sins, according to the scriptures, and that he was buried and rose again the third day according to the scriptures. So we see. And as the scriptures are able to make thee wise unto salvation but it is best for us to drop out our reasoning and go according to the scriptures, looking for the soon return of our Lord and Life-giver. F. F. Upton.

The Certainty of Christ's Coming.

(J. F. Wagoner, Deceased.)

No fact ever affirmed, human or Divine, has been more thoroughly proved than the eternal purpose of God, which he purposed in Christ Jesus, his only begotten Son, to bring him back to execute his will. And the magnitude of this eternal purpose is so great that only the mind of the God of all the earth could have conceived it. Let us rejoice that God has so thoroughly proved this grand truth upon which is based the fulfillment of every promise of God to his people. Think, dear reader, that in the mouth of two or three witnesses every word may be established, but here is a grand truth in which millions are deeply interested and countless ages involved. Is it any wonder, then, that God piled proof mountain high, repeating it three hundred and eighteen times. Enoch, the seventh from Adam, is the first witness. Then follow holy angels, holy prophets, holy men, holy women, Jesus Christ, and holy apostles all telling the same sweet, truthful story. O, tell me, dying men and women, why will you not believe it? Is it not beautiful? O, come quickly, Lord Jesus! Come and fill the earth with joy. Come and reign.

Daily Thought.

Life never seems so clear and easy as when the heart is beating faster at the sight of some generous, self-risking deed.—George Eliot.

Gentle words, quiet words, are after all, the most powerful words. They are more convincing, more compelling, more prevailing.—Gladden.

patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Cultivate the least of these Christian graces as well as the greatest, if we want to hear him say to us, Well done, good and faithful servant, enter thou into the joys of thy Lord. Matt. 25:21.

How faithfully, then, should we follow the leading, not of the flesh, for the flesh lusteth against the spirit,—but of the spirit. "For as many as are led by the spirit of God, they are the sons of God." Rom. 8:14-17. "And if children, then heirs: heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together."

What a grand privilege is ours.

M. W. Perrine.

Chelan, Washington.

THE HERALD OF MESSIAH'S REIGN.

(From an Old Tract by J. M. Stephenson, Deceased.)

Chapter I.

In presenting this theme, I will observe the following order:

1st. The unity of the Gospel.

My first argument will be drawn from the fact that the definite article "the" uniformly designates the Gospel. If there were more than one Bible gospel, then the article "the" would not designate which was pointed out. Suppose there were more than one supreme being, or one Savior of the world, how could we determine which of these Gods or Saviors was designated by the phrase 'the God,' or 'the Savior'? We certainly could not. Only upon the hypothesis that there is but one God, one Savior, and one Gospel, is it proper to say the God, the Savior, and the Gospel.

My second argument with which to prove the unity of the Gospel, is deducted from the unity of the faith and hope it produces. The Apostle Paul presents seven units in Eph. 4:3-6; viz.,—"one body, one spirit, one hope, one Lord, one faith, one baptism and one God and Father of all." These unities stand or fall together. As well may we argue polytheism, or a plurality of Gods, a plurality of Saviors, and bodies of Christ, and spirits, as a plurality of faiths and hopes. But faith is an effect produced by the Gospel as its cause. Proof: Mark 16:15-16; Rom. 1:16; 1 Cor. 15:1-2. "And he (Christ) said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth (believeth what? The thing preached, the Gospel, of course) and is baptized, shall be saved." "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believ-

eth." "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which ye have also 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."

"Faith cometh by hearing, and hearing by the word of God." But by hearing how much of the word of God? Answer: According to the foregoing evidence, just so much (no more, or less) as relates to the Gospel of Christ. If, therefore, faith is an effect whose only cause is the Gospel, then to have only one faith, we must have only one Gospel to produce this unit faith; for, there will be as many faiths as there are Gospels to produce those faiths. Each Gospel will beget its respective faith.

The prolific cause of the great variety of faiths in the professed religious world, is the many conflicting Gospels preached by the clergy, and taught by the religious literature of the present day. Just in proportion as we multiply Gospels, will we of course multiply Gospel faiths. But the Bible teaches that there is only one faith, consequently there must be but one Gospel as the cause of this unit faith.

Again, hope is an effect produced by faith in the unfulfilled promises of the Gospel. Hence to have but one hope there must be but one faith as its unit cause; and to have but one faith, there must be but one Gospel, as its unit cause; for two Gospels will beget two hopes. But the Bible teaches that there is only one hope; consequently there can be but one faith and one Gospel to produce this one hope.

My third argument with which to prove the definiteness and unity of the Gospel is drawn from Paul's reasoning in Gal., 1st and 3rd chapters. In Gal. 3:8, Paul affirms that the Gentiles are justified through faith in the gospel preached to Abraham; thereby teaching that there had been but one Gospel from the days of Abraham to the time he penned this epistle to Galatia. In Gal. 1:6-7, he says, "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." Here the Apostle teaches that such is the unity and perfection of the Gospel that the least change will pervert it. That there being but one Gospel, it cannot be converted into another Gospel, but that any change whatever will pervert this Gospel.

Again, the Apostle says at the 8th and 9th verses, "But though we (the twelve apostles), or an angel from heaven, preach any

other Gospel unto you than that which we have preached, let him be accursed. As I said before, so say I now again, if any man preach any other Gospel unto you than that you have received, let him be accursed."

From the foregoing evidence I would deduct the following legitimate conclusions, to wit:

1. That Abraham had preached unto him by the angel of God the same Gospel which had been preached at Galatia, and which the church of God at that place had received, which some would pervert, and from which some had been removed.

2. That if any man, or angel, should ever afterwards preach any other Gospel, the curse of God shall rest upon him. Thus teaching demonstrably that the same Gospel which was preached to Abraham, and which was also preached by the twelve apostles, is to be preached during the present dispensation, and that such has been and will be the unity and immutability of this great Gospel proposition, which was preached by the angel of God, and by his holy apostles, that neither men on earth, nor angels from heaven would ever afterwards be permitted to swerve a hair's breadth from this angelic and apostolic Gospel, without calling down the curse of Almighty God upon their heads.

I cannot reconcile these plain and definite Bible conclusions, with any other view than that of the absolute unity and immutability of the Gospel of Christ from the time of Abraham, down to the time when the last Gospel sermon shall be preached to the last son or daughter of Abraham. Indeed, this Abrahamic and apostolic Gospel comtemplates the consummation of the Abrahamic and Davidical covenant in "blessing all the nations of the earth" through "Abraham and his seed" (Christ the son of David and his royal brethren) who shall reign as kings and priests over the nations for a thousand years.

(To be Continued.)

Edification and Food for the Church.

It is through faith in God and in his blessed promises, contained in his word; and by obedience to the same that we become children of God.

The first condition, then, that we find ourselves in, after becoming such, is that of being a babe in Christ.

In Christ, signifies our faith in Christ as God's son, the means by which, and the medium through whom we become children, hence heirs of God and joint heirs with Christ to all the promised blessings. There is a striking resemblance, or likeness

between the child of flesh, and of the spirit.

The first thing that the child calls for is food, whether it be fleshly or spiritual, because growth is the natural order. The growth of the child of God must be growth in the favor and the knowledge of God. 2 Pet. 3:18.

We can but notice then the rich provision and the abundance of food which our Heavenly Father has made for the growth and edification of the church from the beginning to the end.

Simple food for the babe who having been begotten again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever (1 Pet. 1:23) is ready to take the first step that God requires, the birth of water; for Jesus declared to Nicodemus, Jno. 3:5, Except a man be born of water and the spirit, he cannot enter into the Kingdom of God.

We, as children, all desire an abundant entrance therein. Having taken this step, we are now the children of God by faith. Gal. 3:26-29.

What has already been accomplished is simply a work by faith. The real adoption into the family of God has not yet taken place. Nor will it take place until growth and trial fit us for such a wonderful change, which means not simply a change of mind as in the first case; but a change of body as well. Phil. 3:21, Who shall change our vile body that it may be fashioned like unto his glorious body, 1 Jno. 3:12; "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 (by faith) 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. What will bring about this wonderful change and why? Rom. 8:11: But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal body by his spirit that dwelleth in you.

Then as to who shall feed and what the food, Paul's instruction to the elders of the Ephesian church comes forcibly to our mind. Acts 20:28. Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers: Feed the Church of God, which he hath purchased with his own blood.

Paul then cites himself as an example of faithfulness in feeding them, v. 27: "For I have not shunned to declare unto you all the counsel of God" v. 20, "And how I kept back nothing that

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THE TEN KINGDOMS.

We read, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43.

The thought suggested here is that attempts would be made after the division of the Roman Empire to weld these divided kingdoms again into one great empire. But the inspired seer wrote: "They shall not cleave one to another." Examine these seven words closely, for they have proved stronger than all the legions of earth's mightiest armies.

Seven words that stood.

In the eighth century, Charlemagne made an attempt to do what God said should not be done. He tried to bring the kingdoms of Europe under his dominion, and unite them in a great Christian empire; but he failed. During the sixteenth century, a similar attempt was made by Charles V; but he failed. During the latter part of the seventeenth century, and the first part of the eighteenth, Louis XIV tried to bring all Europe under his dominion. But God had said more than twenty centuries before that "they shall not cleave one to another." and Louis XIV failed.

Perhaps the greatest attempt, and what appeared for a time to be the most successful, to bring all the divided parts of the ancient Roman Empire under one rule was made during the first part of the nineteenth century, by Napoleon Bonaparte. But all of the wisdom of this brilliant military genius, all of his shrewdness and ingenuity, all of his great knowledge of military tactics, and all of the strength of his mighty legions, was not sufficient to break the power of seven short words of Scripture.

God hath declared, "They shall not cleave one to another;" and while he did not realize it, yet it was true that Napoleon was fighting not merely against the armies of men, but against the word of God, and his great dream of world empire came to an end at Waterloo. God had spoken, and "the Scripture cannot be broken."

Welding iron and clay.

But the prophecy goes further than this. It indicates that when the use of force fails to bring

together these kingdoms into one great empire, other methods will be tried. It very definitely predicts that one of these methods will be inter-marriage. The words of the prophecy are: "They shall mingle themselves with the seed of men: but they shall not cleave one to another." Verse 43.

Permit me to direct attention to the intricate relationship now existing between the reigning houses of Europe.

The late Christian IX of Denmark had six children, three sons and three daughters. His eldest son succeeded his father on the throne of Denmark as Frederick VIII. His eldest daughter married Edward, prince of Wales, and is now Queen Mother Alexandra of England. The second son, Prince William, was elected king of Greece, known as George V of Greece, and was assassinated during the late war between the Balkan States and Turkey. The second daughter married Czar Alexander of Russia. Thus the present Empress Dowager Dagmar of Russia and Queen Mother Alexandra of England are sisters.

Mingling, but not mixing.

Frederick VIII of Denmark was succeeded on the throne by his eldest son, Christian X of Denmark. His second son Prince Charles was elected king of Norway, where he now reigns as Haakon VII. Thus the kings of Norway and Denmark are brothers.

The son of Empress Dowager Dagmar is now Czar Nicholas II of Russia; a son of Queen Mother Alexandra is now George V of England; and a son of George V of Greece is now Constantine X of Greece. Thus the rulers of Russia, England, and Greece are first cousins of each other, and also first cousins of the kings of Norway and Denmark, all five being grandsons of Christian IX of Denmark.

The eldest son of the late Queen Victoria of England became Edward VII of England.

LIFE'S JOY



God gives us joy that we may give,
He gives us love that we may share;
Sometimes he gives us loads to lift,
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share;
And heavy loads rest lightly, too,
When we have learned to bear.

...Sel.

The eldest daughter of Victoria, Princess Victoria, married Emperor Frederick of Germany, and became the mother of the present Emperor William of Germany.

Thus the present king of England and the emperor of Germany are first cousins, both being grandchildren of Queen Victoria. A sister of Emperor William of Germany, Princess Sophia, married Constantine X of Greece. Therefore the queen of Greece is first cousin of the emperor of Germany and the king of England. And the king of Greece, as well as the queen of Greece, is also a first cousin of the king of England.

Where Marriage Failed.

Czar Nicholas II married Princess Alix of England, who, being also a grandchild of Queen Victoria, is a first cousin of both King George of England and Emperor William of Germany. Haakon VII of Norway married Princess Maud of England, a sister of King George of England. Hence the Czarina of Russia, the Queen of Norway, and the Queen of Greece are all first cousins, being grandchildren of Queen Victoria, while the Queen of Norway and the King of England are brother and sister. The Emperor of Germany and the Queen of Greece are also brother and sister.

Nor is this all. The Queen Mother of Spain is an Archduchess of Austria, King Alfonso XIII married Princess Ena, another granddaughter of Queen Victoria and therefore the King of England, the Emperor of Germany, the Queen of Greece, the Czarina of Russia, the Queen of Spain, and the queen of Norway, are all grandchildren of the late Queen Victoria, being either first cousins of each other, or, as in two instances, brother and sister.

They are thus all related; but this intermarrying has not acted in bringing these nations into closer or more friendly relationship to each other. It has not served to cement them together.

Germany hates England none the less, even though England's ruler is the first cousin to Emperor William. And they are all just as ready to go to war as they would be if their rulers were in no way blood relatives.

"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. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 44,45.

This is the most important part of the entire line of prophecy. "In the days of these kings." What kings?—the kings who are intermarrying, the rulers of the modern nations of Europe. In the days of these modern nations, the God of Heaven is to establish His everlasting kingdom, the kingdom of Christ.—Selected from "The Signs of the Times" magazine by L. E. Nelson.

Anticipation.

Edward's mother went to the window, when she heard a heated discussion going on below.

"But I sha'n't mind going to heaven the least bit," declared Jean. "They have awful good things to eat, preserves, and things like that."

"Why, they don't eat at all," said Edward stoutly. "Wherever did you get that silly idea?"

"They do," asserted Jean. "It says in my catechism, 'The Lord makes, preserves, and keeps us.' so there!"—Sel.

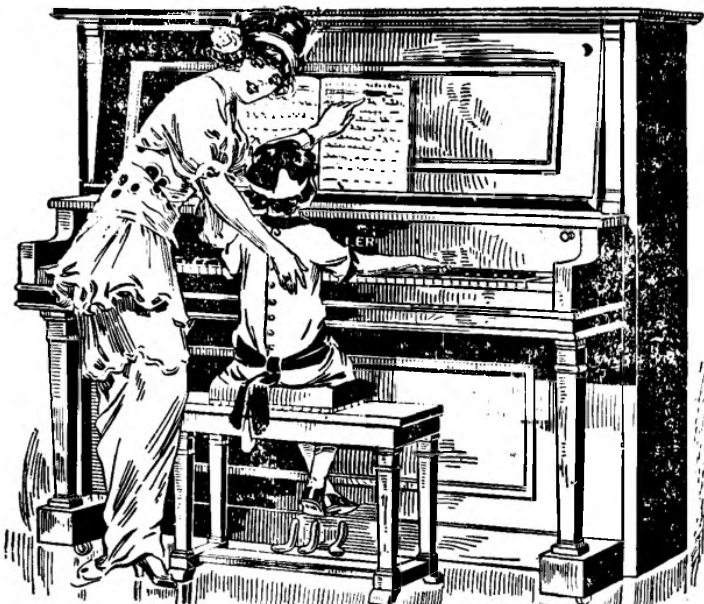
Good Advice.

A minister was questioning his Sunday School concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and, falling out of the window, was taken up dead.

"What," he asked, "do we learn from this solemn event?"

The reply from a little girl came:

"Please, sir, ministers should learn not to preach too long sermons."—Tid-Bits.



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If you would hit the mark, you must aim a little above it, Every arrow feels the attraction of the earth.

To God we owe fear and love; to our neighbors, justice and character; to ourselves, prudence and sobriety.—Franklin.

Nothing in the world is worth the loss of thy peace; even the

faults which thou hast committed should only humble and not disquiet thee. God is full of joy and peace and happiness. Endeavor then to obtain a continually joyful and peaceful Spirit.—J. Tersteegen.

Only the short-sighted egotist is capable of mistaking his little chip for the whole mountain of truth.—Sel.

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Sin in the Flesh.

We read in Rom. 8, that God in the flesh of his son condemned sin in the flesh. In the context just preceding Paul speaks of the law of sin in the members of this body of flesh. In other places it is spoken of as the body of sin, the body of the sins of the flesh and parallel expressions, from all of which it is evident that sin is connected in some way with flesh.

For since every man is tempted when he is drawn away of his own lusts and enticed, and since these lusts are those of the flesh Eph. 2:3, it is evident that the source of sin is in the flesh, the "desires" of it, as this last scripture calls "lusts", and that they are here classed as those "of the flesh and of the mind".

Hence the mind is concerned in temptation and sin. For since in death the thoughts perish, and in the grave the dead know not anything and there is neither work nor device, knowledge nor wisdom, therefore Paul says he that is dead is freed from sin. The flesh may still exist as a dead body, but when no mind operates in it there can be no temptation or sin. The mind and the flesh are so associated in these "desires of the flesh and of the mind" as to be inseparable, there can be no sin by one without the action of the other, so then how can a "disembodied" soul sin? The Master located the source of sin as the heart or mind, saying that from within, out of it, proceed evil thoughts and a number of sins he names. It is therefore called "the carnal mind of the flesh", and Paul shows that when our flesh is ruled by the spiritual mind of Christ sin in the flesh ceases while we still are really flesh, though, as he says, not in the flesh but in the spirit in the sense of flesh standing for car-

nality. Then it is not a sin to be a creature of flesh. The flesh tissue is not the sin. It is rather the misuse of the body and its desires that constitutes sin. Flesh is thus used sometimes literally in scripture as to the bodily substance and again figuratively, both as a synonym for mortal creation and for the sins that result from living merely to satisfy and, worse yet to gratify, the desires of the flesh.

Then sin begins in the mind, the thought. It may be merely the intelligent cognizance of hunger, thirst or other bodily desire, but theft, murder, adultery or any other sin may result. Or righteousness may result in correctly satisfying these bodily needs. On the other hand the thought beginning sin may not be directly prompted by consciousness of present bodily needs, but may be desire for money as in the case of Judas or Simon the sorcerer, to whom Peter said such rebuking words, telling him to repent and pray for the forgiveness of this thought of his heart when he showed the sinful thought in sinful words of covetousness, desiring the power to confer the spirit on others, evidently to make money by it since he offered to pay for it himself. But if there were no needs of the flesh life to satisfy, none of us would desire money nor have any other desires "of the mind". Even knowledge is desirable not only for making money, but to set us free from sin, for ignorance is at the bottom, of all sin.

Trusting these words may be of some little service in knowledge, wisdom, and righteousness to those who have inquired, and in readiness to listen to any adverse words or further questions.
J. W. Williams.

Remember that when you're in the right, you can afford to keep your temper and when you're in the wrong, you can't afford to lose it.

Love is the radiant sunlight before which melt away all the icebergs of adversity and disappointments.

Seeing an opportunity to make money, one should think of righteousness.—Confucian Proverb.

He who loves others is constantly loved by them; he that respects others is constantly respected by them.—Mencius Low.

The thoughtless, the ignorant, the indolent, seeing only apparent effects of things and not the things themselves, talk of luck, of fortune and chance.

him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved," Jno. 3:14-17.

The smitten Israelites in the wilderness, who would not accept "life for a look," as some one has aptly expressed it, certainly deserved to die, for their wilful disobedience. Num. 21:4-9. It is just as true of those in this age, who wilfully put God's word from them, that they "are worthy of death."

Rom. 1:21-32. Paul says such persons judge themselves "unworthy of everlasting life," Acts 13:46. If we would share "everlasting life," we must be made "free from sin," and "become servants to God." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:22, 23. The doctrine of conditional immortality rings the death knell of universalism on the one hand, and "endless misery" on the other. Universalism seems to be the natural rebound of the human heart, with its awakened sympathies, from the paralyzing effects of the doctrine of "endless misery." The Bible reveals a "God of love," not a vindictive tyrant. 2 Cor. 13:11; 1 Jno. 4:7-11; Deut. 32:4. Universalism is the swinging of the theological pendulum to the opposite extreme of "endless misery." Every text that universalists bring forth to substantiate their view, is in perfect keeping with the doctrine of conditional immortality, that God is the Savior of all men (from Adamic death, 1 Cor. 15:22; Rom. 5:18), specially (to immortality, 1 Cor. 15:51-58) of those that believe. 1 Tim. 4:10. As a conditionalist, I freely admit that Jesus is "the Lamb of God, which taketh away the sin of the world," "that he by the grace of God should taste death for every man," and that he is "the Savior of all men," but these and similar statements do not militate with the revealed truth stated elsewhere that "every man" will come up from the death state "in his own order," band or company. John 1:29; Heb. 2:9; 1 Tim. 2:4; 4:10; 1 Cor. 15:22-26. "Some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. The "everlasting destruction" of the finally impenitent will be "without remedy." 2 Thess. 1:6-10; Prov. 29:1.

The doctrine of conditional immortality,—conditioned upon "patient continuance in well doing," Rom. 2:6-7,—can give relief to the "tortured mind" of the philanthropic person, as he

contemplates "the punishment of the wicked in the future world." Had Albert Barnes grasped this truth, he would have found relief for his tortured mind. Many years ago he wrote,— "I do not understand these facts, and I make no advances toward understanding them. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked upon their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither, and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look on a world of sinners and sufferers; upon death beds and grave yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens— when I look upon a whole race involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them and yet He does not do it, I am struck dumb. It is all dark, dark to my soul, and I cannot disguise it."

Conditional immortality casts no foul aspersions upon the character of our loving Father, causing "anguish of spirit," to those who would peer into the future, for "light and relief," upon the solemn and momentous question of human destiny. The "tortured mind" can find relief in the thought that only holy and happy beings will live endlessly, and then only "through his name," who is "the Prince of life." John 20:31; Rom. 6:23; Jno. 5:21, 39, 40; Acts 3:15. This doctrine exalts Jesus Christ as the Life Giver. Hear his gracious words,— "I give unto them (who hear and obey my voice) eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jno. 10:27-28. There is no escaping the inexorable logic of the Scriptures on this point,— "If we re-

ceive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record, that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5:9-12; Col. 3:3-4; 1 Jno. 4:8-9; Jno. 15:5-6. The withering blight of Spiritualism can be met and successfully refuted with this doctrine. The moment you convince a spiritualist that man is "mortal," "corruptible," and liable ultimately to "perish;" and that "immortality," so far from being inherent in his present constitution, is something to be "put on" "at the last day," when "the dead (saints) shall be raised incorruptible," and placed on a deathless equality with angels, you have completely removed the foundation upon which his faith is based. Job. 4:17; Rom. 1:23; Jno. 3:14-17; 6:39, 40, 44, 54; 1 Cor. 15:51-54; Luke 20:35-36. The "light and relief" that earnest and devout men have so ardently desired, cannot be found in Platonic philosophy, but in the revealed words of the living God. "The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119:130; James 1:5. "Christ... hath abolished death, and hath brought life and immortality to light through the gospel." 1 Tim. 1:10; 1 Cor. 15:54. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth unto destruction, and many there be which 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.

The goal of the righteous is "everlasting life," whilst the doom of the finally impenitent, is "everlasting destruction," or "death." Matt. 25:46; 2 Thess. 1:9; Rom. 6:23. If we would reach the blissful goal of immortality, let us resolutely follow "the path of life." Psa. 16:11.

Rufus A. Curtis,
Scottsburg, Indiana.

Jew, Samaritan and Christian.

At the world Sunday-School Convention, held in Jerusalem in 1904, many dramatic events marked the gathering of Christian people from many lands to the city associated with more of religious interest than any other on earth; but the crowning incident was the coming to Jeru-

salem of the Samaritan high priest, who brought an official greeting from his ancient, although now feeble sect.

Perhaps no other man now living can trace his ancestry so far back as the high priest. Jerusalem has been destroyed again and again, but Mount Gerizim has maintained from the days of Nehemiah an unbroken line of priests, whose descent from Aaron is undoubted. When the present priest signs himself "Jacob, son of Aaron," he makes no improbable claim of the antiquity of his lineage.

A member of the American committee, Mr. E. K. Warren, undertook to persuade the priest to come to Jerusalem, and offered to pay the expense of his journey. The priest accepted the invitation, and came with a delegation from his community, and standing on a platform among Christians from beyond the ocean, said:

"As representatives of one of the most ancient, though at present the smallest, of four monotheistic forms of worship, we, priests and laymen of the Samaritans, bid you a hearty welcome to the land of promise. We avail ourselves of this opportunity to record our knowledge and appreciation of the fact that the Founder of Christianity and all sincere disciples of his have always evinced a deep sympathy with our people, a reverence for our sacred books, and an interest in our history. May the God of Israel bless you in your going out and your coming in, from this time forth and forever. Amen."

Somewhat more he said, and all of the same spirit, and the Christians from remote lands listened with rapt interest. But the priest spoke his own language, a dialect of the ancient Hebrew. Who could interpret his address? A Jew, educated and sympathetic with all good work, ascended the platform, and standing beside the priest, translated his address into English, and then shook him warmly by the hand.

For twenty-three centuries "the Jews have had no dealings with the Samaritans." The sight of a Jew, uniting the head of the historic rival sect to give expression to a blessing upon the Christian world, was one to thrill the hearts of all beholders with a nearer hope for the time when all true worshipers of God shall be one.

The Samaritans are now a single small community, numbering less than two hundred souls. They live at the base of their sacred mountain, Gerizim. They receive as their law only the first five books of the Bible, which, although they have

CAN YOU BELIEVE?

H. V. Reed.

1st. Can you believe that God is not a person when Paul says that Jesus is "the express image of his (God's) person"? (Substance). Heb. 1:3.

2nd. Can you believe that he has no form, when the word so plainly says that Jesus was "in the form of God"? Phil. 2:6.

3rd. Can you believe that God made man, and then put his image into him, when God says that "in the image of God made he man"? Gen. 9:6. It was the man made in the image of God, and not an image put into man. Gen. 1:26.

4th. Can you believe that man is part earth, and part God, when the Scriptures so plainly teach you that "God made man of the dust of the ground," and that the first man (Adam) is of the earth, earthy? Gen. 2:7; 1 Cor. 15:47.

5th. Can you believe the creeds of men to be consistent when they assert that God is "without parts," and yet teach you that man has got a part of God in him? which divides God into a multitude of parts.

6th. Can you believe that the breath of God breathed into man was a part of God's very immortal nature, when the Bible says that man and beast have "one breath"? Eccl. 3:19; which would prove that beasts are immortal as well as men.

7th. Can you believe that God made man's body, and put an immortal soul into it, when God says, "Man became a living soul," and Paul says that "The first man Adam was made a living soul"? Gen. 2:7; 1 Cor. 15:45. It was the man that became a living soul, and not that God put a soul into the man's body.

8th. Can you believe that man is immortal when God tells you that man is mortal? Job 4:17.

9th. Can you believe that man has an immortal soul, when the apostle teaches that we must seek for immortality by patient continuance in well-doing? Rom. 2:7. Why seek for it if we have it?

10th. Can you believe that man is now immortal, when Paul declares that God "only hath immortality"? 1 Tim. 6:15-16.

11th. Can you believe that the heathen Socrates brought immortality to light, when God's word shows it was brought to light by the gospel? 2 Tim. 1:10. The way it was brought to light was by Christ's abolishing death at his resurrection to immortality, and not that men have immortal souls. Rev. 1:18.

12th. Can you believe that man gets his immortality at his birth into this world, when the Bible shows that it is not put on until the resurrection of the dead? 1 Cor. 15:53-54.

13th. Can you believe man to be immortal when the word of God nowhere teaches such an idea, and when the word 'immortal' is used but once in the Scriptures, and then it is applied to God? (1 Tim. 1:17) and the word 'immortality' but five times—once, that God only hath it; once, that we should seek for it; once, that it is brought to light through the gospel; and twice, that it is not put on until the resurrection of the dead. 1 Tim. 6:16; Rom. 2:7; 2 Tim. 1:10; 1 Cor. 15:52, 54. These are the only places where it is used in the Bible.

14th. Can you believe the soul will never die, when God says, "the soul that sinneth, it shall die"? Ezek. 18:4.

15th. Can you believe the testimony of dying Christians in preference to all others? If so, do you believe Samson told the truth when he said, "Let my soul die with the Philistines," and when Balaam said, "Let my soul die the death of the righteous"? Judges 16:30; Num. 23:10 (See margin of these quotations, which is the correct rendering).

16th. Can you believe that Job endorsed the heathen dogma that the soul will never die, when he said, "My soul chooseth strangling and death rather than my life"? Job 7:15.

17th. Can you believe that David embraced the doctrine that the soul would never die, when he proclaims that "none can keep alive his own soul"? Again, "He (God) spared not his soul from death." Psa. 22:29; 78:50.

18th. Can you believe that when the breath or spirit goes forth from man at death, and when he returns to his earth, that his thoughts continue to live on, when the Bible says, "In that very day his thoughts perish"? Psa. 147:4.

19th. Can you believe that the dead are

praising God, when the word of God so plainly says that "the dead praise not the Lord, neither any that go down into silence"? Psa. 115:17.

20th. Can you believe that the dead know more than the living, when God declares, "The dead know not anything"? Eccl. 9:5.

21st. Can you believe that Sheol or Hades is a place of consciousness, when the Scriptures say that there is no work, nor device, nor knowledge, nor wisdom in the grave (Heb., Sheol; Greek, Hades) whither thou goest. Eccl. 9:10.

22nd. Can you believe that in death men remember God, when David says, "In death there is no remembrance of thee"? Psa. 6:5.

23rd. Can you believe that David is now in heaven, when Peter says, "For David is not ascended into the heavens," (Acts 2:34) and that, "he is both dead and buried." Verse 29.

24th. Can you believe that there is any necessity for a future judgment and resurrection, if a man receives his reward at death? Would it be consistent to judge him at death, then take him from hell or heaven in the day of judgment, judge him and put him right back again, making a double judgment?

25th. Can you believe that man would have a future state without a resurrection, when we are told by the apostle that if the dead rise not, "then they who are fallen asleep in Christ are perished"? 1 Cor. 15:18.

26th. Can you believe that Paul expected to have a future life, or be with Christ, without a resurrection, after having said, "What advantage it me if the dead rise not, let us eat and drink, for tomorrow we die?" 1 Cor. 15:32.

27th. Can you believe that at the resurrection men are called from heaven and hell to judgment, when Jesus says, "All that are in the graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation"? John 5:28. Thus it is plain that men are called from their graves in the day of judgment.

28th. Can you believe that eternal life was given to us through our parents, when the Scriptures say, "The gift of God is eternal life through our Lord Jesus Christ."? Rom. 6:23.

29th. Can you believe that the wicked will live forever in hell, when God declares, "all the wicked will he destroy"? Psa. 145:20, and "they shall be as though they had not been;" and "shall not be;" "perish;" "be as nothing;" "be burned up root and branch;" "be consumed;" "lose life;" "not see life;" "be devoured;" burnt up with an "unquenchable fire;" etc. Obad. 16; Psa. 37:19-20; Isa. 41:11-12; Mal. 4:1-8; Jno. 12:25; Psa. 104:35; 101:8; Ezek. 18:4, 20; Matt. 13:36; Rom. 6:23; Heb. 6:8, 26-29; Gal. 6:7-8; Matt. 3:12.

30th. Can you believe the everlasting punishment of which Christ speaks is everlasting misery, when Paul tells you it shall be "everlasting destruction from the presence of the Lord."? Matt. 25:46; 2 Thess. 1:7-9.

Finally, Can you believe that God will leave you uncondemned in the day of wrath if you discard all these plain facts, which are so plainly taught in his blessed word? The phrases, "immortal soul," "never dying soul," "immortal spirit," "deathless spirit," "spirit land," "land of spirits," etc., which you so often hear from the clergy and read in hymn-books are not in the word of God. You cannot find one of them in the Bible. Then why believe such heathen dogmas, and reject the plain word of the living God?

Therefore, we say, believe his word and obey it, and you will gain a resurrection to life and a glorious entrance into the kingdom of everlasting peace.

This tract is recommended by the Tract Committee of the state conference of the Churches of God in Christ Jesus in Illinois, and may be had at the office of The Restitution Herald, Oregon, Illinois, for postage only.

THE GOSPEL AS THE POWER OF GOD.

By S. J. Lindsay.

The gospel is the power of God unto salvation to every one who believes it. Vastly important it is, then, that we should know, believe, and obey the gospel. Rom. 1:16.

But if our gospel be hid, it is hid to them

that are lost. Is it hid to you? If so, what is your condition? 2 Cor. 4:3.

Though an angel or anyone else preach any other gospel than that preached by Paul, such an one is fit only for cursing. Why? Gal. 1:8-9.

This gospel was preached 2,000 years before to Abraham,— "In thee shall all nations be blessed." How? Gal. 3:8.

This blessing is to come through God's favor being shown to Abraham and his seed. That seed is Christ. (Gal. 3:16), Gen. 17:7.

The inheritance is "all the land of Canaan for an everlasting possession." An inheritance any where else has never been promised man. Gen. 17:8. Abraham and Christ are heirs of the world. Rom. 4:13. That Christ has this promise is further shown in Isa. 9:6-7; Psa. 2:8; 72:8; Luke 1:30-33.

The saints are to be joint-heirs with Christ. Rom. 8:16-17. Then the saints do not go to heaven at death or any other time for an inheritance. Prov. 10:30; 11:31; Rev. 5:9-10; Matt. 5:5; Psa. 37:9, 11, 22, 29, 34.

Christ is now on his Father's throne (Rev. 3:21) and will not take his own throne to reign until he comes again. Matt. 25:31.

Abraham could not understand how a mortal man could inherit an everlasting possession, so he asked, "Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8. Following in the same chapter God shows him that he must go to sleep with his fathers, who had died before him. Again, God promised him a son in his old age. In other words, God promised to bring forth to him life out of a state of death. Rom. 4:16-22.

Paul says that the resurrection of Christ is the 'first of all' thing to be believed in this gospel. 1 Cor. 15:1-4.

The great commission is found in Mark 16:15-16. Go ye into all the world and preach the gospel to every creature. He that believeth (what?) and is baptized is the one to whom the promise of salvation is made. Do you know of any other means of salvation?

Acts 2:22-36 contains the first sermon preached under this commission. See what it contains. Read also Acts 8:12.

John 3:13 says that no man has ever ascended up to heaven except Christ. Why should men teach that people do go there? David never went to heaven. See Acts 2:34. To teach such things is to teach another gospel and those who do so are under the curse of Gal. 1:6-9.

This lesson will be of value only as we study it with Bible in hand.

S.J. Lindsay, Oregon, Illinois.

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Conditional Immortality.

The Bible doctrine of conditional immortality, is the key that unlocks the problem of human destiny, and at the same time disperses the dark clouds that overshadow the moral government of God. "It suits not the eternal laws of good, that evil be immortal."

The Bible doctrine that only holy characters are to be invested with immortality, is a doctrine well calculated to meet the advancing waves of modern skepticism, that is sweeping over Christendom today. That "everlasting life," is a gracious gift of God, bestowed upon well defined conditions, is explicitly stated in many places in the Bible. The language of Jesus is very plain and needs no comment,— "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in

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. 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.

3. What is the purpose of his reign?

The purpose of his reign is to remove the curse from this earth brought on by the transgression of Adam, and to establish righteousness and peace, as the 35th chapter of Isa. tells us, and many other texts.

4. Who will his assistants be?

Matt. 19:27-28. Then answered Peter and said unto him, 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 come in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Rev. 5:9-10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth.

5. Will there be any death in the land when he reigns?

No, there will be no death there then. 1 Cor. 15:26. The last enemy that shall be destroyed is death.

Rev. 21:4. And God shall wipe away all tears from their eyes: and there shall be no more death.

6. Give any reasons you may have for believing that his reign will be a real government as governments are known today.

His kingdom will be a literal kingdom and will be established upon this earth because the Bible says in Luke 1:31-33, 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 for ever: and of his kingdom there shall be no end. Jer. 23:5. 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.

Miss Lucile Fey.
Rushville, Illinois.

He profits most who serves best.

No. 12. Apostolic Succession.

The apostles were men chosen personally by Christ, and sent out to preach and work miracles. The development of their own lives in this work fitted them for the places they are to occupy in future, each one to rule a tribe of Israel in the Kingdom of God on earth. Thus their number was fixed, and no successive apostles, if true ones should ever be chosen, could rank equally with them, for the reason that only twelve tribes of Israel exist, and all such modern apostles would have no place in that kingdom, since Jesus, David, apostles, Israel, and all others are assigned definite places in that rulership. And no idea of apostolic succession is spoken of in the scripture, hence the contradictory claims of Catholicism that the apostolic succession has continued unbroken in their line, and that of Mormans that the apostolic line was lost and then restored through Joseph Smith, are both false, and the miracles claimed by both are deceptive. One very essential thing in an apostle was that he should have been personally chosen by the Christ, and the other is that he should have personally seen Jesus after he rose from the dead, neither of which is true of any modern apostle. Hence no true church organization can have today, living apostles at the head of it to guide and rule it.

The opposite idea from apostolic succession and authority we will consider next, for the claim of Congregationalism and all churches that follow the Congregational idea is that the people rule, and are not responsible to any human authority whatever, outside themselves.

The work of apostles was to present the kingdom to Israel for acceptance or rejection, and to confirm it by miracles, some of which were called "the signs of an apostle," which no one but an apostle could perform. One of these miracles was conferring Holy Spirit by laying on of hands. Hence Paul speaks to Timothy of having received it from them and calls them "the Presbytery." So if the foundation idea of Presbyterians is true they would be ruled by living apostles.

In presenting the kingdom to Israel, when rejected, the apostles then presented it to Gentiles, and confirmed the message also to them by the miracles until the miraculous power ceased in the church.

J. W. Williams.

The quickest way to test—and lose—a friend is to loan him money.

If you are filled with gold fever, stay at home and mine your mind.

Berean Column.

Why Christians Should be Glad.

We are made glad at this time of the year at the coming signs of spring. The sweet songs of the returning birds, and later on the bursting of the flower and leaf buds, and mother nature laying a carpet of green everywhere.

Life seems sweet and the world beautiful in the spring time of the year, but this is all temporal and shall soon pass away.

The life of the Christian which is hid with Christ in God, is far sweeter and better than this temporal life. We read in 1 Cor. 2:9, Eye hath not seen nor ear heard, neither hath it entered into the heart of (worldly) man, the things which God hath prepared for them that love him.

Therefore, this temporal life and the world, cannot be compared with the Christ life and Christ's kingdom when it shall be set up on this earth, which is the future home of the righteous.

The Christian can be glad and rejoice because God is with him and will protect him, as we read in Psa. 32:10, 11. Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart. David says in his prayer to God: Thou defendest them, let them also that love thy name be joyful in thee.

Those that put their trust in God, and will wait upon him, shall inherit the earth. And again, The Lord knoweth the days of the upright and their inheritance shall be forever.

The Christian can also rejoice that the Lord will judge the world with righteousness and the people with equity. As David says in Psa. 19:8-11, The statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned, and in keeping of them there is great reward.

We should rejoice even in persecution and temptation, which is to try our faith, which is much more precious than gold.

As the unfolding of the leaf buds tell us that spring is here and summer is coming, so the signs of the times tell us that the coming of the Master draws

near. Let us watch and pray that we may be ready.

Leora Roose.

Judging.

Dear Bereans:

In my former letter I tried to explain the scriptural idea of the three forms of judging; that, 1st, of Decision in thought; 2nd, Sentence in word, and 3rd, Execution in deed.

We may exercise the first form: in fact, it would be difficult for us not to do so in many instances and sometimes the second form: and parents are bidden to exercise all three forms, judging their children, not only by the first and second, but also by inflicting penalties and giving rewards. In Jas. 4:11, we are forbidden to exercise the second form of judging in these words: Speak not evil of one another, brethren. Peter and Paul also exhort to lay aside evil speaking. So we see that altho' we may sometimes use this second form, great care should be exercised lest we do that which is forbidden.

In 1 Tim. 5:24, we read that some men's sins are open beforehand, going before to judgment, and some men they follow after. For if we would judge ourselves we would not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world. The saints are being judged now. Jesus said, As many as I love, I rebuke, and chasten.

Yet Paul said, We shall all stand before the judgment seat of Christ, but this is not to be punished, but to receive reward. The saints are now in training for the positions of judgment in the coming kingdom of Christ. Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? The angels, or messengers, here probably refer to earthly messengers of the Lord instead of heavenly.

The saints will exercise all three forms of judgment when Christ's kingdom is established, when they have attained unto the positions of overcomers, and are granted to sit with Christ in his throne. Psa. 149,— Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor have all the saints. Praise ye the Lord.

Daniel speaks of a time when judgment shall be given to the saints and they shall possess the kingdom. But let us not forget that it is those who suffer with

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.

- Rensselaer, Indiana, the third Sunday each month.
- Moriah, Illinois, the second Sunday of each month, beginning in April, 1917, and continuing for six months.

F. E. SIPLE'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday of each month.
- Adeline, Illinois, the second Sunday.
- Oregon, Illinois, the fourth Sunday.
- The third and fifth Sundays are optional at present.

In conducting the policy of the Herald, it is the editor's business to publish that which will be food for all, and in doing so it would be hard to find a read-

er who is pleased with everything that goes into it, just as it would be difficult to find a cook who could prepare a meal to the entire satisfaction of every diner, and it is not expected. We are obliged to regard the needs of all as far as it is possible to do so.

Please do not send in any more long articles for publication. We have a large supply of these on hand now. Condense. Learn to be brief. The vast majority of our readers, whom we have asked, tell us they never read long, continued articles. All you have ever accomplished has been by little bits. It is the constant drop, drop, drop of the water that wears away the stone, and not one great dash. Let your articles be "exhaustive", but not "exhausting."

We now have on hand a large supply of the following tracts: "Can You Believe?" by H. V. Reed, and "The Gospel God's Power of Salvation" by S. J. Lindsay. These may be had for postage only. Ask only for as many as you have good reason to believe you can use.

We are receiving so many good letters expressing appreciation for the change made in our paper by the new machine and we would like to publish some of them, but have not the permission to do so. Our brethren are doing splendidly, even more than we had a right to think they should. It makes us feel as if our work were appreciated. Thank you one and all.

Some of our young people of the church at Hammond La., have been enjoying (?), the measles. Otherwise, all reported well.

We have just published 2000 of Bro. Robison's tract, "Behold, the Lord Cometh." These are for free-for-postage distribution.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- H. F. Adams, 5.00
 - Mrs. J. W. Dismukes, 2.00
 - Hugh Huffer,50
 - Mrs. E. C. Railsback, 1.00
 - Mrs. Lydia Chapman,50
 - Mr. and Mrs. Jacob Jenter, 5.00
 - Mrs. J. O. Swindler, 1.00
 - Mrs. W. L. Robinson, 1.00
 - Eliza Rahe Oliver, 6.00
 - S. C. Oliver, 3.00
 - Mrs. Hulda Myers, 5.00
 - Mary B. Parker, 1.00

The talent of success is nothing more than doing what you can do well, without a thought of fame.

The Sunday School.

By Alta King.

Jesus Gives Sight to the Blind. April 1, 1917. Lesson Text, John 9:1-38.

Golden Text: I am the light of the world. John 9:5.

Questions.

Read Isa. 61:1-3. In what measure does this language apply to the lesson? Did Jesus ever apply this Isaiah text to himself? Give text.

In healing the blind man, was the whole force of this text spent in so far as it relates to the opening of the eyes of the blind?

"Master, who did sin, this man or his parents, that he was born blind?" Does this inquiry imply that the questioner believed in the pre-existence of the blind man?

Did Jesus' act in healing the blind man by use of the anointing clay, recommend the use of remedies? Is there any curative worth in clay? Was there anything by way of commandment left for the blind man to do?

Did Jesus break the letter of sabbath law in healing the blind man on the sabbath? See Lev. 23:7; Num. 28:18; Ex. 16:23-26.

Was the argument on the part of the Pharisees (v. 16) good? How handle the other question in verse 16?

Why did the Jews hesitate to acknowledge Christ's healing power? What acts on their part show this?

Why were the parents of the young man so slow to answer their questioners?

In verse 31, what is the strength of the statement made by the young man, "Now we know that God heareth not sinners," etc.? See Prov. 1:28; 28:9. How may a sinner today get the ear of God?

What spirit of the Pharisees comes to view in verse 34?

How can we avoid falling into the same spirit? Is there danger that we may?

Notices.

Evangelistic Funds.

- The following is a report of funds raised by the Indiana Conference for special Evangelistic services in Indiana to be conducted by Elder D. E. Vanzactor.
- Roll church \$4.50
 - Rensselaer church 10.00
 - Hillisburg church 20.00
 - South Bend church 20.00
 - Pleasant View church 5.00
 - Morning Star church 3.00

- North Salem church 3.00
- Isolated Members,
- Mrs. J. S. Quackenbush 2.00
- H. H. Chamberlin 1:00
- A. O. Roose 1.50
- Total \$70.00
- E. C. Railsback, Conf. Treas.

To Illinois Brethren.

Those who attended the Illinois Conference last year will remember with much satisfaction that sufficient means was obtained, not only to pay conference expenses, but also to carry on the work through the year without having to "take up collections" repeatedly. And better still, we were obliged to mention our needs but once, the whole time consumed in this work being less than a half an hour.

Now what we want is this: We wish to do as well for the coming year. To this end will you not send your offering, or pledge of offering, for that purpose to Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill. She will receipt you for the same. It is so much more pleasant to do the Lord's work with system and on time. Thanking you for your good fidelity to the cause and asking your support and hearty co-operation for the future, we are the officers you appointed for this work.

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

Letters.

Answers to Questions.

Dear Mr. Lindsay:
In the last issue of "The Restitution Herald" I saw your questions for young people and have been trying with a little help.

1. When will Jesus begin to reign in his kingdom? Matt. 25:31-35.
2. How long will he reign? Revelation 11:15.
3. What is the purpose of his reign? 1 Cor. 15:25-26.
4. Who will his assistants be? Matt. 19:28.
5. Will there be any death in the land when he reigns? Isaiah 65:20.
6. Give any reasons you may have for believing that his reign will be a real government as governments are known today. Isaiah 9:6-7.

Helen Anderson.
13 years.

90 Mary Day Ave., Pontiac, Mich.

1. When will Jesus begin to reign in his kingdom? Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.
2. How long will he reign? Dan. 7:14. And there was

following is Luke's version of the same commission. "Then he (Christ), called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." "And he sent them to preach the kingdom of God and to heal the sick."—Luke 9:1, 2. At the sixth verse, he records the fulfillment of this commission. "And they departed and went through the towns, preaching the Gospel and healing everywhere." Hence, according to the foregoing, to preach the Gospel, and to preach the kingdom of God, are words of the same import; and why? Ans. Because the Gospel is the glad tidings of the kingdom. To preach the one, therefore, we must preach the other also. Hence, Christ and his apostles preached one and the same Gospel. A unit faith, therefore, would be the legitimate result of such preaching. But the time was fast approaching when Christ and his beloved disciples must be separated.

As yet their labors had been confined to the Jewish nation. It was our Savior's purpose to widen the area of the great Gospel commission, so as to embrace within its ample folds, the habitable globe.

To qualify his disciples for this glorious mission, he had spent forty days in expounding the great theme they were to proclaim in every nation under heaven; viz. "The things pertaining to the kingdom of God," having "by many infallible witnessses," demonstrated his resurrection from the dead. Acts 1:3.

Having thus enlightened their minds in all things pertaining to the great subject of their mission, he then appeals to the power of the Almighty, with which they should be environed, as the authorized legates of heaven, to enforce this great Gospel test of faith, salvation, and future judgment. "And Jesus came and spake unto them, saying, All power (or authority), is given unto me in heaven and in earth; go ye therefore and teach all nations," &c.—Matt. 28:18, 20.

But what were they to teach the nations as the essential conditions of salvation? Ans. — The Gospel! Proof, Mark 16:14, 15. "Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he said unto them; go ye into all the world and preach the Gospel unto every creature."

The following is our Savior's predicted fulfillment of this commission; "And this Gospel of the kingdom shall be preached in all the world."—Matt. 24:14. Thus demonstrating that the Gospel which he commanded the apostles to preach in all the world

was the "Gospel of the kingdom."

But the apostles were not qualified to speak the living languages of the world; nor had they as yet been endued with power to demonstrate their commission. Hence, they were commanded to "tarry at Jerusalem, until they were endued with power from on high."—Luke 24:49. Power to do what? Ans. To preach the Gospel and enforce its conditions by virtue of their authority as ambassadors of Christ. They obeyed this divine injunction, and just ten days after the ascension of their Lord to heaven, and while all with one accord, and in one place, the power of the highest descended upon them, and overwhelmed them with spirit power, while to the representatives of the languages of all nations, they demonstrated their qualifications to preach the Gospel to every creature under the heavens.

Peter stood forth on that august occasion as the Oracle of God, and preached the first Gospel sermon under this great Gospel commission, which is by far the most efficient Gospel sermon upon record. And what was the import of this great model sermon? Passing by, for the sake of brevity, the preliminaries, and the personal application of the subject to his Jewish congregation, whose hands were reeking with the homicidal blood of their own, long-looked-for, but cruelly murdered Messiah, I would answer, the sum and substance of Peter's sermon on the day of Pentecost, was "the fulfillment of the oath and covenant of God in placing Jesus Christ, redeemed from the power of the grave, upon David's throne and kingdom. In other words, the Gospel of the kingdom, in the name of the despised Nazarene; whom with wicked hands, his own brethren had crucified and slain. Acts 2:30, will convey a clear and definite idea of the import of this Gospel sermon. "Therefore, being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." This oath pledges the great God to give his Son the kingdom as well as the throne of his father David; as will be seen by reference to the following texts of Scripture. 2 Sam. 7:12-13; Psa. 89:3-4, 27-29, 34-37; Psa. 132. Philip preached at Samaria, the same Gospel which Peter preached on the day of Pentecost. Acts 8:12.—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women."

But it is affirmed at the fifth verse, that Philip went down to the city of Samaria, and preached Christ unto them. The twelfth

verse explains what is meant by preaching Christ; i.e. as the Anointed to reign upon the throne and kingdom of David, which was the kingdom of God; and which, when restored again to Israel, (Acts 1:6,) will be the kingdom of God again. In other words, to preach the kingdom of God in the name of Jesus Christ, is preaching Christ, and vice versa.—Paul, although as one born out of due season, was commissioned to preach the same Gospel his contemporaries were commissioned to preach. And how faithfully he fulfilled his mission will be seen by reference to the following testimonies.

Acts 20:15.—"And now, behold, I know that you all among whom I have gone preaching the kingdom of God, shall see my face no more." He, the Apostle, affirms that the kingdom of God had been the whole theme of his preaching wherever he had gone. And it continued to be unto the day of his execution. His manner, his theme and his text-books are clearly set forth, near the close of his efficient ministerial labors, in the following graphic language: "And when they had appointed him a day, there came many to him, into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." With what audable zeal the great Apostle labored, from morning till evening, that he might induce some to comply with the conditions of the kingdom of God. During his whole eventful life he never learned a more glorious or efficient theme, to win sinners, to Christ, than the kingdom promised to those who love God, in view of all the glorious promises pertaining thereto. He was never ashamed, whether among the classic Greeks, the learned of his own nation, or in the proud metropolis of the world, of this Gospel of Christ, knowing as he did, that it is the power of God to the salvation of all who believe and obey it, as the great standard of faith and justification. — Rom. 1:16, 17.

According to the last texts referred to, there are not two Gospels, as some vainly argue, but one Gospel to the Jew and Greek. The kingdom of God was the whole burden of the Apostle's preaching during the last two years of his life. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30, 31. Hence the Gospel which the great Apostle of the Gentiles preached during his whole life as a Gospel

minister, related to the kingdom of God and the things concerning the Lord Jesus Christ, i.e. his death, burial and resurrection.

Thus I have proved beyond a reasonable doubt, that the subject of the Gospel preached by Jesus Christ and his inspired apostles was the kingdom of God.

Continued from page 187.

been preserved independently for twenty-three hundred years, show strikingly few variations from the Jewish law. A few copies of their manuscripts have recently been brought to America. Although these copies are modern, they are made from the oldest manuscripts of the Old Testament that are now extant, one of which is estimated by scholars to be nearly as old as the Christian era, and is declared by the Samaritans to be much older.

The contact of this venerable sect with modern Christian life is an event of great interest, and will give to Americans a permanent relation with the little Samaritan community.

—Sel. by Lillie H. Willis.

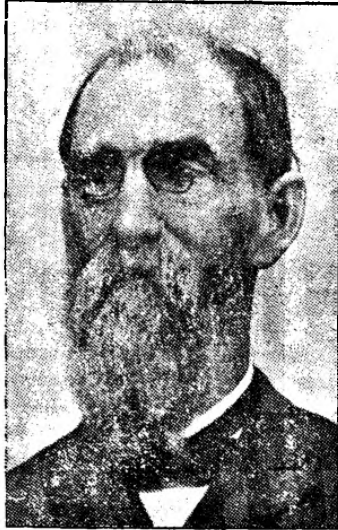
Don't Forget.

Don't forget that all people are not constituted alike—that what is pleasure for one is deadly monotony for another. Don't forget, also, that nobody but the man himself can know the reason for his doing this or that—and don't forget that the man may not have chosen to make public his own business. The man who seems stingy may be applying his money in some entirely honorable way known only to himself. The man who seems cross or gruff may be a silent physical sufferer, or a silent and uncomplaining sufferer from the acts of a relative or friend. Don't be too ready to judge others. Perhaps if you knew all the facts you would be willing to admit that you yourself under similar circumstances wouldn't have done so well. Remember that many persons shrink from publicity and will bear in silence all things rather than to make their troubles known. And remember that these people are entitled to privacy if they want it. Remember that there has never been any better rule for personal conduct in all departments of life than the one laid down nearly 2,000 years ago, that says something about doing to others as you would like to have them do to you. That's a rule that applies to every day life, and can be recommended for daily use.—Sel.

Exaggeration defeats its own purpose by creating distrust. Misfortune is the surest test by which to determine manhood.

Christ who have the promise of reigning with him. Then let us not despise the chastening of the Lord, nor faint when we are rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For if ye endure chastening, God dealeth with you as with sons.

Emma C. Railsback.



Eld. J. F. Wagoner

whose obituary appeared in a recent issue.

How to Get a Beautiful View of the Bible.

(J. F. Wagoner, Deceased).

"Open thou mine eyes, that I may behold wondrous things out of thy law." Amen. In a city of Europe a famous painting is hung in a gallery. The beauty of the painting can only be seen by adjusting the light from a number of windows made for the purpose of giving the proper shadings. Those who have viewed a glorious sunset, know the beautiful effect the light of the setting sun throws upon every object in the landscape. Even so do the bright rays of light that shine from "God's eternal purpose," illuminate the Scriptures that we are commanded to search. And to encourage us to search, God tells us his word is a lamp to our path. He declares that the "entrance of his word giveth light, it giveth understanding to the simple.

Items of Interest to Those Looking for Christ.

Earth filled with violence. Crime rapidly increasing. Men's hearts failing for fear. Perplexity, what does it all mean? Why are people not shocked at it? Because it came on so gradually!! Look at reports in the daily papers. "500 bad women mob a church." "Great Robberies in O-

pen Daylight."

All these things growing worse.

The fearful crimes of Sodom and Gomorrah repeated daily.

Jesus says, "When ye see all these things then know it is nigh at hand."

He (Jesus) is at the door. What next?

THE HERALD OF MESSIAH'S REIGN.

CHAPTER 2.

The Gospel is a Perfectly Definite Proposition.

1. In the light of reason and justice, it must be so explicit and definite, that every person who is amenable to it, cannot read, or hear it read, without being responsible for believing it. For God to clothe a proposition with so much ambiguity and vagueness that no person can understand it with any degree of clearness, or rely upon it with any degree of confidence; and yet suspend the destiny of a responsible world upon understanding and believing it would be the climax of injustice. Means of light and truth and responsibility, go hand in hand.

Evidence is the sole cause of faith; and faith the only intelligent cause of obedience; just in proportion therefore, as evidence is obscure or vague, will faith be obscure and vague also.— Hence, for God to be just in the condemnation of every responsible person who does not believe the Gospel, he must reveal it in such a plain and definite manner that no person who reads or hears it can fail to understand without guilt and condemnation. And since God does command every responsible man to believe and obey the Gospel, or be condemned to everlasting destruction, we must conclude that he has plainly and definitely revealed it.

2. The Bible import of the term Gospel.

To be a definite term it must have a definite signification. The philological and Bible import of the term Gospel, is good news, or glad tidings. To the Bible import of this term I invite attention. Christ affirms that he was anointed to preach the Gospel. Luke 4:18. He says: "The spirit of the Lord is upon me because he hath anointed me to preach the Gospel." This language is a quotation from Isa. 61:1, which reads, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings," etc. Now just what Isaiah meant by "good tidings," our Savior meant by the "Gospel." These, therefore, are synonymous terms in the light of revelation. According to Paul's language in Rom. 10:15, to preach "the Gospel" and to bring "glad

tidings of good things," are one and the same thing. And by comparing this extract of the Apostle's with the original prophecy, recorded in Isa. 52:7, it will be seen that "Gospel," and "good tidings," are convertible terms. Thus the Bible being its own expositor, the term Gospel signifies "good news," or "glad tidings." But glad tidings concerning what?

The term, good news, or glad tidings, is an unintelligible term, unless that to which these good tidings relate be definitely defined. The mere philology of the term good news, neither defines its nature or the cause which produces its effect. Hence, having learned from the Bible that the Gospel is good news, we have learned, absolutely nothing in reference to the nature, cause, or object of this news; unless therefore, we can find a Bible explanation of the subject of these glad tidings, we must remain in utter ignorance in reference to this great Bible test of salvation, upon which, as upon a pivot, the world's destiny shall turn.

But blessed be the name of God, we are not left to conjecture, or the mere ebullitions of feeling upon this vital, and all-important subject. If Jesus Christ was anointed to preach the Gospel, and if we have a record of the Gospel he preached, then by reference to this record, we may learn what he then preached, just as definitely as though we had heard him with our own ears.— That the great Gospel theme which he publicly proclaimed in every city, village and hamlet, might be transmitted to the latest generation of men, he selected twelve men who accompanied him during his entire ministration; who heard him during three years and a half proclaim orally in hundreds of discourses, this glorious theme. And, then, that their record might be infallibly true, the Holy Spirit was to bring to their remembrance all things whatsoever he had said.—John 14:26.

With such witnesses, and such an inspired record, we have nothing left but to read our Savior's sermons and believe what we read. I will quote Mark's testimony in relation to the first Gospel sermon our Savior ever preached. "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the Gospel." Mark 1:14-15. The following is Matthew's version of the same Gospel sermon. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." Matt. 4:17. According to the united testimony of these two witnesses, to

preach the Gospel is to preach the kingdom of God. But Mark positively affirms that Christ in these first sermons preached the Gospel of the kingdom of God. The good things therefore promised in the Gospel, relate to the kingdom of God. The great incentive held out by this model Gospel preacher, as the reason why the sinner should reform, was the kingdom of God. Hence the kingdom of God was the whole burden of our Savior's first Gospel sermon. Modern Gospel preachers would do well to copy this illustrious example. Not only did all the first Gospel sermons of our adorable Redeemer relate to the kingdom of God as their definite and unit object; but all his subsequent Gospel preaching was of the same import. Proof, Matt. 4:23.— "And Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom." Here the kingdom was the definite subject of the Gospel which Christ preached in all the Jewish synagogues.

Again, in chapter 9:35, the subject of the Gospel our Savior preached is clearly defined. "And Jesus went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom," etc. Luke's testimony corroborates that of Matthew upon this point. He says, "And it came to pass afterwards, that he went through every city and village, preaching and shewing the glad tidings of the kingdom of God." — Luke 8:11. These testimonies cover the entire area of our Savior's ministerial labors; and yet he has given but one definition of the subject of the Gospel, and that is the kingdom of God. — Hence the Gospel is emphatically good things to be realized in the kingdom of God. In Luke 4:18, Christ says, he is anointed to preach the Gospel. In verse 43, he tells us just what he preached. "And he said unto them, I must preach the kingdom of God to other cities also; for, therefore am I sent. And he preached in the synagogus of Galilee." — v. 44.

Hence, our Savior being his own expositor,— to preach the Gospel, is to preach the kingdom of God. And to preach this Gospel of the kingdom, he was sent into the world. This was the great object of all his preaching.

But Christ could not during his brief ministerial career, test even the lost sheep of the house of Israel. Hence, we find him gathering around him his twelve apostles, and commanding them not to go into the cities of the Gentiles, or any of the cities of the Samaritans, but to go rather to the lost sheep of the house of Israel. "And as ye go, preach, saying, the kingdom of heaven is at hand." Matt. 10:5, 6, 7. The

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DEATH.

Because, in these days, we hear of such wholesale warfare and massacre, the question of death is, perhaps, more recurrent to our thought. As we read the papers daily, we see accounts of murders and accidents, massacres and pestilences, warfare on land and sea, as well as under the sea and in the air, all claiming their appalling share of victims; and the names of these victims are all placed on the "Death list."

What does it mean? What is the condition of those whom we lay away so tenderly after doing all in our power to prevent the approach of the arch-enemy? What does it mean to you as the watchers turn away from the bed-side of your wife, husband, child or parent, with the words of death on their lips?

It is a world-old word, coming to us from the garden of Eden, where God himself pronounced the sentence: "In the day that thou eatest thereof thou shalt surely die." And the solemn words of that death sentence have passed on down through the ages.

We think of death always as a cessation of life. "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.... Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 10. From this it is evident that all action, knowledge, and power have ceased.

Other writers testify to the same condition. The Psalmist says, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. 146:4. This quotation is surely a direct opposite of the one in Gen. 2:7, which reads, "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." Death, then, is a return to the elements of which man was created; for we read in Psa. 104:29, "..... Thou takest away their breath, they die, and return to their dust."

Death is a condition which comes to all creation alike. Rich and poor, monarch and peasant, oppressor and oppressed, are all

THE CREED OF TOIL.



TO DAY is your day, not the day that is past;
Tomorrow's a day that has yet to be born.
Toil earnestly, then, for the hours fly fast
From the morn.

You have never a minute for idle respite
Nor a second childlessly to grieve.
Lay hold, and success crown your toil
with delight
In the eve.

Life is brief at the best, and its aim is not clear,
But spend it so well that, whatever impend,
You'll have naught for repenting and never
a fear
At the end.

---Selected.

placed on a plane of equality in death. "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 is free from his master." Job 3:17-19.

Nor is humanity above the beast in this ultimate destination. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19-20. Even in the rocks, the vegetable life and the floods, do we find this similarity. "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not." Job 14:11-12.

Perhaps the most comforting idea of death is its similitude to sleep. In the 11th chapter of St. John we find the Master in conversation with his disciples, speaking of the death of Lazarus as a sleep. In Deut. 31:16, we read; "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." And we all concede that there is no appeal from that Holy One.

Can you not find comfort in that thought? No dreams to mar the rest, no consciousness of time or eternity. Merely a lying down to rest after a life of suffering, labor, and toil, and — what of the morning? "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of

the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:2, 3. And again from the Apostle Paul, "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." 1 Ths. 4:13, 14.

What a glorious awakening for the wise and faithful! May we all so order our lives that we may heartily pray, "Come Lord Jesus, come quickly!"

Submitted in Christian love,
Grace M. Marsh.

The Church as Caterer.

A visitor from another town, who at home is an active worker in her church, remarked that her labors for that organization had seemed unsatisfactory this year. She had been busy all winter with suppers and cake and candy sales. Instead of being a propagator of religion, the church seemed to have become a catering agency. Formerly the phrase, 'church worker,' referred to people active in teaching Sunday School classes or conducting missionary meetings. Now it is likely to mean one who gets up suppers.

These suppers would be served anywhere from 20 to 35 cents, and half the material, contributed by the members of the church, would be left over. Total receipts must have been less than the value of the material given. Also the labor of the workers counted for nothing.

It was not merely the regular church functions. The Boy Scouts and the Campfire Girls and the

Christian Endeavor Society, etc., all had to have their sales. About every week she was called on to make cake or candy.—Dubuque Times-Journal.

Progress.

A little bit kinder from day to day,
A little bit farther along the way,
A little bit better in manner and mien,
To all than ever before we've been.
We should make tomorrow in every way,
A little bit finer than we are today.
This is the struggle of men on earth.
This is the fight we make from birth.
Seeking a goal that is far away,
Gaining a step to it day by day;
Faltering, failing, along we plod,
A little bit closer each day to God.
This is the best that a man can say
When he comes to the end of his busy day:
A little bit better in heart and soul,
A little bit nearer perfection's goal,
A little bit finer in manner and mien,
For the work of life than he's ever been.—Guest.

Sermon Reports.

While recording the reports of this or that eloquent sermon preached on this or that "progressive" subject of the times, we are constrained to wonder whether or not this or that sermon on these "progressive" subjects saved any souls.

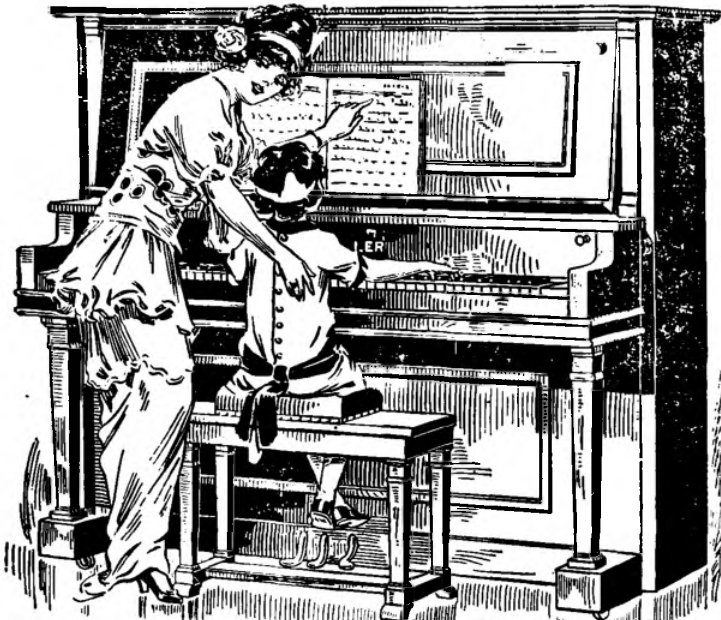
"Far be it from me to glory save in the cross of our Lord Jesus Christ."

"I have determined to know but one thing among you, Jesus Christ and him crucified."

If these "progressive" or "liberal" sermons hold up Christ to the world better than those preached according to the theology of days gone by, well and good.

But he must be kept to the front and made secondary to no other subject, if the saving of souls is the preacher's real object.—Sel.

Do not turn back when you are just at the goal.



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How foolish is the pessimist,
Despondent and toriorn,
Who always, when he gets a rose,
Goes hunting for the thorn.

To correct in ourselves what we
would condemn in others,
would remove most of the
evils of life.

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HELL.

Hell is used 54 times in the Common version of the Bible, and is translated from the Hebrew word, sheol, from which three English words are translated: hell, 31 times, grave 31 times and pit 3 times. Total, 65 times in which sheol is used in the original, and 3 Greek words: hades, translated hell 90 times, and grave 1 time; gehenna, 12 times, and is translated hell 12 times; and tartaros, 1 time, and is translated hell 1 time.

In the Revised version of 1881, hell is translated from gehenna, 12 times, hence is not in the Old Testament. By comparing Acts 2: 27 with Psalms 16:10, we know that hades and sheol mean the same thing.

Sheol is used 65 times.

Hell.

Deut. 32:22; 2 Sam. 22:6; Job 11:18, 26:6; Psa. 9:29, 16:10, 18:5, 55:15, 86:13, 116:13, 139:8; Prov. 5:5, 7:27, 9:18, 15:11, 15:24, 23:14, 27:20; Isa. 5:14, 14:9, 14:15, 28:15, 28:18, 57:9; Ezek. 31:15, 17, 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2: 5. (31 times).

Grave.

Gen. 37:35, 42:38, 44:29, 31; 1 Sam. 2:6; 1 Kings 2:6, 9; Job 7:9, 14:13, 17:13, 24:13, 21:13, Psa. 6:5, 30:3, 31:17, 49:14, 15, 88:3, 89:48, 141:7; Prov. 1:12, 30:16, Eccl. 9:10, Songs of solomon 8:6, Isa. 14:11, 38:10, 38:18; Ezek. 31:15; Hos. 13: 14. (31 times.)

Pit.

Num. 16:30, 33; Job 17:16. (3 times.)

Hades is used 11 times.

Hell.

Matt. 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Rev. 1:18, 6: 8, 20:13, 14.

Grave.

1 Cor. 15:55. (1 time.)

Gehenna is used 12 times.

Hell.

Matt. 5:5, 5:27, 5:30, 10:28, 18: 9, 23:15, 23:33; Mark 9:43, 45, 47;

Luke 12:5; James 3:6. (12 times.) Tartaros, 1 time.

Hell.

2 Pet. 2:4. (1 time.)

H. M. Williams.

Ashton, Kansas.

The Art of Being Kind.

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

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

These lines by Ella Wheeler Wilcox express in a few words a great truth. I have been reading an article that gives an insight into the lives of some who depend on public charity for everything they have. In institutions in and around New York City, most of them in control of religious sects, and it is certainly pitiful to read. We talk about the suffering over in Europe, and wonder how people can be so cruel. We read history with a shudder at man's inhumanity to man, and thank God we live in an enlightened age, when all about us, especially in our large cities, there are those who are suffering as acutely as any we read or hear of. The writer says; "The art of being kind is all this sad world needs, but if you want to know how rare kindness and thoughtfulness are in the world, break half a dozen legs, and three or four wings, and retire to your couch utterly helpless, and see how little the world will do for you if you cannot pay liberally for every service rendered." One would think six thousand years of suffering would have taught the race to be kind, but it seems to have had the opposite effect. Oh, how the world needs Jesus! For he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor; he shall deliver the needy when he crieth, the poor also, and him that hath no helper, he shall redeem them from deceit and violence, and precious shall their blood be in his sight.

His name shall endure forever, and men shall be blessed in him, all nations shall call him blessed. It is no wonder David, after thinking of what God will do for the race through Jesus, ended his Psalm by saying, Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen.

Lillie H. Willis.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.

— Dr. Johnson.

Man is the jewel of God, who has created this material world to keep his treasure in.—Parker.

being reconciled to a brother before presenting it. The sacrificial altar of Israel in the temple court, which Jesus said sanctified such gifts, has vanished, and the offering of such gifts has ceased even in Israel who still cling to the law, since the Turk holds the sight of the temple. However, the principle of reconciliation to estranged brethren is still in order and is enjoined on us today in other scriptures. It is a question of rightly dividing the Word. By Rom. 15:3, we find that all scripture is for us if we can appropriate it to our needs and conditions. The same is affirmed in 2 Tim. 3:15-17. But, herein is the difficulty. If we wrongly divide the Word we may apply scripture to ourselves or others which is not for us, with no end of trouble resulting. So, as to Jno. 15, probably verse 7 was fulfilled in them in regard to the miracles they performed through abiding faith and prayer. But it seems to us the general teaching of the whole chapter is for us and may be applied so, except that we cannot expect by any abiding in him and prayer, to work miracles, though by such abiding and prayer we may receive an answer to our prayers always. And we evidently are branches in that vine yet; for in Gal. 5, fruit bearing is enjoined by Paul on the Gentile converts.

We will take up the first question in the second list herein also.

The two witnesses of Rev. 11.

For some time we have held the view that they are Israel and the church, for the following reasons:

Israel were witnesses, Isa. 43:10, and 44:8-9. They were witnesses to the truth that Jehovah is the true God. They as a nation were slain by the Gentiles, but will again be a living nation and bear the same testimony to the world as of old, during this period of 42 months or 1260 days, probably about the time of tribulation at the Lord's coming. Their national resurrection is shown in Ezek 37, and Rom. 11:15. See also Hos. 6:1-3, where their resurrection to national life, as by the figure of the burial of Jonah as a "sign," is shown to be after two days, or at the end of 2,000 years from the overthrow of Jerusalem to the coming of Christ. His coming is here spoken of as the rain, as it is also in other scriptures. "The former rain" being his first coming and "the latter rain," his second coming. Both rains are here in Hos. 6, put together, for his second coming will to Israel be both comings in one.

The church were also witnesses, Jno. 15:27; Lk. 24:48; Acts 1:8. Their testimony was that Jesus is the Messiah. The true

church organization was also slain by her enemies and today does not exist. They will in the same future 3½ years be a living power testifying even miraculously to this same truth.

Both faithful Israel, and the faithful church will be caught up at his coming, as per Rev. 11:12.

Two verifications of the above view seem evident to the writer: The two witnesses are the two olive trees, Rev. 11:4. But the two olive trees by Rom. 11 are Israel and the church. And by Zech. 4, we find these two olive trees to be the two anointed ones. For olives give oil and oil is the Holy Spirit, Acts 10:38, compared with Lev. 8:12. The anointing of Israel with Holy Spirit was on the day of Pentecost, as a part of the church. Previously, in the days of the prophets, they also had the miraculous presence of the Spirit, and the anointing of the Gentile part of the church began at the house of Cornelius.

Our second verification is that the two witnesses by Rev. 11:4, are the two candlesticks. By Lam. 1:10, 4:1-2; Ps. 46:4; Ex. 15:17; Isa. 60:13; Rev. 11:1,2, and many other scriptures it is evident the tabernacle and the temple, which were parallel symbols, 2 Chr. 24:6, together with all the vessels thereof, represented people. Hence the candlesticks stood for people, the two candlesticks, representing the two peoples, the two witnesses, or light bearers, Israel and the church. For Israel were such light bearers, Isa. 42:6, (Jesus being of Judah,) and the seven lamps of the candle-stick are also the seven churches. Rev. 1:20.

If anyone can offer some better thing on this, we will gladly listen.

J. W. Williams.

A recent letter from Brother George W. Scott, of Millbrook, Mich., reports that "one young lady confessed Christ at the Sunday School hour this morning." Bro. Scott is the superintendent of the Sunday School at Blanchard; he has the Sunday School vision, and his school is becoming a real power for salvation in the town. He recently began to use the "Blessed Hope Quarterlies" and he, and those who come under his instruction, are learning that the object and aim of the school should be the pupils' salvation and training in the Christian life.

To this end he has been for some months extending an invitation at the close of each lesson for all who wish to seek the Lord. They teach toward this end and then urge a decision. As a result of this method followed, several have come out on the Lord's side, and others

are under conviction. They have no regular minister. I trust that Bro. Alford will place this superintendent on the "prayer list" in "Our Hope."

Our Michigan A. C. Conference will meet March 8th to 11th, with the church at Sylvester. I had expected to be present, but my recent sickness changed this, and the trip will come (D. V.) a little later.

Correspondent in "Our Hope."

The above clipping from "Our Hope" gives the impression that the Sunday School at Blanchard is an A. C. School, which is not right, but very far from truth.

The church and Sunday School at Blanchard, are the Church of God, in the Abrahamic Faith, and every teacher and officer but Bro. Scott, are strong believers in the Age to come. Because there was no Advent Christian church in Millbrook (where the church formerly was), Bro. Scott has always been a regular attendant and helper in our church and is loved and respected by all.

His children, and wife shortly before her death, embraced the Age to come faith, and she found great joy in talking of work she hoped to do when Jesus came back to his own; her health delicate, for years she could not do as much as her heart desired, but she said to me, "O Sister Woodward, when the beautiful bride is gathered, I will be there to offer my services to my beloved Christ."

The brethren there have a new church building, and we trust are all helping Brother Scott in his good work; adding this: we hope that they are being taken out for a special purpose, viz. to be kings and priests unto God, and to reign with him a thousand years. To be heirs, and joint-heirs (or equal heirs), gives us the high and holy calling of being kings and priests unto God, workers together with him; may that body of believers be true to their former teachings, growing in grace and knowledge of God (not man's knowledge,) and be ready for a place in the kingdom of our Lord and his Christ.

Father, hasten the coming of that day and stop deception, discord, strife and all evil, is the prayer of one not dead, but of necessity kept at home to care for one who spent the best years of his life in the ministry.

M. A. Woodward.

The Resurrection.

Dear Brethren:

In the book of Rev. 20:1-6, And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon; that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottom-

less pit and shut him up and set a seal upon him that he should deceive the nations no more until the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones and they sat upon them and judgment was given unto them, and I 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 foreheads, or in their hands. 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; blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

In the book of David called Psalms, 23:4, we have these words Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.

Now, my dear brethren, we are sure of a resurrection. For God hath raised up his son, and we are all sure of it. 1 Cor. 15:54-58. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Ths. 4:14-18. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, 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 and meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Your friend in Jesus,

Ora L. Worley.

Your time is life,—don't waste it.

THE BIBLE.

There is, I am sorry to say, a tendency among the preachers of this age to doubt the inspiration of the Book which is given by God to make us wise unto salvation. In my work I find some of the members of the church who doubt some passages. One thing, however, I notice, and that is that none doubts any part of God's word that suits their creed, but some are ready to cut out every passage that condemns something they believe. Paul warns us of this falling away and points it out as one of the signs of the end. 2 Thess. 2:1-12; 1 Tim. 4:1-3. Christ also foreseeing this great falling away, asks the question: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The sailor guides his vessel by the compass, but should the compass be unreliable, how is he to know when he is steering in the right direction? The Bible is our compass, and if it is not reliable, how shall we know what to believe or do? Reader, does it not seem strange that God, our loving Father, would give us, his children, a book to make us wise unto salvation, a lamp to guide our feet, a light for our pathway, a book that contains the bread of life, and then let that book be filled with errors, poison? To be saved, one must believe the record that God has given in this book, but how can we believe the record of a book that is full of errors? Can we, dear readers, believe God's record of his book? In Psa. 138:2, we read, "Thou hast magnified thy word above all thy name." Let us, too, put the word above everything. The first thing we want to consider is: **How was this Book given?** The book is divided into two parts, the Old Testament and the New Testament. In our Lord's time, the Old Testament was divided into three parts; the Law, first five books; Prophets, and Psalms,—all sometimes spoken of as the Scriptures. Now, how were they given? As Paul was sent to open our eyes, we will call on him first to answer our question. "All scripture is given by inspiration of God." 2 Tim. 3:16. Next, we will call Peter, the man that held the keys of the kingdom and was sent to feed the sheep. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. Now let's call Samuel, one of the prophets, and get his answer. "The spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. As in the mouth of two or three witnesses every word shall be established, we have proved that the Old

Testament scriptures were given by the Holy Spirit, hence inspired. We pass to the consideration of the question of the origin of the New Testament. Christ selected twelve men as his apostles to be his witnesses of the truth, and these men, together with Paul, the apostle of the Gentiles, wrote the books of the New Testament.

After Christ had taught the twelve for 3½ years, he said to them, "Tarry ye in Jerusalem, until ye be endued with power from on high. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Howbeit, when he, the Spirit of truth is come, he will guide you into all truth.... Will show you things to come. Luke 24:49; Jno. 14:26; 16:13. In obedience to Christ's command the apostles remained in Jerusalem until the day of Pentecost, when they were filled with the Holy Spirit and could speak as the Spirit gave them utterance. Acts 2:4. It was after the day of Pentecost, when those men, who were filled with the Holy Spirit, and through whom the Spirit spake (Mark 13:11), wrote the New Testament. So we find that the New, as well as the Old Testament, was given by the Holy Ghost.

What Christ and his apostles said of the word is the next point that we want to consider.

In John 10:27-28, we are told that the sheep hear his voice and follow him. Peter says, Christ left us an example that we should follow in his steps. 1 Peter 2:21. Lord, are the Scriptures full of errors and contradictions? Do you agree with our modern teachers, who declare the Bible contradicts itself? "For verily I say unto you, till heaven and earth pass, one jot (smallest letter in Heb. alphabet) or one tittle (a small particle) shall in no wise pass from the law (first five books of the O.T.) till all be fulfilled." Matt. 5:18. The Scriptures cannot be broken. Jno. 10:35. The Scriptures must be fulfilled. Mark 14:49. These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Luke 24:44. Reader, when you hear a preacher, or anyone else, claiming that the Bible has errors, you may be sure that he is not following our Lord and Master. Peter, let's hear from you. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye

received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 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. 1:16-19. Here Peter affirms that the prophecy is surer than the things which he saw and heard. Now, Paul, we are ready to hear from you.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16-17. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. Acts 24:14. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come. Acts 26:22. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. 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. 1:1-2; 2:1-3. The great apostle Paul believed everything written in the Old Testament and taught nothing else. Christ and his apostles did not take up their time in pointing out contradictions in the word, but on the contrary, believed it all.

Do we follow them, or our modern teachers who are trying to undermine our faith in God's word? We cannot be in fellowship with Christ and the modern doubters. Truly our fellowship is with the Father, and with his Son, Jesus Christ. 1 Jno. 1:3.

J. H. Anderson.

Woodstock, Va.

Speed is the keynote of successful business.

Questions and Answers.

So many requests have lately come to the writer for answers in the paper to questions asked, that until they are disposed of they will be taken up under above heading.

Now be assured at the start that we take no attitude of certainty in these answers, and will only give our views in hope others may be able to add something better, for as to revelation, and other things we are sure we know but little or nothing.

"Do you think all of Christ's teachings were meant for his disciples exclusively? For instance the 15th chapter of John. Are these disciples in any way related to his disciples of today in point of doctrine, viz. 5-6-7? Were not those words fulfilled in the disciples? Then were the disciples to be the bride of Christ? The 16th verse indicates the bride, as we know no one but Christ chooses his bride. If they were Jews, and the Jews are not to be the bride, then the verse has not that meaning. Give us a short article on Who is the Bride? Explain Mark 4:12, and Luke 14:17-24. Who were those who were bidden? Jews? Then the Prodigal Son... and the Unjust Steward, Luke 16, especially the 9th verse. Does the 16th verse explain the parable?"

The ——— are having a revival meeting here and some of our people go to the altar when the minister says, "Now it does not matter whether you belong to this church or not, come to the altar," so they go.... The called out ones are called for a special purpose. How can we, who are called to such a high and holy calling, say by our actions in joining with people who do not believe the precious promises, that one belief is as good as another? Will we not be found wanting in that day which perhaps is very near to being fulfilled, the coming of the blessed Christ to make us kings and priests unto God?"

Another asks Bro. Lindsay, who has referred the questions to the writer, as follows: "Won't you please tell us through the Herald, who the two witnesses of Rev. 11:3-12 are? Whom do you consider the 144,000 to be? Antichrist, the beast and false prophet are mentioned. Who are these last two? Do you consider all prophecy to be fulfilled at this time, and that we may expect the Bridegroom for his bride?"

We will consider these questions in order.

As to Christ's teaching, it is evident that some of them were for the disciples of his own time exclusively. For instance, about bringing a gift to the altar and

Mr. and Mrs. Rawlings began their married life in a cosy log house in Travis Co., fashioned by the ambitious husband's hands. Here Audie was born. They spent three years of real pioneer life here, and then came back to Gaines Twp. staying until about 9 years ago when they moved to Grand Rapids. They were a very happy family until the destroyer entered and took their first born. Soon after her death, the sister Elma was married, but seven months passed when she suddenly died, and now seven months and the faithful mother lies stricken by the fell destroyer.

The husband and father is left alone to lift and carry the heavy burden of life. May he learn where to take his burdens, and find help and comfort. All this sorrow falls heavily on Bro. and Sr. Rawlings in their old age and feeble condition as they are both just recovering from sickness, and were unable to attend the funeral. Truly the family have our sympathy. Funeral services by the writer.

M. A. Woodward.

To Our Contributors.

We are about to change our paper from 4 columns, 13 ems, to 3 columns, 17 ems, in width. This will not change the size of our paper but will give us a column about three fourths of an inch wider. It will make our work easier, besides making a better looking paper.

Now what we want of you is this: In writing copy in which you use quotations from any source, always make a new paragraph of your quotation. We expect to run all quotations in smaller type, and your observing of this rule will help us greatly.

Another matter while we are upon the subject is this: Some writers are strong on the use of emphasis, and signifying it by drawing a line below words. Some even go so far as to put three or four lines below words, and then follow with a handful of exclamation points. All of this is useless and we will pay attention only to a modest and moderate use of emphasis. Strong writers use little emphasis.

—The Editor.

The Linograph Note.

Note given Feb. 24, 1917, \$600.00. Mar. 21, paid on same, ..100.00. We yet owe, \$500.00.

As fast as we can collect it, we have the privilege of paying any sum of \$50 or more, thus cutting off interest. We will make report as the debt is paid.

The experience of others is your best guide.

The Time We Live In.

We are living in a time of signs and wonders. Gigantic events come so fast they tread upon each other's heels. The incredible has become the commonplace and it is the commonplace of other days that has become the unusual. From sheer inability to respond to each new amazement the human mind comes to take world-staggering events almost as a matter of course. The title of one day's news of these times will be enough to fill whole lives for future investigators and whole volumes for future poets and novelists. We are too near to catch the multitudinous details. We can only hear the tremendous reverberations of gigantic events and see the mighty outlines that project themselves on the vision and hurry past.

—Chicago Herald Editorial, March 19, 1917.

If the editor of the Restitution Herald had written this, worldlings reading it would say, "Yes, the vamping of a religious crank!" It is wonderful to contemplate how much can sometimes be seen by blind eyes, and yet so little.—Ed.

Prophecy — Dan. 1.

Prophecy is history written in advance, or the foretelling of events in the order in which they are to take place, before the time of their transpiration.

Realizing this fact to be true, we can readily see that any prophecy which man could offer, from his own mind, would be of no value whatever; and that the only dependable prophecy must be inspired by the Almighty Father. Furthermore we know that the prophecies which God has inspired have been given to us in the pages of his Holy Word.

Taking that book, and making a careful study of that which has been foretold, we are confronted with the fact that the one central figure toward which all prophecy points is Jesus the Christ, and that the culmination of all prophecy is his second advent, and the things which it is to accomplish. That may be named briefly now as "The restitution of all things," according to Acts 3: 21.

But, while we recognize the fact that Jesus, as the world's hero, stands out as the principal objective point of prophecy, yet we can observe, running clearly through this portion of the scripture, an account of the life of the Israelitish people, from their very origin up to the close of the days of mortality.

Their captivity in Egypt, their deliverance and wanderings through the wilderness, their continued sins and God's great mercy in bringing them into the promised land, their final over-

throw and burial, because of wickedness, as is so clearly pointed out in the parable of the rich man and Lazarus, and their final restitution and happiness with Christ as king — all this has been vividly portrayed by the prophets of old.

Yes, and we may even go farther than this, for God has not left us ignorant concerning the Gentile nations. The rise and fall of each world wide empire, the divided condition of our day, and the crushing of this condition by the Christ, as a stone cut out of the mountain without hands, and the establishing of his world-wide kingdom which is to last forever, has all been an open fact for centuries past.

In view of these facts it is hard to understand why the study of prophecy has been so greatly neglected. This, however, is an actual fact, and not only is this true in the world at large, but a large portion of the church itself has looked with disfavor upon the study of Daniel and the great New Testament prophecy, the book of Revelation. We cannot explain this by saying that people do not care to know the future, for statistics show that thousands of dollars are expended each year in our own country in the support of "fortune tellers," mediums, astrologers and the like. It seems that the world has gotten to the position where it is more willing to accept the theories and imaginations of men, than the inspired truth of God, for all that these men can give to their supporters is that which their own minds have conjured. To my mind the only scriptural solution to this problem is the fact that God is allowing satan to get in his work at the present time, while he, himself is not endeavoring to convert the world during this age, but merely to select out of it a people for his name.

Here then arises a further fact: that the neglect of the study of prophecy has brought its evil consequences upon the world, and that these consequences are apparent in many different ways. We come in contact today with a large amount of infidelity, in fact the number of those who deny the inspiration of the Bible seems to be rapidly on the increase. And do we ask why? The answer is very obvious, for no person who really studies and understands prophecy, could deny that it has been divinely inspired. The idea that a mortal man could write an account of incidents and have them accurately take place hundreds of years later is preposterous. The best answer, then, that can be given to the arguments of any infidel is prophecy.

But the evil results can be traced even farther, for those

who accept the Bible as inspired, but neglect prophecy, are left ignorant of God's plan and hence their minds are susceptible to theories of men. This fact alone is responsible for the many worldly themes, and the falsely concocted ideas which are proclaimed from the pulpits of the worldly church today. If the laymen were students of the Bible and desirous of knowing what God has revealed of the future, then the ministers would find it necessary to study the Bible instead of theology, and to proclaim a straight gospel before their congregations. Such is not the case, however, and in place of true knowledge has grown up a false optimism. People point around and endeavor to show us how much more enlightened and progressive this age is than any age before, and how that man by his own works will soon be able to usher in the Millennium. In answer to this position notice the words of our Savior: "But as the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24: 34. We know that the one thing which caused the days of Noah to stand out noticeably, was the prevalent and extreme wickedness. See Gen. 6:5-7. The very thoughts and imaginations of men's hearts were only evil continually, and Jesus assures us that the days just before his return shall be marked with the same characteristic. Take one thoughtful survey of the people and conditions among which you live, and you will have to admit that the greatest ambition to be found today is to obtain all out of this life that is possible. Men and women work and worry their lives away to obtain that which can profit them only for a few brief years. The one truly noble thing, the striving for a "crown of life," is altogether neglected. How can anyone in the face of this deny that our days are like the days of Noah? It is true that wisdom has increased as man sees it, but what says the Bible of this? "The wisdom of the world is foolishness with God." 1 Cor. 3:19.

If, then, we as a people, "Love his appearing," let us not neglect the all-important study—prophecy. Peter realized that prophecy was the "Lamp in a dark place." We all know that a light is needed most when the night is darkest; its rays will then shine out brightest, and illumine our way before us. And so dear friend, if we are living in the darkest night of spirituality, we can realize how much this God given light is needed. Let us follow its brightness and not be left in the dark when our Savior returns to render to every man according as his work has been.

Frank E. Siple.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager

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teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations...

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.

Moriah, Illinois, the second Sunday of each month, beginning in April, 1917, and continuing for six months.

F. E. SIPLE'S APPOINTMENTS.

Dixon, Illinois, the first Sunday of each month.

Adeline, Illinois, the second Sunday. Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

The editor is the recipient of a most beautiful painting, the work of Sr. Flora Harris-Prior. While the gift is appreciated to the full, yet the spirit that

prompted it is still more warmly felt. It is a gift we shall prize as long as life lasts.

We have failed to reach Sr. Alta King by mail, in some way, and therefore can give no reason why her copy for the Sunday School Lessons should be late. Up to going to press it had not put in an appearance. Bro. Siple is supplying it this time.

The Gospel Trumpet, Vol. 1, No. 7, has come to our desk. L. H. Shelton, Driggs, Ark., is editor. Monthly, price 50 cents per year.

Please take notice that Bro. J. W. Williams' address is Sac City, Iowa, Rfd. No. 5, Box 5. He is obliged to be so specific because others than he enjoy the same name, and now and then the mail becomes mixed.

Bro. F. V. Blakely has resigned his position with the York Bros. in Grand Rapids and has not fully decided just what he will do. We regret this move in the fear that it may take him away from the little body there and possibly away from the state.

Bro. D. C. Robison writes that he is just recovering from the worst sickness of his life.

It is our hope that warm weather coming on may give him the relief we all so much desire.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
G. E. and Grace Marsh, . . 2.00.
Mrs. B. Harris (tracts) . . 5.00.
Rufus A. Curtis, (tract) . \$4.00.
B. J. Woods, 5.00.
Mrs. Emma Kelly, 2.00.
Mrs. Sarah L. Griggs, . . . 1.50.
Mrs. Margaret Heinen,50.
Mrs. Mittie Chandler,50.

The Sunday School.

By Alta King.

JESUS RAISED LAZARUS FROM THE DEAD.

Lesson 2. April 8, 1917.

Easter Lesson.

Golden Text: Jesus said unto her, I am the resurrection, and the life. Jno. 11:25.

Time: January, A. D. 30.

Place: Bethany.

Questions.

Could Jesus have come to Bethany in time to prevent Laz-

arus' death if he had desired? See verses 6 & 7. Why, then, did he delay two days, until death had occurred?

Does verse 20 show that Martha had learned the lesson Jesus taught her on a former visit, as recorded in Luke 10:40-42?

Compare, in verses 21 and 32, the similarity of salutations which both Martha and Mary used. No doubt they had discussed this and said it over between themselves many times.

Does verse 22 show that Martha thought Jesus would raise Lazarus from the dead? If so account for her words in verse 39.

To what rising did Jesus refer in verse 23?

Does Martha's answer show that she understood the condition of death, and the literal resurrection? Jesus loved the members of this family dearly, and had spent many hours at their home teaching them, which seems not to have been in vain.

In what way is Jesus the resurrection and the life? cf. 1 Jno. 5:12.

What did Jesus mean by the last half of verse 25? We have known many who believed in Jesus, and now sleep in their graves. Reconcile this fact with the words: Whosoever liveth and believeth in me shall never die.

Jesus was teaching her still more concerning the great future resurrection. Is not the question, therefore, "Believest thou this?" pertinent to us all concerning that same truth? Can you answer it with the assurance which she used in verse 27?

In verses 43 & 44, is recorded the result of Christ's visit—the raising to life of him who had been dead four days. Observe the facts, that Jesus performed the miraculous part, giving the life, but that he first commanded the men to roll away the stone, and afterwards to remove the graveclothes. The scriptures teach that baptism is a figurative death, burial, and resurrection; the candidate being buried to the sin state, and being raised to life in Christ. Here again, Jesus is the life giver, but man's power must first roll away the stone, and afterwards remove the graveclothes. Tell in your own words, what the stone and graveclothes would be in this case.

Marriages.

Ernest R. Drabenstott and Laura E. Ott, were married at high noon, March 14, 1914. The ceremony took place at the home of the bride's parents, Mr. and Mrs. George H. Ott, of Union township, Huntington county, in the presence of the near relatives and friends.

The home was nicely decorat-

ed for the occasion. Mrs. Chase Farrar, sister of the bride, played "Mendelssohn's Wedding March," while the contracting parties came to the marriage altar. The ring ceremony was used in consummating the nuptial ties. After congratulations a bountiful, two course dinner was served. The happy couple immediately left Huntington for an extended honeymoon in Ohio. They will be at home to their friends with the bride's parents after the first of April.

The groom has been one of Blackford County's successful school teachers for some five years. He is the son of Frederick and Sarah Drabenstott, members of the Roll church of God, where he has been active in the church's work. He is a Christian gentleman of high ideals, and possesses those sterling virtues of manhood that insure success in this newly founded home.

The bride is an accomplished young lady, charming in her modest way. She is a graduate of the Union Center high school and possesses those finer qualifications of true womanhood, that equip her to preside over the destiny of this household, to the honor of her husband, and the good of society.

The heartfelt congratulations and good wishes of their many friends go with them for a long and useful life.

D. E. Vanvactor.

Cummings - Fish.

A marriage of interest to the young people of the Churches of God, both in Iowa and Illinois, occurred on Monday evening, March 5, 1917, at the home of the officiating minister, G. E. Marsh, Marshalltown, Iowa, when Mr. Thomas A. Cummings of Colo., and Miss Stella Fish, of Maxwell, were united in the holy bonds of wedlock. Sister Fish is the daughter of Bro. and Sister Isaac Fish, and has been actively identified with the work of the Bereans for several years. She is a young woman of marked ability and character, and her husband is an industrious and highly respected young man, and comes of an excellent family. We wish them every success in life.

G. E. Marsh

Obituary.

Hannah M. Hendrick, was born in Delaware Co. N. Y., June 9, 1850, and fell asleep Mar. 11, 1917, at their home in Grand Rapids Mich. She was married to Richard Rawlings, July 3, 1879.

To this union were born two daughters, Audie L., and Elma K., both having preceded the mother in death.

partition was broken down, he commanded them to go to all nations. The door of entrance was first, into the court; then into the holy, and after that into the most holy. The entrance, or gate to the court, was of the same material as were the vales at the entrance of the holy, and most holy; namely, hangings of blue and purple, and scarlet and fine twined linen. (Ex. 27:16.) These vales at the entrance of the holy and between that and the most holy, were the first, and beyond that the second vail. (Heb. 9:3.) These vales representing the flesh, Christ having entered into the holiest, by a new and living way through the vail, that is to say, his flesh. (Heb. 10:20.) In the tabernacle made with hands, it was Israel after the flesh; (1 Cor. 10:18,) who had the right to enter into the court. In the true tabernacle system, of which Jesus is minister to be born of the flesh, brings us into the court; the entrance to which, in the figure, was of the same material as was the vail at the entrance of both the holy, and the most holy places. The court was the place of death, every living thing brought in, was there to die, excepting the scape-goat which was to be presented alive before the Lord, (Lev. 16:10,) because with it, the atonement was to be made. He that was dead and is alive forever more, and has the keys of death and hell, (Rev. 1:18,) is represented by both the dead and living goat. Atonement takes away the sin of the world, and the atonement was made with the scape-goat. As everything that entered into the court, was appointed unto death, so it is appointed unto men who enter into the court of the true tabernacle, viz. all who are born of the flesh; once to die, and after that the judgment; since without the shedding of blood there is no remission. (Heb. 9:22.) Sown in incorruption. This is restitution; in the fall man fell into bondage of corruption. And in the restitution of all things, all who die in Adam, will be made alive in Christ, for the gospel must be preached to every creature, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. 8:21.) Christ did not command them to preach the gospel to animals, but to man, hence, every creature to be delivered, are not the sons, but mankind at large, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. (Rom. 8:19.) It is the overcomers who are sons. (Rev. 21:7.) He came to his own and his own received him not; but to as many as received him, to them gave he power to become sons. (Jno. 1:12.) And if

sons, then heirs; while the creature waiting for the manifestation of the sons, will be delivered from the bondage of corruption into the same liberty of sons; and yet they will be servants of the sanctuary, while the overcomers out from the gospel age, are in the throne with Christ. But at the end of the millennial age, the overcomers out of that age, will also become sons and heirs.

(To be continued.)

We Shall Inherit a Burned up Earth.

In Restitution Herald of Feb. 28, Bro. Lindsay says editorially, "But what puzzles us, is how we are going to inherit a burned up earth."

In answer to Bro. Lindsay's uncertainty I will say, that is just what the Bible tells us, and a little study will solve the puzzle. So for the benefit of Herald readers who may also be puzzled, I shall explain just what the Bible tells us.

In the beginning, God gave to man a perfect world to inhabit on conditions. Gen. 1 and 2.

Man through disobedience lost his paradise home.

Peter tells us in Acts 3:21, that Jesus is received into heaven until the times of restitution of all things shall come, which God hath spoken by the mouth of all his holy prophets since the beginning.

Restitution, means giving back, and implies something was taken away.

Once the world was destroyed by water, this we all know.

I think we all will agree, that man has never regained up to date, the Eden Adam lost, but we also agree that it will be given back in the future.

As it isn't here now, but is to come, then we can readily understand the testimony I shall now present; let us note carefully.

2 Pet. 3:5-13, In the last days scoffers shall say things. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished. But the heavens and earth which are now, by the same word "are kept in store, reserved unto fire against the day of judgement -- But the day will come as a thief in the night, (unlooked for because signs are unheeded,) 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.—hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the ele-

ments shall melt with fervent heat. Nevertheless we, according to promise look for a new heaven and a new earth, wherein dwelleth righteousness.

In other words a sinless earth.

In 1 Ths. 4:16, 17, we are told that Jesus shall descend and the righteous dead and living will be caught up to meet him in the air.

When God destroyed the earth with water, the ark was the refuge for the righteous. When Sodom and Gomorrah were destroyed, all the righteous were out of those places.

So when the earth shall burn and the elements melt with heat a refuge is provided for the righteous. Where? The golden city, the new Jerusalem.

John sees the city coming down upon the new earth, for the first heaven and earth had passed away. Rev. 21:1, 2.

As God has only promised the earth to man, then man will have restored to him, his paradise home, which shall be his eternally.

It will be sinless, no more sorrow, death, pain or crying; no, but a world in which our daily prayer, "Thy will be done on earth as it is in heaven," will be at last answered; and God's purpose in creation, that he formed the earth not in vain, but to be inhabited, will be accomplished.

This is how we shall inherit a burned up earth. We have God's word for it.

Brothers, that purpose will soon be fulfilled; six thousand years has man made havoc with God's property, but the day is at hand when an accounting of stewardship must be made.

How shall you and I stand in that day? Will we hear the welcome words, Well done, good and faithful servant; or Depart from me, I know ye not?

God has put up mile posts, let us read aright.

Man has ever made the mistake of misinterpreting God's word.

That was the trouble with the Jews, they were looking for something else; and today the same mistake is being made.

Our Savior's plain signs, and admonition, Watch, are unheeded. We can't do right now, but will have another 1,000 years' chance, is the cry. Never was greater mistake ever made, and too late will a heedless world realize it has thrown away its last chance.

Jesus is coming soon, he says so. Nations are angry, and thy wrath is come, and the time of the dead, that they should be judged. (1,000 years later? No. Now. Some of the dead? No, all. Why?)

And that thou shouldst give rewards to thy servants the prophets, and to the saints and to them that fear thy name, the

small and great; and shouldest destroy them, which destroy the earth. Rev. 11:18.

Behold I come quickly, and my reward is with me, to give to (some?) no, every man according as his work shall be. Rev. 22:7. What are the rewards? Deut. 30:19, I call heaven and earth to record against you this day, that I have set before you life and death. Just two things, no more; the wages of sin is death, (eternal.) The gift of God is life, (also eternal.) Rom. 6:23.

Which will we choose? We can have either.

The world is growing more wicked, and is in the condition it was in Noah's day. Gen. 6:5.

God says, "He will not always chide with men." Can he do more than he has done? Will man heed any better in 1,000 yrs. more? Ah, no! They did not heed God's beloved Son, our Savior, Jesus; they will not heed any one else.

When Jesus comes, soon, ah too soon for many, a sinful world will realize too late its condition.

Brothers, let us heed our guide book, and be ready to greet our Lord, and say, Lo, this is our Lord, we have waited for him.

And then; he will show us how easy it is to inherit a burned up world; restored to its Eden beauty, a world indeed worth living in; for great is the power of God.

Your Bro. in the hope.

W. R. Peterson, Jr.

And still we ask, How are the saints to inherit a burned up earth? And in what better state will our brother be if he be caught away to heaven, for the heaven is to be consumed by this fire as well. Furthermore, he takes umbrage at our teaching of the thousand years reign of the saints with Christ. Christ is to reign (over what?) until he hath put all enemies under his feet. He does not reign until he comes (Matt. 25:31,) and while he reigns there are enemies to overcome. Who are they? Saints? If the saints are his joint heirs and they reign with him, over what do they reign? The last enemy that is destroyed is death. Who are subjects to death while they reign? Come, my brother, learn to read more than one text at a time. You write in too good a spirit not to see greater beauty in God's great plan than you seem to see. —Editor.

I am bound to win, but I am bound to be true. I am bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—Lincoln.

What wise men find worth while Will prove worth while to you.

The Tabernacle.

By Nelson Barbour, (deceased.)
Sel. by Sr. Mary Parker.

If Christ is to appear, this is one of the most important subjects for our investigation.

To the law and to the testimony. It is easier for heaven and earth to pass, than one jot of the law until all be fulfilled. (Luke 16:17.) The high priest and tabernacle system under the law was a figure for the time then present, of the true tabernacle which the Lord pitched and not man, and of which Jesus is the minister. (Heb. 8:2.) And knowing that we have such an high priest who has gone in to appear in the presence of God for us, and that unto them that look for him, he will appear the second time, apart from sin, unto salvation, Heb. 9:28. We do not believe it is safe to ignore these facts, and look for him independent of them. It is as high priest, that we are to look for him; and considering what he said concerning every jot of the law being fulfilled, and knowing that it is fulfilled, not by keeping it, but in that to which it points, we would not dare look for the return of our high priest, in any other way than that prescribed by the law which will certainly be fulfilled in the manner of his coming.

As the law concerning the going in of Aaron to appear before God cannot pass without a fulfillment, it must have been fulfilled when Jesus went in to appear in the presence of God for us. If we can trace the fulfillment of the law in his going in, we shall know something of the manner of his coming out.

Prophecy alone concerning his coming is very confusing; he comes in the same manner they saw him go; unglorified, unobserved by the world; and with no special demonstration. (Acts 1:11.) He comes with a shout, with the voice of the archangel and the trump of God; (1 Ths. 4:16,) he comes in power with all his holy angels, in the flaming fire, (2 Ths. 1:7-8,) etc. much of which seems contradictory and is to be explained only by the various stages of his advent. But in the coming out in the fulfillment of the law as our high priest, before he takes the kingdom, these scriptures fall into line and all is harmonious.

In Lev. 16, we have the order of events both in the going in and coming out; and an explanation of Christ's forty days tarrying with his church after his resurrection.

In going in to make the atonement, Aaron was to wash his flesh with water, not simply his hands and feet, as on ordinary occasions, but he was to lay off his clothes at the door of the

tabernacle, so as to be able to wash his entire body; after which he put on the holy linen garments described in Ex. 28; made for glory and for beauty, (verse 2,) with which he entered the holy of holies. Then on coming out, every step was reversed; he came into the tabernacle of the congregation and put off the glorious garments, again washed his flesh, and put on his garments—his ordinary priestly garments, since the glorious ones were to be left in the holy place. (Lev. 16:23.)

Now let us follow Christ in his going in, and remember that he fulfilled every jot of the law pertaining to the going in of the high priest.

While on earth he was not a priest at all, (see Heb. 8:4, R.V.) At his resurrection he had not yet entered his priestly office. After he was seen of Mary, he ascended unto his Melchisedec order of priesthood and in the evening of that same day began his official work. These statements, almost self-evident, will be supported by much evidence further on. When entering his priesthood he took on another form, a change of garments, so to speak. This occurred after Mary saw him; After that he appeared in another form unto two of them, Mark 16:12.) On beginning his high priest work in going into the most holy, the first step was to wash his flesh, bone of his bones, and flesh of his flesh, (Eph. 5:30.) Washed with the water by the word, (Eph. 5:26.) As he opened their understanding and expounded in all the scriptures the things concerning himself and the kingdom of God during the forty days, he was fulfilling the law concerning the washing of his flesh. (Luke 24:44-49.)

All that is to belong to his body which had existed up to that time, patriarchs and prophets, must have been washed at that time, or the law concerning it would not be fulfilled. The graves, sheol, must be opened and the bodies of as many of the saints as are to become part of the bride, came forth, were washed, and returned again to sheol, since they could not be made perfect without us; (Heb. 11:40,) and yet it was easier for heaven and earth to pass, than that part of our high priest's flesh to have remained unwashed. (Luke 24:27.)

The Holy Ghost was not yet given; because Jesus was not yet glorified, (Jno. 37:39.)

After washing his flesh, during that forty days, he was taken up into the presence of God, and having entered into his glory, assumed the garments made for glory, the Holy Ghost was given. This was the manner of his going in; and this same Jesus shall so come in like manner

as ye have seen him go into heaven. (Acts 1:11.) Not rising up from the earth, he was in the holy, or heavenly place, while washing his flesh; and they saw the manner of his going in.

On coming out the order of events is reversed. The atonement being finished, he comes into the holy place, where he is again to wash his flesh, being still in his high priest glory. And the atonement being finished, its fruit is next in order. This corruption must put on in corruption before he washed his flesh the second time since this washing is to be in the holy place, (Lev. 16:24,) of which nothing is said concerning the first washing. Before the washing he is to put off his high priest glory and so comes to his church the same unglorified Jesus as when they saw him go. This, in brief, is the manner of his coming to his church, while the next stage after that will be in his kingly glory, with all his saints. When he comes forth in his glorified condition; before putting off that glory to wash his flesh, he is as the lightning. (Luke 17:24.) This being the period called the days of the Son of man, and is really the first stage of his coming. The law requires when the atonement is completed he shall come into the tabernacle of the congregation in his high priest glory; and yet put off that glory before washing his flesh. That the days of the Son of man is a period of time just before he comes to his church, and not the gospel days, is evident in the fact that he said to his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (Luke 17:22.)

And they begin to say unto you, See here, or see there, etc. (Lk. 2:23-24.) They could always see the gospel work. He comes in his high priest glory and is as the lightning, during which period false teaching concerning his coming will be rife on every hand. A knowledge of the only true God, and Jesus Christ whom he sent, is the one lesson we must learn before we can attain to everlasting life. Jno. 17:3.) Scriptural figures must be studied and understood; since God only speaks to man in vision, allegory, parables and dark sayings. The Mosaic tabernacle, made with hands, was a figure of the true tabernacle of which Jesus is the minister, (Heb. 8:2; 9:9.) The ministry of Aaron, therefore, is a type of the ministry of Jesus, now appearing in the presence of God for us; for we have such an high priest, who has entered into the true tabernacle which the Lord pitched and not man. As the tabernacle pitched by Moses, was a figure of the true tabernacle,

and God said to Moses, See thou make everything after the pattern showed thee in the holy mount, (Heb. 8:5,) we may be certain that every part of the one, has a corresponding part in the other. If we can find any part of the one, explained in its relation to the other, we shall have the key that should open every part. The system had its court, its holy, and its most holy. The court was the place of death. The sin offering and all sacrifices were slain in the court, and without the shedding of blood, the sacrifice of life, there is no remission. Around the court was a wall, or partition, to separate the worshipers from the outside world, no Gentile being permitted to enter the sacred enclosure. This middle wall of partition (Eph. 2:14,) of the true tabernacle, of which that made with hands, was a figure for the time then present, was broken down by the death of Christ, which ended that typical system; nailing the ordinances to the cross. Before that, it was not lawful to permit Gentiles to worship, or offer sacrifices to God. The breaking down of that which excluded the outside world, was the end of the old covenant, or tabernacle system, and the first step in bringing in the true tabernacle system of which Jesus is the high priest and minister. It brought the world into the court, so to speak; or rather enlarged the court, so that it was lawful to offer sacrifices, (spiritual, in this tabernacle system,) and worship, not only at Jerusalem, but in all places where they will worship God in spirit and truth. The change from the old covenant to the new, from that exclusive system under which it was not lawful to give the children's meat to the dogs; (Matt. 15:26,) to one that brought all the world into the court, into legal relationship to God, so that they might call him father; with the legal barrier removed, is just what is meant by reconciling them, while they were yet enemies (Rom. 5:10.) Prior to that it was not lawful for Gentiles to come to God; they could be circumcised and come, but not otherwise. They were aliens from the commonwealth of Israel, afar off, etc. (Eph. 2:12, 13,) to be brought nigh by the blood of Christ. The death of Christ, by ending that typical system, was the riches of the Gentiles. It did not convert a Gentile; but made their conversion legal. It enlarged the court, so as to embrace the real Israel, mankind, God's son, instead of typical Israel, Abraham's son. Thus while we, Gentiles, were yet enemies, we were reconciled to God by the death of his son. (Rom. 5:10.) Before his death he forbade his disciples going to the Gentiles, (Matt. 10:5,) after the wall of

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Jerusalem.

Australian and Indian units of the British forces in Asia are reported moving upon Jerusalem from Suez. The cities are 170 miles apart, and the dispatches do not indicate how much of this distance has already been traversed. Suggestion is made that the British hope to capture the historic city in time to announce at Easter the wresting from the Turk of the scene of the crucifixion, the site of the holy sepulcher, and the restoration of the birth spot of Christianity from Moslem to Christian control.

Spectacularly, this would be an event arousing the interest of all civilization. Militarily, the southern capital of Palestine holds no other importance than in the fact that the driving out of the Turk would aid to clear the way for the coming advance of the allied Russian and British forces, now near juncture north of fallen Bagdad, toward Constantinople from what has been termed by recent writers, its back door.

In the eye of history, Jerusalem has been an effulgent name. The Bible narratives surround it with splendors of Jewish achievement. There wrote the prophets, and there David sang. Solomon in all his glory bedecked it. Ravaged and destroyed by alternating conquerors, the prey of Babylonian, Persian, Roman and Turk, it suffered sack and slaughter through centuries. From beneath the heel of Titus it rose to become in the flower of Byzantine ascendancy a revered and holy city, a point of pilgrimage, the sentimental capital of Christianity.

The Caliph Omar snatched it from the Persian in 637, and until the first Crusade wrested the sepulcher from the Turk and Godfrey and Baldwin of Boulogne reigned in the sacred city, the latter as king of Jerusalem, it was under Turkish possession.

Again the Caliphs won Jerusalem and held it firmly in their grasp against the frenzies of all the nine Crusades. The dreams of preaching hermits and the valor of lion-hearted kings were vanquished by the resistance of the Mohammedan, and still he holds on.

Before and following the shadow of the cross, Jerusalem has had centered upon it the attention of much of the world. It was mighty once in people, and at the apex of its greatness was a truly royal city. Today, aside from its association with Christianity's great founder, it is a mean and lowly capital of a neglected province of the unspeakable Turk.—The St. Louis Times. Selected by Sr. Sutterfield.

NATIVE RUSSIANS AT IOWA UNIVERSITY FAVOR REVOLUTION.

Iowa City, Iowa, March 19: "The abdication of the czar unquestionably means the end of absolute monarchy in Russia. The government of the future, if not a republic, will at least be a

WHAT SHALL THE HARVEST BE?

By J. J. Bronson.



We are sowing, sowing, sowing,
As the days go gliding by;
And the crop will soon be growing,
Green and rank and waving high.

Are we very closely scanning
What we're flinging far and wide,
So that with the final reaping
We'll be fully satisfied?

Seeds of grain are sometimes worthless,
But the tares will always grow;
And until the time of harvest,
Good from bad we cannot know.

Are we sowing seeds of envy
As we're passing to and fro?
If so, we may be most certain
We shall gather what we sow.

Evil thoughts breed evil actions
By the law—"Like begets like,"
And the uncurbed tide of passion
Over-tops the crumbling dyke.

Sow then love and truth and kindness,
They are seeds that fructify;
And we'll come, with sheaves, rejoicing,
In the harvest, by and by.

limited monarchy such as Holland and England have."

This is the comment with which J. I. Cheskis, native of Russia, an instructor in the University of Iowa, received the news of the revolution in his country. Mr. Cheskis grew to manhood in Russia. His parents still live there. He admits that he himself has felt the grip of the old system of oppression.

"I firmly believe that within three months the entire army of Russia will be reorganized," Mr. Cheskis said, commenting on the effect of the political revolution on the war. "The German forces will be driven out of the country by the tremendous power of the newly formed army.

"Rodzianka, president of the Russian duma, is head of the octubrists, and may be listed among the moderates. Melinkoff, a member of the ministry, is a constitutionalist or Kadet. He is also moderate in his views, and in accord with the new regime.

"I look for the abdication of the czar to have an important effect on the relations between Russia and the United States. Treaty relations can now probably be established. The Jewish question which has heretofore prevented agreement will give no more trouble. There will no longer be a Jewish question in Russia."

The news from Russia caused much discussion among professors of the university who are studying and teaching modern government and world politics.

"Such a war as this is apt to result in democratization of the governments involved," Prof. B. F. Shambaugh, head of the department of political science, commented, "and revolution is not at all surprising. Similar democratic movements may be expected in Germany and Austria, whose people will desire to have greater voice in the government."

FULL CITIZENSHIP TO JEWS IN RUSSIA.

Petrograd, March 19: Full citizenship to Jews and abolition of the "pale" was the further progressive step which democratic Russia took Monday. The Jews throughout Russia hailed the new order with great rejoicing. Newspapers are en-

joying unrestricted liberties of the press.

Iowa City, Iowa, Exchange.

Washington, March 23.—The State Department already has received a great number of applications from American Jews who wish to go to Russia now that the old regime which barred them has passed away.

Officials realize that one of the great difficulties they will have to contend with in issuing passports to Russia will be to keep them out of the hands of persons performing espionage service for Germany.

First steps by the new Russian government toward the emancipation of Jews were reported today by Ambassador Francis, who said all educational restrictions as to both schools and colleges had been removed.

Officials here look on this step as a forecast of freedom for the Jews in Russia, which will remove one of the gravest charges against the old Russian regime. Incidentally also it forecasts removal of passport restrictions because of which the United States abrogated the commercial treaty with Russia and lends confidence to statements from officials in Petrograd that the treaty soon may be renewed.—Chicago Herald.

Surely the world is in a whirl of change. How little we thought of such a change as the abdication of Russia's Czar. The beauty of all this to God's people is to note that it is silently working out the emancipation of the Jews. With the development which has been brought about since the war began, true Christians can see more and more the need for patience in looking upon world matters.—Editor.

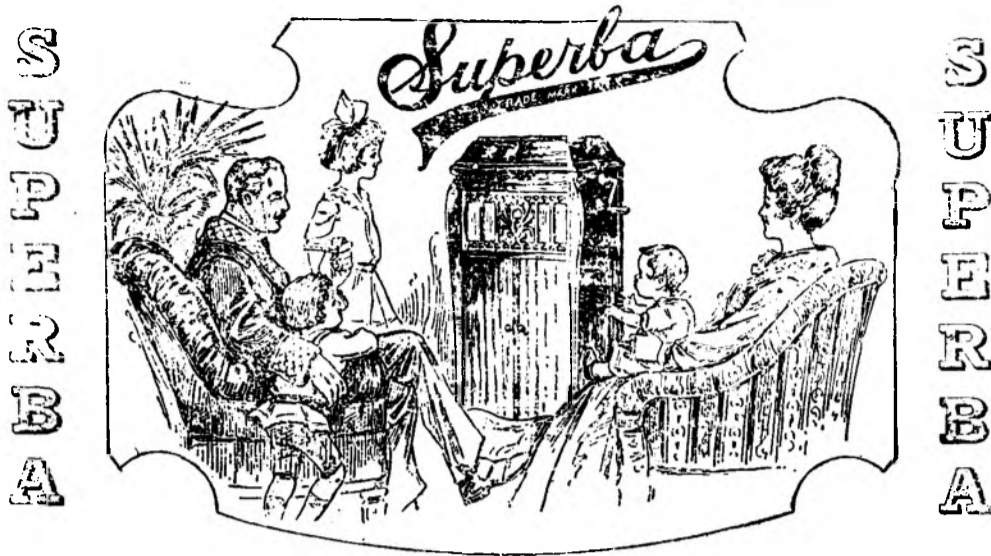
Bible History.

The migration of Abraham from Ur of the Chaldees was a more momentous event than the fabled voyage of Aeneas or the colonizing of Carthage. In comparison with the Exodus, the Anabasis was a trifling incident. Joshua's subjugation of Canaan was a great military movement, fraught with more far reaching consequences than the Norman conquest. Jerusalem, the city of twenty-seven sieges, has as weird a history as any on the globe and the Jewish race a vitality unparalled and unique. The Galilean sea, but thirteen miles in length, has witnessed events more marvelous than the great and classic Mediterranean. What are the laws of Solon and Lycurgus beside the decalogue and the laws of Moses—a lawgiver, says Milman, "who has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the history of the elder world."

Samuel Colcord Bartlett.

To do the best that human endeavor can render at all times and in all places; not as in the sight of men, but as in the sight of God; freely, without favor; frankly, without reserve; hopefully, without gloom; trustfully, without doubt; so that Jesus my Master may add his smile and benediction.— Young People.

Is it not the first duty of those who are happy to tell of their gladness to others? All men can learn to be happy; and the teaching of it is easy.—Maeterlinck.



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The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the evening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has

Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Communion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

Lawrenceville, Ohio.—Seven miles from Springfield, O, on Troy Traction Line. Dr. A. Wallace Mason, Pastor. S. S. at 10:15; preaching and breaking of bread at 10:45 a.m., and church at 7:15 p.m.

Church of God, Los Angeles, California, meet 1st and 3rd Sundays in each month at Taft Hall,

730 S. Grand Ave.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Koszta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the third Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Along the path of life we should be prepared to do two things; viz., to look ahead and to overlook; the first will guard us from loss and injury, the second will protect us from disputes and quarrels.
—Schopenhauer.

At a microscopic exhibition in Boston the sting of a honey-bee was shown upon the screen, and it was so sharp that the point could not be seen. A fine sewing-needle was shown at the same time, and the point with the same power of the microscope was five inches across. "God can make a fine point," said the exhibitor, "but man can not."

My mother was the making of me. She had some one to live for, some one I must not disappoint. —Thomas Edison.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son." —Rev. 21:7.

tween the court and the holy, and are, in figure, in the holy or sanctuary. This is why the gospel church answers to the seven candlesticks. Rev. 1:20. The church is the light of the world: not now, for as with the Master, the light is in the darkness and the darkness comprehendeth it not. Jno. 1:5. It is not in God's plan to enlighten the world, said Jesus. The old man must be crucified. All spiritual light is excluded from the court, lest fallen man put forth his hand, and take of the tree of life. The tabernacle had a threefold covering, so that not a ray of light from the seven golden candlesticks could penetrate to the court. It is not given to them that are without to know the mysteries of the kingdom of God. Matt. 13:11.

The great mystery, hid from the ages, but made known through the gospel; is how God could manifest himself in the darkness, and to the darkness, so as to take out a seed from the old Adam race, and not permit the darkness to comprehend the light. The flesh in the New Testament, means the natural, as compared with the spiritual; the natural man is the old Adam man, born after the flesh; and for Paul to glory in the flesh was to glory in being of the natural seed; which relationship he counted as dung. Phil. 3.

Great is the mystery of Godliness, God manifest in the flesh or natural man, whether in Jesus, born of woman, or in his body, the church; a mystery to be finished in the days of the voice of the seventh angel when he shall begin to sound. Rev. 10:7. The solution of this mystery is, he looks upon us as not being in the flesh or natural; but in the holy, that the natural man is dead, and we are resurrected; that the penalty of the broken law is satisfied in our death; and we are redeemed. All of which is true, in figure, if we have been baptised into him who is the resurrection and the life. But in this: God who quickeneth the dead, speaketh of those things which are not, as though they were. The elect seed of promise are counted as if they were already in the holy, as if they were already saved; saved from what was lost in the fall. Mankind who do not believe Christ will be saved from the first death by regeneration; all that are in the court will be in the holy. To this extent God is the savior of all men, since it is the Father that raiseth up and quickeneth the dead.

Gospel light or the golden candlestick, can give their light nowhere but in the holy; which belongs in the restitution age. We, who have the gospel light, are already in the holy, in figure. In the restitution, the bride, the church, is called the holy city. God will have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2:4.

In the restitution of all things, all that die in Adam, will be made alive in Christ; then the world will come to a knowledge of the truth; the nations of them that are saved will walk in the light of the city, Rev. 21:23-24, the leaves of the tree of life being for the healing of the nations. The human race are the real Israel of bondage, the twelve tribes being only a type; the letter that kills. They were no more the real Israel, than was their tabernacle the true tabernacle. It was a figure of the true; says the Apostle. Nor is he a Jew, that is one outwardly, but only a figure of a true Israelite; even as circumcision made with hands is not circum-

cision, Rom. 2:8. We have no more authority to recognize Israel, than to recognize the tabernacle made by Moses, as the tabernacle of which Jesus is the minister. We know no man after the flesh, not even Christ. 2 Cor. 5:16. With us it is the new man and new covenant. To claim the Israel of the old covenant that was unto death, or their Messiah, as the Lord and Messiah of the new covenant, is an attempt to serve two masters; it is spiritual adultery; they will lose all, and like early Christians trying to mingle circumcision with the gospel, Christ shall profit them nothing. Gal. 5:2. Those who know how to read the Abrahamic allegory, in which he was made a father, like unto God; know that his two sons, Adam and Christ, that is the Adam race, and the Christ race, the resurrected man being the son of the free woman, and the true Israelite. They also know that, when the Most High divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. Deut. 32:8. A necessity, since all that die in Adam are to be made alive in Christ. He made Ishmael twelve princes to equal typical Israel. Gen. 17:20. When Israel went out of Egyptian bondage everything was arranged to fit the anti-type. Moses came the second time; Aaron, who represents the high priest order, was sent into the wilderness, to meet Christ. Aaron met him in the mount of God. Ex. 4:28. The general assembly of the church of the first-born, who go out to meet the bridegroom, and who constitute the royal priesthood, meet Jesus, the mediator of the new covenant, at the mount of Zion. Heb. 12:22. After which Moses and Aaron return and deliver Israel; even as the groaning creation are to be delivered. Aaron did all signs, and spake all the words, even as the saints are to execute the judgments written. They were baptised out of Egypt; so mankind will go down in death, and be raised in incorruption, in going out of spiritual Egypt. Baptism is more than circumcision; it is not only putting off this body in which we groan; but is putting on of our house from heaven, or the new body. Sown in weakness, raised in power. 1 Cor. 15:43. So when Israel went out of Egypt, a miracle was wrought almost equal to resurrection, there was not a feeble person in all their tribes.

Our house not made with hands, is not eternal, but age-lasting. A resurrected man is man having a mortal body, quickened by the spirit of him that quickened Christ's mortal body, Rom. 8:11. Adam had a mortal body quickened by the spirit, and was a figure of the coming man. The resurrected man is free from the Adamic penalty; he will not die unless he brings it on himself; but will live until the thousand years are ended, when this mortal will put on immortality. This is passing beyond the second vail into the most holy the circumcision of the son of the free woman. Flesh and blood cannot inherit the kingdom of God, 1 Cor. 15:50, hence this second circumcision, and on the eighth day of the Lord; when the thousand years are finished.

The first circumcision is the going through the first vail, and is to the son of the bondwoman; man in the bondage of corruption, death; not being on the eighth day is a breaking of the covenant. Gen. 17:14. Jesus, born under the law, was a child of the Jerusalem of bondage, answering to

Hagar. Circumcision to him, was death; and we are circumcised in his circumcision, being buried with him in baptism. Baptism carrying us from the court through the vail, into the holy, in figure. After which we are counted as being no longer in the flesh; i. e. the natural man condition. God's purposes are revealed only in allegories, types, and dark sayings; and only the elect body of Christ can comprehend them; to them that are without, it is not given to know the mysteries of the kingdom of God. Matt. 13:11. Israel in Egypt, and delivered through the wilderness to Canaan, was a type of God's son in the bondage of corruption, delivered through the restitution age, to their final inheritance as heirs of God, joint heirs with Jesus Christ. Rom. 8:17. Not merely of the earth, during the thousand years that is only the wilderness, i. e. an unsubdued country. Christ, elder brother, will reign there in the midst of his enemies, Psa. 110:2, and until all enemies are put under his feet. But all that the Father hath, is mine; says Jesus; and the universe belongs to God. And we are joint heirs to all that the Father hath. In delivering Israel, Moses came and was rejected; he came again with power, and delivered them. They were baptised out of bondage into physical freedom, while it required the whole wilderness journey to eradicate the rebellious element, and correct the natural lusting after the fleshpots of Egypt. Nor was the reproach of Egypt rolled away until all the people were circumcised again the second time, at the end of their wilderness journey. Josh. 5:2, 9. So Christ will reign during the restitution age, until all enemies are subdued, when the animal or human nature, having been subdued, will be eliminated by a second circumcision: a putting off of the body of the flesh, i. e. this mortal putting on immortality. Then it is that the second man Adam is made a quickening spirit, what God the Father is,—I have said, ye are Gods, all of you children of the most high; but ye shall die like men. Psa. 82:6. This is said to Israel, God's son, even his first-born. Thus typical Israel were circumcised and baptised out of Egypt into the wilderness, and circumcised a second time, on entering Canaan. In the antitype, God's son in bondage is baptised and circumcised out of spiritual Egypt into the wilderness, or restitution age,—baptism being death and resurrection; while circumcision alone, is the putting off of the body of flesh.

To be continued.

Letters.

Kalamazoo, Mich., Mar. 21, '17.

Dear Bro. Lindsay:

O what a beautiful spring morn! It brings to my mind that in Psa. 150:1, we have these words: Praise ye the Lord; Praise God in his sanctuary; praise him in the firmament of his power. Verse 6: Let everything that hath breath praise. Praise ye the Lord.

Dear ones: Let us praise the Lord our God more and more every day. Let us all strive more each day to live closer to our dear Lord and Master.

Yours in the faith,

R. J. and M. J. Worthington.

Fellowship Whom?

The question may be answered in one word —brethren.

There is due to the brethren, I think, the explanation that I caused the articles recently written for the Herald on the above subject, and this is why I did it. A sister in the faith, and in our ecclesia, married an alien who was formerly associated with the Lutheran church but now with the Methodist church and who comes to our meetings each month and always partakes of the communion. He was baptised when a child is all, and I conclude he is not a member of the body of Christ, and to permit such practice knowingly, is a defilement, remembering the first admonition to be, "A stranger shall not eat thereof." Ex. 12:43. I called the attention of the brethren to the matter, and was met with the reply by one that "Everyone shall examine himself," another said, "we are not to judge," and still another said, "let the tares grow with the wheat until the harvest." Others stood with these brethren, and I was overcome with members, but being desirous of establishing the right as I saw it if it was right, or else to know it if I was in error, I sought higher authority by setting forth the facts, giving names to Sr. Woodward, and received for reply, that inasmuch as he brought the Sister to church, rather than his, and all was harmonious, he coming with her when there was preaching, she recommended that the matter be ignored and condoned, lest disagreeable results befall the Sister, and dissention arise in the church. Well, I was non-plussed, and bided my time, but later concluded to set forth to Bro. Robison the same facts in the matter, asking him to express himself fully through the Restitution Herald, on the subject, that the brethren might be awakened and enlightened that righteousness might be attained, and this, the most sacred rite of the church, be no longer desecrated and defiled. How well he succeeded you know through perusal of his able article on the subject, which was followed by Bro. Conner with three articles, concluded last week. In last week's article, Bro. C. sets forth that under certain peculiar conditions, "I dare say Peter would have demanded to know who the betrayer of his Lord might be, and that he be excluded from the service before the sacred emblems touched his lips," forgetting that at that hour yet, the apostate Judas, though chosen for a materially different purpose, was equally an apostle with Peter, and that Peter before coming morn arrived or even the cock had crowed twice, had denied his Lord thrice. Pardon me, brethren, for side-stepping the subject to say that I pray the Lord we, like the erring Peter, may be reclaimed from the error of our way, and that we look well to our laurels, remembering always that though the ten who went forth to meet the bridegroom were vigins, all, but half of them possessed oil sufficient in their lamps to remain faithful till the end. Here too, let me say that the husband of this Sister is all one could desire in a Christian gentleman, and I esteem him highly in all ways, but lacking the necessary belief and baptism that inducts us into Christ, as was necessary with Cornelius.

To me the matter of our duty is as plain as the open book can make it. There is no middle ground, there being only the two

extremes, truth and error, between which there can be no compromise. When Paul addressed his written epistle to the Galatians, it was not to the generality of citizenship at that place, but, "Unto the churches of Galatia," giving explicit instructions as to how others might attain unto the body of Christ by baptism.

The same greetings and admonitions, are given in addressing the ecclesia at each of the various churches addressed, so that at no time are aliens instructed, except through the brethren, and if we likewise confine ourselves to deal only with brethren, we will find adequate instructions whereby we may be properly governed. Ask yourself when you became eligible to partake of that rite, and what requirement made you eligible. To the one who says, "judge not," 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.

In 1 Cor. 5, he forbids partaking with a fornicator, and includes many other sins that excludes even brethren.

When Jesus said, "Judge not," he referred to pronouncing or inflicting penalties or judgments. We are not to name the quality or degree of punishment. In the parable of the wheat and tares Jesus said, "The field is the world," and not the church. So Paul and his Lord are not contradictory.

What will befall us for disobedience, or misuse of God's service, has been set before us throughout the entire scriptures, beginning with our fore-parents. A culmination of errors and disobedience brought the flood, when myriads of people were destroyed, and but eight were saved. The care of the ark of God, with its belongings, was delegated to the sons of Levi, and while the carrying of it from place to place was delegated to the sons of Kohath, they were strictly forbidden to touch it, except the staves that were placed through rings at the side. You will find in 2 Sam. 6, the account of the removal of the ark on a cart, and Uzzah, thinking to save the ark from falling, put up his hand to stay it, and God struck him down dead for his error.

Moses was not permitted to go over into the holy land after all the service rendered, because he did not give to God the praise for bringing water forth from the rock, and myriads of errors might be cited, and that the same God watches just as zealously over our destinies today as in the olden days, we verily believe. This looseness in our various sacred services has been, and is today, the bane of our church, and I am seeking to do only what I think will work for righteousness.

F. M. McCrory.

No. 13. Congregational Rule.

In opposition to the Catholic idea of rule in the church by leaders alone, who hold such power by right of apostolic succession, we have the opposite claim that the church herself is the ruler of herself by delegated or elected rulers, and that she is responsible to no other rulers. This is advocated by such denominations as the Congregational church, the Christ-

ian church, our own denomination, and others.

One idea is as erroneous and disastrous as the other. The first has terrorized the church people under autocratic rulers, and has produced abominable tyranny and awful martyrdom of the true church. The second has produced corruption and a spirit of rebellion that defies anyone to lift a finger against anything one believes or does.

We have before indicated wherein both views are unscriptural. There is no scripture upholding the idea that the church is answerable to no one but herself, in the person of such rulers as she chooses to elect over her. The woman is not the head of the family, earthly or divine, and herein is evidently the reason why it is so in the earthly family, because it represents the divine family. We will take this idea up in our next.

We have also previously shown that the church are responsible to leaders. Not, however, self-appointed ones, not apostolic successors, not rulers even elected by themselves, but by leaders God sets in the church.

Our next, The position of Woman in the Church.

J. W. Williams.

The Tabernacle.

By Nelson Barbour, (deceased.)
(Continued.)

In this tabernacle, which was a figure of the true tabernacle, the court, the holy and the most holy, answer to corruption, incorruption, and immortality: the three conditions into which, and through which humanity are being developed to their ultimate spirit life. The first man Adam, was made a living soul; the last Adam, a quickening spirit. (1 Cor. 15:45.) The final immortal condition of the children of God, being that of their Father; and God is a Spirit. That the true tabernacle of God is humanity, and not an enclosure of blue, and scarlet curtains, or a temple made with hands, needs no proof; all things which are in heaven, and which are on earth, are eventually to be gathered together in Christ, and Christ in God. As thou, Father, art in me, and I in thee, that they also may be one in us, Jno. 17:21, 22, is Christ's prayer first for the church of the firstborn, who when made one in Christ, are the sanctuary. God will dwell in them and walk in them. This is that the world may believe in Christ.

There was a tabernacle made, the first, wherein was the candlestick, and table, and shewbread; which is called the sanctuary, Heb. 9:2. Know ye not that ye are the temple (Greek, sanctuary,) of God? The holy of the true tabernacle, which the Lord pitched, and not man, and of which Jesus is the minister, is the resurrected man; sown in the court, raised in the holy, thus passing through or beyond the first circumcision.

Circumcision is the putting off of the body of the flesh. To man in the bondage of corruption, it is death; and was death even to Jesus, the son of David. We are circumcised in the circumcision of Christ; being buried with him in baptism. But baptism is more than circumcision; since baptism is not only the figure of death, but also of resurrection. In baptism we not only die, put off the flesh, but are raised, i.e. pass through the first veil, be-

some restraint or of happy freedom?

3. To satisfaction. "Shall find pasture." Verse 9. Is the pasture into which one passes, through Christ, a desirable one? It is green, Psa. 23:2. It is good and fat, Ezek. 34:14; and it never fails, Rev. 7:16-17.

In addition to being the door, Jesus wishes to emphasize strongly the fact that he is the good shepherd. With what act does he prove his love for the sheep? v. 11.

In the preceding verse (10), what does he give as his purpose in coming as a shepherd?

At what time is the more abundant life obtainable? How may we discern between the true shepherd and any other? vs. 12-13.

What comfort for the sheep in verse 14?

What fold, and what "others," referred to in verse 16?

From the last two verses of our lesson it is plain that Jesus chose death of his own free will for the sake of the sheep. You and I, being descendents of Adam, are under the curse of death and have no choice in the matter. Does the statement contained in the last two verses indicate that Jesus possessed life upon a different plane from that of Adam's posterity? Only two persons have ever existed upon that plane where there was a choice of life or death; i. e., the first and second Adams.

Letters.

Dear Bro. Lindsay:

I will venture to write a few lines to you if it is with a lead pencil and not written or spelled very good.

Bro. — wanted me to write and thank you for sending the Restitution Herald without pay. Surely we are passing through great trials such as we never have before, and our daily prayer is that we may soon obtain relief. You have already heard of the bank closing on all our money and it is still closed and in the hands of a receiver, who is administering the affairs of the bank and who says we cannot get anything for 2 to 10 years. O! So hard for us at our age. Cannot do anything to help our condition. It closed before we could pay our fall taxes or get our winter fuel. Some might say, Haven't they got children to take care of them? I answer No. We have only one child and he an invalid. Now I will say Bro. —'s health is failing.... not able to sit up all day, Dear brother, if we ever needed your prayers, it is now. Please remember us at the throne of grace. Love to all dear ones.

Your brother and sister in Christ,

The foregoing letter was not intended for publication, hence we are leaving out all marks of identification. We know this aged brother and sister personally and know that they have been handicapped as represented in this letter. Open your purses as well as your hearts to these people. A postal request to this office will bring you their address.—Editor.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

3736a St. Louis Ave., St. Louis, Mo.

Berean Notices.

The Executive Board of the National Berean Society will meet at the home of the President, Miss Leila E. Whitehead,

5439 Ohio St., Chicago, Illinois, on Saturday, April 21, at nine o'clock.

If any State or Local officers have any problems to be discussed, or any Berean has any suggestions to make for our annual conference, please send in the same to the Cor. Sec'y before the Executive Board Meeting. All committees please send in reports of work to date.

Evelyn K. Harsch, Cor. Sec.,

5447 Ohio St., Chicago, Ill.

Another society has joined our ranks and we extend a hearty welcome to Eden Valley, Minn. This is the first Berean Society in that section of the country and we are sure that it will be the nucleus of a state organization in that section of the country.

Evelyn K. Harsch, Cor. Sec.

THE GLAD BOOK.

I have been keeping a Glad Book for a year now, and I am enjoying it so much that I'd like to tell you of it. Instead of a diary, I just make an entry each day of something I am glad for, and when you are looking for things that are good and glad, it is surprising how many you find. Each day I find it hard to know what to put down, for there are so many sweet, happy things come up in a day. Perhaps you will laugh—I did when I wrote it—when I tell you there were days last summer during our extreme heat when I wrote that I was glad today for the ice-man. It was not because of the fact that his cooling ice helped to relieve us, but because of his sunny, optimistic nature. When every one was fretting and fuming, he'd come in with his cheery greeting every day, with always a pleasant word, and a happy comment, and never a complaint of the weather.

One store that I have called up a great deal has caused me to write in my book that I am glad because the man who answers the phone has the pleasantest, happiest voice I nearly ever heard, and is always so glad to have served you. "It takes so little to make us glad," doesn't it?

I have so many sweet, little glad verses that I'd like to give you that I hardly know which ones to send. Here is a little poem by Strickland Gilliland that I am awfully glad to read over often.

WHICH WOMAN ARE YOU?

Each day she spoils her happiness
By picking out the hardest thing
For her to get—a snowy dress
Upon her child who loves to fling
Dust by the handfuls in the air
And grime himself: a special shade
Of goods that she has seen somewhere;
A certain outer width of braid
Something exceedingly hard to get,
But that she has to have or fret.
So, tho' the sun shine warm for her,
And tho' the day be bright for her,
The world aye holds a storm for her,
And nothing e'er is right for her.

Another says, "I must decide
Which are life's big things, which the
small.

If naught of cogent harm betide
My loved ones, which are best of all
That I possess: if I can keep
My wonted health and know no lack
Of needful clothing, food and sleep,
No trifles that bestrew my path
Can trouble me: and I shall praise
The Giver of my glorious days."
So, tho' the small things oft go wrong,
The larger joys of life are hers;
Her lips are aye attuned to song,
And she is glad whate'er occurs.

And this makes me think of the beautiful talk given before our club a short time ago by Miss D. In talking of her experience in working up the centennial celebrations through the state, and her intimate talks with pioneer mothers, she said one dear, little, old, old lady told her that in those early, hard and trying days, when each day held so much more to be done than she had the time or strength to do, she always tried to decide which things for that day were "the abiding" and she did "the abiding" and let the rest go.

A little article I have cut out and read over often, says, "Happiness is a mosaic, composed of many smaller stones." It is the little acts of kindness, 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, nor 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.

A little boy said to his mother, "I couldn't make little sister happy no how I could fix it, but I made myself happy trying to make her happy." "I make Jim glad and he laughs," said a little boy speaking of his invalid brother, "and that makes me glad and I laugh."

How much greater are all these than one great act of noteworthy goodness once a year. Our lives are made up of trifles.

A little clipping from Oliver Wendell Holmes is one of my favorites: "If you should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, 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 most invisible particles by the mere force of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies, but let the glad heart sweep through the days, as the magnet finds the iron, so it will find in every hour some heavenly blessings: only the iron in God's sand is gold."

And I wanted to give you one of my Blue Bird calendar verses, but I don't want to tire you for then you wouldn't be glad. Every page of the Blue Bird calendar, tho' is full of happiness and gladness.

I do so wish you everything that is glad and good and bright and beautiful.

Lovingly,

E. S.

Thank God For Big Folks.

What a blessing it is to number big folks among your acquaintances—not big folks in the sense of riches or position necessarily, for some of the biggest folks we know live in rental houses—but folks with big motives, big deeds and big thoughts. How it makes one forget the little gnats and mosquitoes to rub against a big man. How we grow better from catching an inspiration from his splendid life. How we love to dwell upon the strength and purity of his character, and then how we appreciate such a man or woman after coming in contact with the littleness of a little fellow. It is then we can exclaim from the depth of our soul, thank God for big folks.—Centralia (Mo.) Courier.

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, Illinois.

Editorials and Church News.

Editor's Appointments.

Rensselaer, Indiana, the third Sunday in each month.

Moriah, Illinois, the second Sunday of each month, beginning April, 1917, and continuing for six months.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.

Adeline, Illinois, the second Sunday.

Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

Extra copies of the Herald, containing obituaries, marriages, etc., are sent only upon request, at the rate of two cents each.

Mr. and Mrs. Bert Sheets take pleasure in announcing the arrival of a baby girl, on March 24, 1917. Weight, 6 pounds. Name, Inez Marie.

The office force extends congratulations and best wishes.

A drouth is reported over some parts of the west; from Indiana and Arkansas come reports of heavy loss of life by tornado, and from Washington the news that we are about to declare war against Germany, and the best blood of the land is called to the colors. Poor man! He is not able to control the elements, neither can he control himself. "Why should the spirit of mortal man be proud?"

Those who send in copy written on a typewriter will do us a great favor by double spacing between the lines. Where lines are written so close together it is easy for the operator to get switched from one line to the next below, especially when the same word occurs in both lines at about the same place in the line. We will stand responsible for extra paper. Let us know how much you need.

This office is deeply in debt to the Bro. B. A. Cummings family of Hubbardston, Mich., for a large brick of maple sweetness. This is the kind of "gold brick" game we like to play. Thanks very much.

The article, "Conditional Immortality," by Rufus A. Curtis, in a recent issue, has been published in tract form and may be had at this office for postage only. We have also published another 2,000 of Bro. Robison's tract, "Behold, He Cometh," which may be had upon like conditions.

On Monday, March 26, this office received seven new subscriptions. We are able to labor with a light heart when brethren take hold with such good will.

A sister of Brumfield, Ky., writes that the village of Perryville, near Brumfield, Ky., recently suffered severe loss by storm which was in the nature of a cyclone. No people were killed, but some were injured.

Bro. and Sr. T. J. Ellis are leaving their home in Waterloo, Iowa, for a home near Columbus, Nebraska, on route 1 and box 4a. Nebraska brethren will gain Iowa's loss on this occasion.

There will be preaching, if the Lord wills, at our Moriah church near Casey, Illinois, on Easter Sunday, April 8th, and on Monday and Tuesday evenings following, at our Salem church near Marshall, Illinois. Let all readers of the Herald living near these points take notice and advertise accordingly.

HELPING FUND.

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

R. J. and M. J. Worthington,	5.00.
Mrs. Elizabeth Scovill,50.
A Friend in Ohio,50.
Mrs. E. Simmons,50.
Mrs. Emma Oaks,	1.00.
Mr. and Mrs. J. W. Grimsley,	2.00.
A few friends of the Cause,	100.00.
A mother and daughter,	6.00.
N. A. Hardison,	1.00.
A friend in Missouri,	5.00.
Everett Halstead,	2.70.

Obituary.

Margaret Emma Houser, was born in Miss., Nov. 3, 1854, and died at her home in Cleveland Ark., March 1, 1917.

She was married March 10, 1877, to John Henry Eubanks. To this union were born five children, all of whom survive her.

It can be said to her credit that she was a faithful member of the Church of God for thirty-five years; one that was always ready to defend the faith of the Gospel when ever the opportunity pre-

sented itself.

None ever more zealous for the truth than was our sister that lies in the bosom of mother earth.

She has fallen, but thank God redemption for her is fast approaching.

Thus passes from our midst one of God's humble servants. May the dear Lord bless her dear husband and children in their trouble.

The writer spoke words of consolation to her family and friends.

T. A. Drinkard.

Baptisms.

Baptismal Service.

At the close of our regular services at Plymouth, Sunday, March 25, Michael Feters made confession of faith, and was baptized at 3 o'clock p.m.

At the close of the evening service, James Stillson came forward, and was baptized immediately after the close of the meeting.

May the blessings of the Father, the love of the Savior, and the good will of the church be with these brethren.

Bro. Feters has been contemplating this step for some time, and Sr. Feters is greatly rejoiced that all her family, that are old enough, have taken this all important step. They reside at Lucerne, near Logansport.

D. E. VanVactor.

The Sunday School.

By Alta King.

JESUS THE GOOD SHEPHERD.

Lesson 3.

April 15, 1917.

Golden Text: I am the good shepherd: the good shepherd giveth his life for the sheep. John 10:11.

Time: Oct. A. D. 29. Place: Jerusalem.

Questions.

What part of the sheepfold does Jesus declare himself to be? Verses 7 and 9.

Through what "door" did he himself pass to prove himself the true shepherd of the sheep? Notice carefully the first three verses of this chapter.

Many persons claiming to be Christ have come upon the scene, but did any other ever pass through the death door to prove himself of God? From verse 5, it will be seen that the true sheep will not follow an impostor.

Jesus is the door to several conditions:

1. To salvation. Verse 9. Is the door to salvation open to all? The wording here is "any man." See also 1 Tim. 1:15.

Is Christ the only door to salvation? See Acts 4:12; John 14:6.

Is it not plain, then, that no church, nor creed, nor even morality itself can save a person? Jesus passed through the door of death, burial and resurrection, to prove himself the door for us. How do we pass figuratively through the same door when we accept him? See Col. 2:12; Rom. 6:4.

Will anyone, save those who believe in Jesus as the door, and are baptized into him be saved? Mark 16:16.

2. To liberty. "Go in and out." Verse 9. From Rom. 8:15, and Gal. 5:1, would you consider the Christian life one of burden-

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. It certainly begins to look as though to receive "an hundred fold," "in this present time, and in the world to come life everlasting," would be ample compensation. "For our light affliction, which is but for a moment;" especially as the momentary "affliction," "Worketh for us a far more exceeding and eternal weight of glory." Luke 18:28-30; 2 Cor. 4:17. In view of such transcendent glory connected with "the ages to come," in which God will show "The exceeding riches of his grace in his kindness toward us through Christ Jesus," how earnest we should be in following Jesus, as "The way, the truth, and the life." Eph. 2:7, 3:21; Matt. 16:24; Jno. 14:6. "An endless life," "Even length of days forever and ever;" with "Fullness of joy," and "Pleasures for evermore," ought to be incentive enough to cause us to be "Steadfast, unmovable, always abounding in the work of the Lord," knowing that our "Labor is not in vain in the Lord." Heb. 7:16; Psa. 21:4; 16:11; 1Cor.15:58. Brethren, let us "Hold fast the confidence and the rejoicing of the hope, firm unto the end." Heb. 3:6, 14; Matt. 10:22.

"We are living, we are dwelling, In a grand and awful time; In an age, on ages telling, To be living, is sublime."

Rufus A. Curtis.

Dear Brother Lindsay:

I have been a reader of The Restitution Herald since its publication, and am well pleased with its management, and often good articles on different subjects.

Now I often see that Paul said he did not know whether he was in the body or not. Now my Bible does not read that way, but that he knew such a man, but I suppose they refer to 2 Cor. 12. Now by your permission, I will give my views on that chapter.

Paul in this chapter is speaking of a vision, and says, I will come to visions and revelations of the Lord, I knew a man above fourteen (or more,) years ago, in Christ, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth; such an one caught up to the third heaven. And I knew such a man, whether in the body or out of the body I cannot tell, God knoweth, how that he was caught up into paradise, and heard unspeakable words, which is not lawful (or possible,) for man to utter. 2 Cor, 12:1-4.

Now here Paul is speaking of

a man he knew, but does not give his name, but he knew him and this man saw a vision and it was over fourteen years, how much more he does not say, and that he did not know whether this man was in the body or not; this man saw a vision of the things that pertain to the future.

Now who this man was, I do not know; Paul does not tell us.

Now let us go back over fourteen years, and see if we can find a man that saw a vision that fills Paul's description, let us go back to Matt. 17,—And after six days, Jesus taketh Peter, James, and John his brother and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was as white as the light, and behold, there appeared unto them, Moses, and Elias, talking with him. Then answered Peter, and said, It is good for us to be here, if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him. And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Now to my mind, this is the vision that Paul was talking about. Now let us see if either of these persons spoken of here, fills the description of the man that Paul was talking about. Let us follow Peter and see what he did. Please turn to Matt. 26:69. Now Peter sat without in the Palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth, and again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. Now from this I could not, or would not say that Peter told a lie. Then again another thought arises in my mind; does the Apostle belong to the Christ body? They certainly belong to a different calling, they are to sit on twelve thrones, judging the twelve tribes of Israel. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son

of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. Matt. 19:28. When Israel is restored, they will be divided into twelve states or governments, and at the head of each will be one of the apostles, and they will be united into one government, and David will be their king, like the United States, and they will be the head of all governments or kingdoms, and the Lord shall make them the head and not the tail. Deut. 28:12-13.

Then all kingdoms, or governments, shall be framed into one government. Then the Christ body will be king over all the earth, Yea all kings shall fall down before him, all nations shall serve him. Psa. 72:11. I will make him my first born, higher than the kings of the earth. Psa. 89:27. Now Paul was seeking for that higher calling. Phil. 3:13-14, (a king priest.) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Pet. 2:9. This is the seed of Abraham that is to bless all nations, and if ye be Christs, (or anointed ones,) then are ye Abraham's seed and heirs according to the promise. Gal. 3:27. By myself have I sworn, saith the Lord . . .

. . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Gen. 22:16-18.

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. Gen. 28: 14. (and not killed as some teach.) Jesus says, In my Father's house are many mansions, or in my Father's kingdom are many places of honor, if it were not so I would have told you, I go to prepare a place for you. John 14:2.

The all-wise Creator, has in all ages been taking out a people to fill those places of honor. And in this age he is taking out a people to fill the highest place of honor.

Paul in speaking of this body, calls our attention to the literal heavens and earth, saying, There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is

the resurrection of the dead. It is sown in corruption, it is raised in incorruption. 1 Cor. 15:40-42. Now this is a sample of his royal body, the sons of God, Rom. 8:14, partake of the divine nature, 2 Pet. 1:3-4, clothed with immortality, 1 Cor. 15:53-54, light of the world, Matt. 5:14, shine as the sun, Matt. 13: 41-43, And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. Dan. 12:3. The sun represents the Christ body, the moon Israel, and the stars all other nations or kingdoms.

S. C. Oliver.

Joy in the Work

The bigger the work, the greater the joy in doing it. That whole hearted striving and wrestling with difficulty, the laying hold with firm grip and level head and calm resolution of the monster, the tugging, toiling, and wrestling at it, today, tomorrow and the next until it is done; it is the soldier's creed of forward, ever forward—it is the man's faith that for this task he was born. Don't think of the morrow's task, but what you have to do, do today, and go at it. When it is over, rest tranquilly, and sleep well.—Stanley.

Success.

I hold no dream of fortune vast, Nor seek undying fame. I do not ask when life is past, That many know my name. I may not own the skill to rise To glory's topmost height, Nor win a place among the wise, But I can keep the right. And I can live my life on earth Contented to the end, If but a few shall know my worth

And proudly call me friend.

—Guest.

Some people can do a dozen things. Close investigation, however, will show that they don't do one of them as well as does somebody who has devoted himself to that alone. Concentrated strength is irresistible.—Sel.

Picking out the easiest way to do the work keeps some people busy, but results show that sort of labor isn't conducive to success.

There is nothing so strong or safe in an emergency of life as the simple truth.

Perseverance always wins. It is the key that unlocks the vault of the future that contains golden opportunities for every man.

"The fear of an enemy is weakness, and gives him strength. By fearing him you fight against yourself."—Shakespeare.

A Refutation of Immortal Soul-ism.

In the Restitution Herald of Jan. 17, 1917, there is an article entitled, "Is Christ now reigning upon the throne of his glory?" by Bro. Rufus A. Curtis, which conclusively shows, that he is not, but is to do so when he comes in his kingdom! And an opposite (and very unscriptural,) theory to this, is "the Sky Kingdom theory" of supposed immortal souls going to heaven at death and reigning there with Christ in an unclothed and naked condition, and therefore that the soul of man is inherently immortal; and consequently undying and indistructible, and so accordingly, "there is no death," (only of the body,) and what seems as death is only the gateway to future and continued life; either in glory or perdition! And in misery of a conscious and eternal torment! A torment imposed by a merciful and loving God! What irony; who believes such wickedness as that? Scarcely no one, especially in their hearts. A loving Christian heart cannot believe it. It is impossible; merciful love will not allow it.

And in disbelieving it, many also reject Christ, whom they suppose is the author of it; and so they become infidels in thinking of him as such, as the author of such supposed, but unbelievable horror. And which is also according to their interpretation, to continue on and on billions and billions of years, and that by an omnipotent and loving God fiendishly tormenting his own creatures that he has made in the flesh, and in his own image and likeness. And who in their mortality and weakness fell down in the first trial of obedience; and who have hearts to feel, love, and admire with; and when enlightened and helped by his word and spirit, can be noble, grand and happy, and glorify God their Maker, with reverence and admiration, for which purpose he created them, instead of tormenting any of them throughout eternity.

No, it cannot be that way, it cannot be even a single one of them, will eventuate in everlasting conscious misery. And why? Because there is no need of it. None whatever; the righteous Creator of the universe does not in his judgment, and settlement with the human family at all, in any way, need it, and especially for his vindication.

Neither would satan need it for his vindication; for he is devilish enough already, without any fiendishness superadded to make him more diabolical. But if he can traduce God with such a lie and character, he is up to that fast enough. For ever since he rebelled against him in heav-

en he hates him, and wants to belie and oppose him all he can.

And the only ones in the world that need such a theory are satan's "False teachers to make merchandise of the people." 2 Pet. 2:1, 3. And also to have others think to scare people into the kingdom of heaven by, (and just as though you could scare anybody into salvation; or that God wanted them to be scared.)

The scared or "fearful" ones are going to be lost instead of saved! See Rev. 21:8, Heb. 2:15, and he don't want them to be afraid of him at all, especially when it is love that wins them instead of fear and he is, in Christ Jesus, reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. 5: 19.

But, this whole false and ungodly business is based on the pagan theory of the immortality of the soul. And we say, that such punishment or wages for sin, is a moral impossibility; because of its fiendishness; (for God cannot sultify and turn himself into a fiend. No. no.) And that it is positively criminal to hold and propagate such diabolical wickedness of him; and a Christian ought to hide his face in shame for it if he is guilty of it.

And furthermore, any one that accepts such a (supposedly,) theory, and in their hearts really want it so, because it is needful for them to go to heaven by when they die, and evade sleeping unconscious in death and the grave until the resurrection and coming of the Lord Jesus, (that the Bible teaches so plainly about,) and they thereby accept their (supposed,) glory and bliss in heaven at the expense of having nine or ten of their fellows go by it into perdition and conscious torment!!

We say, (and that without successful contradiction,) that such a person has a heart abominable, selfish, and unbecoming a Christian.

And only so that they can, as they suppose, go to heaven when they die, (and not have to wait for the kingdom to come to them.)

And they, each one, are willing to consign ten of their neighbors into eternal conscious torment, and into fire that doesn't consume, and who ever heard of such a fire?

The Bible, rightly understood, by its own harmony, doesn't read that way; but the rather it says, "They shall consume away into smoke." Ps. 37:20.

And these people practically say that it is just and merciful and righteous for them not to consume, because, forsooth if they did, away would go their supposed natural immortality, and so they themselves would

have nothing to go to heaven by.

But there is a plainer and better way of reading the Bible than that; and a more merciful way deduced from it, or set of facts contained in it. And it says of this false way, which by the Bible we authoritatively attack; and with all the power of God's Word; viz. "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place; 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.

From the time it goeth forth it shall take you, for morning by morning it shall pass over, by day and by night; and it shall be a vexation to understand the report; for the bed is shorter than a man can stretch himself on it; and the covering narrower than he can wrap himself in it. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined on the whole earth." (Isa. 28:14-22, especially from the 17th verse as we have quoted.) Again, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignations, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

For then will I turn to the people a pure language, that they may call upon the name of the Lord; to serve him with one consent." Zeph. 3: 8, 9.

"The Lord cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:13.

"In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name and to the remembrance of thee. . . . for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:8, 9.

"The fear of the Lord is clean, enduring forever; the judgments of the Lord, are true and righteous altogether." Ps. 19:9.

"Thy righteousness is like the great mountains; thy judgments are as a great deep; O Lord thou preserveth man and beast.

How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. Ps. 36:6, 7.

Give the king thy judgments, O God, and thy righteousness unto the king's son. Ps. 72:1.

I will praise thee with uprightness of heart, when I shall have learned of thy righteous

judgments. Ps. 119:7.

"With my lips have I declared all the judgments of thy mouth. Ps. 119:13.

To be continued.

A. J. Marsh.

Will it Pay?

The above question is frequently asked by persons about to invest their capital, or labor, in some manufacturing plant, or productive industry. If the profits will not overbalance the losses, it would be unwise to invest capital in such enterprise. Now if it be the part of wisdom, to calmly and thoroughly investigate secular matters before investing time, labor and capital in their promotion, would it not be equally advisable to use the same wise discretion, in religious matters? God does not expect his sentient creatures to act without motives. The absorbing question of profit and loss, comes up for an intelligent solution, in religious, as well as in secular matters. "Whosoever will come after me," said Jesus, "let him deny himself, and take up his cross and follow me. For whosoever shall save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it. 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?" Mark 8:34-37.

For a man to "lose his own soul," or "life," is the same as to "lose himself, or be cast away;" "driven from light into darkness, and chased out of the world." Luke 9:23-25; Job 18:18. The husbandman's reaping is largely dependent upon the extent and quality of his sowing. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2 Cor. 9:6; Rev. 11:24. This law holds good in a religious, as well as in a secular sense. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6:7,8. The question of the apostles, propounded by Peter, as the spokesman for the rest, is plain and direct, and the answer of Jesus is equally explicit: "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 also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath

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Number 27.

Our Faith.

There are other religious bodies taking the name of The Church of God besides ourselves. We distinguish ourselves from the other bodies by the qualifying phrase "Of the Abrahamic Faith." Abraham believed God and it, his faith, was counted to him for righteousness. Abraham was called to leave his country and his kindred and his father's house and go into another land. Abraham departed as the Lord had spoken and went into the land of Canaan. There the Lord blessed him and made a covenant with him. In this covenant there was a promise. Through this covenant Abraham developed the faith for which Jehovah pronounced him righteous. This promise was not made sure to Abraham on his immediate entrance into the land of Canaan but after he had passed through many anxious trials. From the time he left his country, until he offered Isaac he was in his "trial period." After he had offered his only son the angel of the Lord called unto him the second time out of heaven and said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand of the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall nations of the earth be blessed, because thou hast obeyed my voice," Gen. 22: 15-19. The Apostle Paul tells us in Gal. 3: 16 that his seed is the Christ. These promises constitute the faith of Abraham. In this same chapter in the 8th verse he says that the gospel was before preached unto Abraham, saying, "In thee shall all nations be blessed." The great blessing that was to come to Abraham was through Christ, Jehovah is doing today as he did in the days of Abraham, "taking out of the nations a people for his name." Abraham was counted righteous because he believed and obeyed Jehovah's voice. Now this voice comes to us through the prophets, Jesus the Christ and his apostles. We are required to hear and obey in order to become the seed of Abraham. Note the following scripture: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to promise," Gal. 3:26-29. The promises here spoken of are those made to Abraham as recorded in Genesis 12th to 22nd chapters, inclusive. These promises are sealed to us through baptism, Heb. 4:11; Col. 2:11-14. After the apostles received the Holy Spirit they went everywhere preaching this same message. Peter preached it at Pentecost, Acts 2. Stephen preached it before the Sanhedrin which cost him his life, Acts 7. Philip preached it to the Samaritans, Acts 8. Paul, at Damascus and elsewhere, Acts 9, 13, and 28. All who have preached the true Christ have preached

THE MILLENNIAL GLORY



REJOICE, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom;
And Zion's children then shall sing,
The deserts all are blossoming,
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom;
The Gospel banner, wide unfurled,
Shall wave in triumph o'er the world,
And every creature, bond or free,
Shall hail the glorious jubilee.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the wilderness shall bloom.

Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing;
From Zion shall the law go forth,
And all shall hear from south to north.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing;
And truth shall sit on ev'ry hill,
And blessings flow in ev'ry rill,
And praise shall ev'ry heart employ,
And ev'ry voice shall shout for joy.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, Jerusalem shall sing.

Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign;
And lambs may with the leopard play,
For naught shall harm in Zion's way.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign;
The sword and spear of needless worth
Shall prune the tree and plow the earth,
For peace shall smile from shore to shore,
And nations shall learn war no more.
Rejoice, rejoice, the promised time is coming,
Rejoice, rejoice, the Prince of Peace shall reign.
—The Midnight Cry.

this same gospel. Those who are aliens to the commonwealth of Israel and strangers to the covenants of promise are without Christ, having no hope and without God in the world, Eph. 2:12. Since our salvation is based upon faith, and that faith outlined and defined in God's word, it is necessary that all who will be saved must believe and obey it. We are justified and sanctified through his truth. His word is Truth.

D. C. Robison.

Mr. Edison and Temptation.

In response to the inquiry of a minister, Mr. Edison has just testified that he knows nothing about temptation and that during his long life he can never recall a single instance when he was tempted to violate the moral law. The reason for this singular situation is given by the great inventor as his constant occupation with the task before him, so that he had no time for temptations.

We suspect there is a good deal of truth in the Edisonian philosophy. Idleness is the sure breeder of temptation. Hard work is the "first aid" of morality. There is nothing like keeping busy if you want to keep out of sin. This is one reason why the working people have always proved the

bulwark of morality. There is no truer proverb than the one which says that the idle brain is the devil's workshop.—Sel.

Doubt and Skepticism Basis of Knowledge.

"Doubt and skepticism, if honest, are the basis of knowledge," declared the Rev. A. M. Jayne in his Sunday evening sermon at St. Paul's M. E. church on "The Damnation of Doubt." He went on to say that the honest doubter and the honest skeptic command respect. Doubters did away with the superstition of astrology and founded astronomy. Those who doubted the wisdom of the alchemists gave birth to the science of chemistry. Martin Luther, doubting the propriety of the sale of indulgences and like evils, launched the Protestant reformation.

"Doubt concerning the perfection of anything is necessary if it is ever to be improved. Doubt that a man follows up and confirms, is the beginning of new knowledge, but doubt that a man disregards and violates is the beginning of death to the conscience. But conscience alone is not enough to keep one from sin. Conscience only keeps one from guilt. Conscience may condemn one for doing right, as when a Hindoo woman brought to our bishop, Dr. Stuntz, a baby she had failed to sacrifice in the Ganges and asked him to throw it in for her.

"It is not because men doubt that they are condemned. It is because they are willing to let doubt take the place of belief. I may doubt the genuineness of the Christianity of some poor specimen of a church member. I absolutely know that the church is responsible for all the Christianity in the world. Now when I let that little mean doubt stand in the way of myself being a Christian and doing my duty, then my doubt becomes my damnation.

"Entertaining our doubts makes us hesitate to take a positive stand on matters. And it makes them grow into positive unbelief. When a man doubts everyone else, he doubts himself and his own doubts, and has committed moral suicide."

Sel.

The Book of Job.

I call the book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism, or sectarianism, reigns in it. A noble book; all men's book. . . . and all in such free, flowing outlines, grand in its sincerity, in its simplicity, in its epic melody and response of reconciliation. . . . Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars.—Carlyle.



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What loneliness is more lonely than distrust?—George Eliot.

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Your Best is After Forty.

There has been a lot of talk—far too much and far too incorrect, according to medical authorities, to the effect that this is a “young man’s era.” It is not. And

Dr. C. H. Brown and others have compiled lists to prove it.

Osler was once reported as saying that a man was a back number after 60. Many concerns will not hire a man who is over 40. In other words, it has been of late the fashion to consider a man a “has been,” when he began to near the half century mark. His years of training, his acquired wisdom, and his ripe experience were supposed to render him worthless. As sensibly say that the longer and more perfectly a pugilist trains his muscles, the less fit he is to fight, and the poorer his chances against a green, unscientific school boy. Here are a few,—a very few,—of the million instances which go to show that a man is at his best between the ages of 40 and 65:

J. P. Morgan did his greatest work after 55. Commodore Vanderbilt rolled up an extra \$100,000,000 and increased by eight fold the milage of his railroads after he was 70.

Gladstone at 83 became once more prime minister of England, and John Quincy Adams and Thomas Jefferson were at their political prime of intellect between 70 and 80.

George F. Baer and John Wanamaker—both past 70—control vast interests. Col. G. W. Goethals of Panama canal fame, has done his best work since 50.

Gen. Grant, at 39, was considered a failure in life. He had made a success of nothing and could hardly support his family. Between the ages of 40 and 50, he rose to world greatness. A similar tale of rise to fame after the age of 40, may be told of Robert E. Lee. George Washington was 43 when he began his fight to free our country.

And, by the way, the youngest president of the United States was 42 when he was inaugurated, and, with five exceptions, all the rest were between 50 and 65.

Thomas A. Edison at 70, is at the zenith of his fame. If at 40 he had been shelved as a back number (to make way for some younger and allegedly smarter and more up-to-date man), the world would have been infinitely poorer. Other tremendously busy men at about the same age are, Arthur J. Balfour, Alexander Graham Bell of telephone fame, Justice Lamar, Senator Tillman, Champ Clark, Senator Lodge, Pierre Loti, the Duke of Connaught, and President Schurman of Cornell.

The world’s greatest writers, musicians and actors, have practically all done their best work after 40.

In this era of young men, too, there are thousands of young men working—with scarce a chance of winning similar success—for such hustling old timers as Andrew Carnegie and John D. Rockefeller.

Look in the big jobs almost everywhere—the jobs that can be filled by none but the biggest men—and you will find the boss is nearer 60 than 40. He is there because he belongs there. Because no young man is able to tackle that mighty job.

Next time you hear an elderly man sneered at as a “has-been” or a “back number” or an “old fogey,” just stop for a moment to consider whether the man who applies the term, is not perhaps looking longingly and hopelessly toward the same “has-been’s” job.

—Selected.

beggar, full of sores or corruption, and desiring the crumbs which fell from the rich man's table. Observe that even the Gentile woman who came to Jesus, Matt. 15:21-28, recognized this to be their condition. Also study Eph. 2:12 again, in regard to the poorness of the Gentile; and now as Jesus stood there teaching the publicans and sinners, (Gentiles), Luke 15:1, had actually come desiring to be fed with the crumbs of gospel truth which he might let fall for them from the rich man's (Jew's), table.

From verse 22 it is seen that the beggar died and was carried to Abraham's bosom. Eph. 2:11-19 explains that death of the Gentile to his former condition of sin and alienation from God, and Gal. 3:28, 29 tells how he was carried to Abraham's bosom, or given equal hope in the Abrahamic promises.

The rich man also died and was buried. In Amos 9:8, 9 and many other well known scriptures, is recorded God's determination to cause the Jewish nation to die because of unfaithfulness. But bear in mind that after his death, while in "hell" he was tormented. The original Greek of that word "hell" is hades, and means the concealed condition or unseen state. (For confirmation of this see Young's Analytical Concordance.) We know well that when Israel died as a nation, he was buried among the nations of the world where he has been in torment in that hades even unto this day. Study Amos 9:1-4 in regard to the torment that was to be brought upon them.

We now can understand why the rich man called Abraham "father" and why Abraham spoke to him as "son." The Jews have always pointed with pride to Abraham as their father. Jno. 8:39, and they truly were his son or posterity.

Furthermore, the cry of the Jew since their destruction as a nation, has been that the Gentile (Lazarus) might bring him a little relief, represented in verse 24 by a drop of water. The answer ascribed to Abraham is very pointed: that the Jew during his life as a nation had received his good things, while the Gentile had only evil things, but now the tables are changed, and the Gentile is comforted, having been engrafted into the vine when the Jews were cut off as branches because of unbelief. Rom. 11.

The gulf between the two, spoken of in verse 26, is no doubt the law of commandments and ordinances Eph. 2:13-15, which the Jew will not give up, and which the Gentile will not come under, so that it is impassable.

The closing verses of the parable still further identify the rich man as the Jew. There were twelve tribes in Israel, and at the time of the division two tribes composed the kingdom of which Jerusalem was the capital, and it was this division which came to be called Jews, because their kingdom was Judah. Since it took two tribes to make the Jewish part, in the same proportion the other ten tribes would constitute his five brethren, ver. 28. The reply to his request was that they had Moses and the prophets, and we know that Moses and the prophets were to Israel and them alone.

Then, in closing, he said they would not even be persuaded if one rose from the dead. How true that was for only a short time after this Jesus gave his life a sacrifice, and was resurrected on the third day; yet the blind Israelites would not be persuaded.

Friends, this parable has a most striking teaching, and we as Gentiles should appreciate it to the full.

It is our prayer that we may become more studious regarding these things, and not be deceived by the theology of the world which sees only the surface, and does not get the rich fulness which was intended to be set forth.

Yours in Christian love,

Frank E. Siple.

Oregon, Illinois.

Note: This tract may be had from the above address free for postage only.

CHRISTIAN FELLOWSHIP.

Great difference of opinion seems to exist among believers as to who should or should not be present at the table of the Lord. Some contending that we have no right to debar any one from being a partaker who choseth to come, others again setting up very severe restrictions. The question is, What saith the scriptures? Those who take what they call the liberal side of the subject, quote various passages that they claim teach the idea that the officials of the church of God have no authority to exclude anyone from the table

of the Lord who choseth to come. Rom. 14:4 is quoted. Who art thou that judgest another man's servant? to his own master he standeth or falleth. "There," say they, "that proves that we have no right to judge anyone." If that is what Paul means, then he flatly contradicts himself, for in 1 Cor. 5, he most severely condemns one who has brought a great scandal upon the church, and he tells them, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh. If that was not judging and denouncing, I do not know what language means.

Rom. 16:17, Paul says, Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. "What, Paul," says some very would-be-liberal individual, "have you not just told us we were to judge no one? and now you order us not only to judge certain individuals, but also to avoid them." Surely, surely then, we cannot welcome them to break bread with us at the table of the Lord. What was the "doctrine" which the Roman Christians had learned by which they were to judge and separate from those who did not hold that doctrine? Was it not the gospel of the kingdom as preached by Christ and his apostles, combined with the doctrine of Christ's death and resurrection? Then those who did not believe this doctrine, or who wilfully disobeyed Christ's commands, were to be separated from us. If the elders of a congregation know of individuals who are living in disobedience to Christ's commands, it is their duty, according to Paul's instructions, to exclude them from the table of the Lord until they have repented and given up their deliberate wrong doing. If this is not the meaning of the scriptures, then there is no meaning in them, but contradictions everywhere. In Acts 20:28, Paul charges the elders of the church at Ephesus Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers. For I know thus, that after my departing shall grievous wolves enter in among you, not sparing the flock. These grievous wolves, came. Then we find Christ himself afterward condemning some of the churches for allowing these wolves to be among them. Rev. 2:20, In Christ's message to the church at Thyatira, Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. If Christ thus condemned those who were the officials of the church at Thyatira, and other churches for being too lax in permitting individuals amongst them who had no right to be there, will he not condemn those who are too lax now? We can be as "liberal" with our own things as we have a mind to be, but it is at our peril to be too liberal with the things of God. What, then, does Paul mean in Rom. 14:4, when he says, Who art thou that judgest another man's servant? to his own master he standeth or falleth. He is dealing with the subject of eating meat. Some had not got their minds clear on the meat offered to idols, and these were the individuals that Paul orders should not be interfered with. He knew when they

(Continued on page 215.)

THE RICH MAN AND LAZARUS.



Realizing the urgent need for a short, but clear and concise tract, dealing with the account of the rich man and Lazarus, as given by our Savior, in Luke 16:19, to end, the following is written with the hope that those who care to understand the truth, will investigate the scriptures given, prayerfully, and without prejudice. Happy is the man that findeth wisdom, Prov. 3:13.

First of all, let us emphasize the fact that the portion of scripture under consideration is a parable. A parable is an account of an incident, in which the things mentioned are used to represent the real things to which reference is made, many examples of which may be found in both Old and New Testament scriptures. In the 9th chapter of Judges the trees are described as coming together and talking one with another, and in another place, the stones in a wall are mentioned as conversing. The true meaning is not that which is on the surface, but is hidden just underneath, and the Christ in answering his disciples as to why he spoke in parables, gave them to understand that he did so in order that they who cared enough to investigate, might get his true meaning, while they who did not care to take the effort, would only see that which lay on the surface. Matt. 13:10-13. It can be plainly seen, then, that in order to understand correctly any parable, it is necessary to know all of the conditions under which it was given.

Many people have endeavored to take this account, not as a parable, but as a literal narration, and thus to derive from it proof of consciousness after death, literal torment in hell fire, etc., but in order to show you the utter folly of this, let us presume for a moment that it really should be taken literally.

Those who take this view, hold up the rich man as a wicked one, used to represent all other wicked persons. But all the description that is found anywhere concerning this man, is given in the 19th verse of our chapter, and scan it as carefully as you may, not one moral attribute, either good or bad, will be found ascribed to him. He had plenty of money, he wore good clothes, and his meals were sumptuous each day, but is there anything sinful in these facts? Could not the same things be said of Abraham, who was counted righteous; or of Solomon, the most wealthy of kings; or of David, the man after God's own heart?

Furthermore, Lazarus is heralded as the righteous man, representing all other righteous persons; but examine the text critically, and you will find not one good quality named for him. He was poor; he was covered with sores, associated with dogs, and desired the "crumbs which fell from the rich man's table," but do these signify righteousness? Do we usually consider the tramp that comes to our back door filthy, and full of sores and begging something from our tables, as qualified to be classed as representatives of righteous persons? But, letting these pass for the moment, let us notice what the rest will bring out if taken literally.

The 22nd verse says that the beggar died and was carried by angels to Abraham's bosom. Taking this literally would transport the literal beggar, bodily to Abraham's literal bosom; but Abraham had been dead hundreds of years, and his bosom long since, returned to the dust from whence it came. Do you say it means the beggar's "immortal soul," was taken to Abraham's bosom up in heaven? Any sane person will admit that it would be just as impossible to place one "immortal soul" in the bosom of another, as an example of what will be done with all other righteous persons, as it would be to place a literal body in the bosom of another as a representative of all other righteous.

But, to pass on, observe that the rich man died and was buried. After burial he was in a place called "hell," where he was being tormented. Now, if Lazarus was in heaven, and the rich man in the theological hell, then this much is certain, which many people never realized before: that hell and heaven are close enough together so that a person can see from one place to the other, and a conversation can be carried on between persons in these places. See verses 23 and 24. If taken literally, another incongruous condition arises, for the rich man cries to Abraham, and calls him "Father." Abraham was a righteous man, and the father of a righteous generation, and no wicked person, used to represent all other wicked persons, would be permitted to call him father; moreover, Abraham, in verse 25, when answering him calls him "Son," thus recognizing the title of father as rightly applied to him.

Without going farther with this, it can be readily seen that

any attempt to read this as a literal narration instead of a parable, will lead only to ridiculous conclusions. But, the question arises, if it is a parable, to what do the persons refer, and what is the teaching which the Master meant to impart?

To get the foundation upon which this parable is built, it is necessary to go back to the beginning of the 15th chapter. We here find Jesus teaching the Gentiles, (publicans and sinners), who had come up desiring to hear any words of life which might fall from his lips, and while he is so doing, the Pharisees and scribes, high minded Jews, came up and objected. The Jews had always looked down on the Gentiles, as low, worthless people, and they considered that this man who claimed to be the king of the Jews, was degrading himself by communicating and mingling with the despised Gentiles.

Jesus, realizing their attitude, turned upon these Jews, and gave them several parables, one after another, to set them straight upon this great question. The first, that of the one hundred sheep, begins with verse 4 of the 15th chapter. Verse 3 plainly states that it is a parable.

The teaching here is plain and forceful. He compared the Father, whom he was on earth to represent, to a shepherd. The sheep at home were Israel, safe in the fold, while the lost sheep was the Gentile, wandered far from God. The Father and he were looking for the lost sheep and now that they were finding it, in that these Gentiles were coming and desiring to hear words of life from the Master, he shows these Jews that they should rejoice with him, instead of raising objections as they were doing. Jesus no sooner finished this parable, than he gave them another teaching the same thought, this time illustrating the Gentile by the lost piece of silver.

Following this comes the well known, but often misapplied parable of the prodigal son, in which he continues, by still another means, to impress upon the Pharisees this same truth. To get these two sons, go back to the days when Noah with his family emerged from the ark, the rest of humanity having all been destroyed. There were three sons, but Ham for disrespect was cursed, and cut off from any more being a son, thus leaving the two sons, Shem and Japheth. These two were faithful sons at home with the Father. Trace their genealogy, and it will be found that Shem was the ancestor of Abraham, hence of Jacob, the beginning of the Israelitish people. On the other hand it will be found that Japheth became the progenitor of the leading Gentile nations.

Here, then, were the representatives of the two sons, standing before Christ. The one son had always stayed at home with God, for Israel had been God's favored people and all that the Father had was theirs. See verse 31. To the contrary, however, the descendants of Japheth, in the Gentile peoples, had wandered far from God and wasted their substance in riotous living, last of verse 13. Jesus, however, showed these Jews that the Gentile had become hungry, and was now making up his mind and returning to the Father, willing to accept even a place of servant with him. He then opened their eyes to the beautiful prophetic part, that God would go out to meet this son, bring him home in honor, and even kill the fatted calf for him.

How beautifully this was later carried out by the Father breaking down the middle wall of partition, Eph. 2:14,15, in the sacrifice of his Son, as the fatted calf, of which all must eat to obtain life, Jno. 6:53.

Jesus continued his discourse to these bigoted Pharisees, with that which is recorded in the 16th chapter; and without taking space to discuss the first part of the chapter, let us come at once to the 19th verse, where the parable under consideration begins.

The reader can now clearly understand to whom the Savior spoke this, and the conditions which made it necessary for him to do so, and, having these things in mind, he can readily perceive what the two men refer to, and what the Savior meant to teach.

The rich man was the Jewish nation. They had always been God's favored people, and he had prospered them both materially and spiritually. Purple signifies royalty, and they are often spoken of as the royal people, for Christ is to have a special royal service for them yet to perform in the establishing of his kingdom. That they had a sumptuous supply of spiritual food may be observed from Paul's expression in Rom. 9:4.

Please study that verse carefully and recall that all the things there mentioned, adoption, glory, covenants, the law, the service of God, and all promises were to the Israelites and them alone. Jesus himself, in Jno. 4:22, states that even "salvation is of the Jew."

The Jew was indeed rich, while the Gentile was only a poor

of Jesus as King and Savior of the world. In our understanding of him there is a large portion of self-righteous selfishness.

Sound the gospel of grace abroad,
Life in the living Lord!
Spread the news of the gift of God,
Mortal man requires it,
God above inspires it,
Tell it around! Let it abound!
Life in the living Lord!

All by nature are doomed to die:
So saith the Holy Word,
Welcome therefore the joyful cry,
Life in the living Lord!
Welcome news of gladness,
Antidote to sadness!
Tell it around! Let it abound!
Life in the living Lord! —Sel.

The only way to reach the glory to which Jesus has attained, is to follow his example of self-sacrifice, of being servant. True glory consists not in high position but in lowly service.

Letters.

Dear Restitution Herald Readers:

I will try to write a few lines. Will say I am still clinging to that precious faith and hope and pray that we may not have much longer to wait until the Blessed Lord will come again. Then we will see the King in all his glory and will meet our loved ones again, and we will live and reign with Christ a thousand years; then will righteousness be done under the whole heaven. So let us all do all we can for the cause. I aim to fight on and do all I can for the cause I love so well. There are many that seem to be blind concerning the reign on the earth. They tell people that he is now reigning in the church, but the angels tell us that this same Jesus that was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, and this being true, he will return in person and be King over all the earth. Over in Isa. 32:1, Behold a king shall reign in righteousness and princes shall rule in judgment. Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people and God will wipe away all tears from their eyes, and there shall be no death, neither sorrow nor crying.

A sister in Christ,

Grandma Gragg.

The 144,000.

—We have so many requests to explain what is meant by the 144,000 of Rev. 7, that we have concluded to write out our thoughts for all to read who care.

The book of Revelation is a most interesting study but one which seems generally very hard to be understood. We believe it safe to say that the better we understand the Old Testament types and symbols, the easier it will be for us to comprehend this New Testament prophecy. It is strange that a book which is called a revelation should be so far from being one.

If we will begin our study in the fourth chapter, we will find there a throne set and one sitting on the throne. Around about that throne are twenty-four thrones and upon these thrones, twenty-four eld-

ers are sitting with crowns upon their heads. Then around about the throne and permeating it are seen four beasts (living creatures, R. V.).

If we have vivid enough imagination, we have the mental picture of the fourth chapter well before us. In the fifth chapter there is added a new character. It is the Lion of the tribe of Judah, the Lamb slain from the foundation of the world. When he is declared to be the object of worship, the angelic host, the elders and the beast all join in the great redemption song. Among other things, we learn that the elders and beasts are the people who have been redeemed unto God by the blood of Jesus, and that they have come from every tongue, and people, and nation, and have been made unto God kings and priests, whose mission it is to reign with Christ a thousand years.

This is all accomplished before one seal of the book is opened. After this preliminary recognition of Christ as king, then he begins the opening of the seals of the book which contains the terms of the world's surrender to the rightful King. As one by one these seals are broken, the saints (elders and beasts) are with him. The breaking of the seals reveals the exercise of judgment by the great King.

The saints are to be with him in this judgment and are in no sense subjects of this judgment. It is not until the opening of the sixth seal, that we have revealed to us the 144,000. Their selection is the result of the judgment revealed under the sixth seal, and they are taken out from Israel. "Spiritual Israel" is not a scriptural expression although commonly used as such. These are Israelites and the Spirit goes on to state more definitely that they are chosen 12,000 from each of the tribes of Israel then in existence. There is no hint of resurrection spoken of in connection with these. Furthermore, when these appear, they appear not upon the thrones with crowns upon their heads (first honor), but before the throne with palms in their hands (second place). They worship before the throne while our Lord and his saints are upon the throne. The saints are heirs of God and joint-heirs with Christ in this work while these are subjects before the throne. How anyone can get these two classes mixed up is a conundrum.

If we now turn to the 45th Psalm and read it carefully, we will find that the Psalmist has put the whole picture before us in a beautiful song. Here he describes the King in his beauty; then he shows us the Queen (saints) adorned with fine wrought gold and fine linen; and besides the King and Queen we see another class—the virgins,—companions to the Queen. This is a true picture of a King's household. Not only is there a king and a queen to occupy the home, but there are personal, trusted servants. The servants are not on an equality with the queen, but they enjoy far greater privileges than the other subjects of the realm. The queen is no subject, but shares the king's honor.

The household servants do not share the king's honor but as servants they are honored above other subjects. This 45th Psalm is but David's pen-picture of the great King, Jesus our Lord; his Queen, the church, and the Virgins, her companions, the tribulation saints. Let us not confound these various classes, but learn

from the Book of God all that there is in store for us.

S. J. Lindsay.

Questions and Answers.

"Who is the bride?" In this connection it is also asked if John 15:16 does not indicate the bride, since "no one but Christ chooses his bride."

In our judgment this verse does indicate the bride, but our understanding is that the bridegroom's Father chooses the bride for him. This was so of Abraham, Isaac and Rebecca, who typify God, Jesus and his bride. And we find by such as Acts 15:14, that the Father takes out those who are called to reign with the bridegroom.

Our view is that the church are the bride of Christ. We are moved so to believe by such reasons as the following:

In Eph. 5, we find the husband and wife standing for Christ and the church, for Paul here says when speaking of husband and wife, "I speak concerning Christ and the church."

Again, in Rev. 19:6-9, of the marriage of the Lamb. We take it the Lamb is Jesus, and here it is said that his wife wears fine, white linen, and also that this linen is the righteousness of saints. Hence, if the wife wears the linen and the saints wear the linen, the wife, or bride, must be the saints.

Again, in Rev. 21, John is told he shall see the bride, the Lamb's wife. But when he sees her, she is the holy city descending from God and built upon twelve foundations. But by Eph. 2, those who are built upon the foundation of the apostles (of whom there were twelve) and prophets are the church. And here we also find that the prophets and apostles are both in this foundation, hence the saints of prophetic days and all other saints will be gathered together to constitute this company of people who reign as queen with the Lamb upon his throne.

Adam was a figure of Christ, Paul says. When Adam was to have a helpmeet, he was put into a deep sleep and his prospective bride was made from that which was taken from his side before they began to reign as king and queen of the animal creation. So in the answering figure! when Jesus was to be put into his deep sleep, lest he should abide alone, while in his deep sleep on the cross there was taken from his side that which was to be built into his helpmeet to reign with him in the regeneration over all kindreds of all the lands of earth. Hence all who share in the work of that blood and water upon them are part of Christ's helpmeet, and that means every person redeemed through his blood. His bride, as Adam's, was taken out of his body and was a part of his body.

For "many are called (into the nominal church or body) but few (the overcomers through the blood) are chosen (to be the bride).

So every wife is part of her husband's body, and whosoever loveth his wife, therefore loveth himself. For as Adam wedded part of his body, so does every man and so does Jesus. For every man is part of Adam and every woman is part of Adam, hence every couple in wedlock are part of each other, by flesh creation, and again by unity of wedlock.

The figure of the King choosing a bride is shown in many types, such as the marriage of Jacob, Moses and Ahasuerus to

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F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.

Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

We have received a card

"Announcing the birth of Joseph, Jr., March 24th. All well."

J. W. Williams.

We congratulate Bro. and Sr. Williams on the birth of a boy. We feel that the boy has fallen into good hands.

A splendid call for tracts has been made within the last two weeks. We have sent out all of the first edition of Bro. Robison's tract, "Behold, He Cometh," and we have another edition of 2,000 on hand. Why not supply yourself with some of our tracts, then give them out or leave them in public places where people congregate? Send us 5 cents for a half pound assorted.

We are having a good many callers who come to inspect the new machine. It is a pleasure to work with it.

How do you like the Herald in its new dress of three columns? Looks better doesn't it?

A couple of our South Bend, Ind., boys have "chipped in" to send the Herald for a year to the Y. M. C. A. Reading Room of that city. A good idea that. Let others try something of the

kind.

Have you observed the new ad. on the back page? It is run by the same firm for which we have been running the piano ad. They will give you good service.

Reports.

Our meeting at Buffalo, S. C., closed Sunday, March 25. The ten days meeting at that place was well attended. At some of our meetings, the house and porch were full and some had to stand in the yard. Two more were added to our number at that place,—Nora Ethel Maness, wife of Bro. I. W. Maness, and Elbert Ewing Maness, son of Bro. J. G. Maness. We trust that the lives of these two will prove to be beneficial in the Master's cause. Others were ready for baptism, but their health would not permit at that time.

Our meeting at Jonesville, S. C., were well attended and with good interest. We hope to meet all the people at these places again in the near future. On account of having to speak in the open, night air, my lungs got in such shape that I had to close our meetings and return home. I met a great many who were trying to learn of God's wonderful plan of salvation, and with the poet we say,

Workers are needed; will you be one
To hasten the kingdom of God's dear
Son.

The fields are already white to harvest,
but the laborers are few.

C. T. Stevenson.

The Sunday School.

By Alta King.

JESUS' ANOINTED AT BETHANY.

April 22, 1917.

John 12:1-11.

Time: A. D. 30. The first of Jesus' last two days with his disciples.

Place: Bethany, about two miles from Jerusalem.

Golden Text: She hath done what she could. Mark 14:18.

Questions and Comments.

Read verses 47-57 of John 11 to get last Sunday's lesson, the resurrection of Lazarus, connected with today's lesson a few days before his death. What was the attitude of the chief priests and the Pharisees toward him at this time? How did opposition take on a political aspect? What was Jesus' attitude toward them? Why this attitude?

Read John 12:1-2. Also the parallel account in Mark 14:1-3. Describe the scene in which this lesson is set. Why was it safe for him to come among the Jews on this day? Why does not his walking no more openly among them contradict his fearlessness of John 11:7-10? (He had a special miracle to do to show forth the glory of God. John 11:4).

What proof does Lazarus give of the reality of his resurrection?

Try to imagine what must have been in the hearts of the people who sat at meat with a leper, who perhaps had been cured by Jesus, and a man who had been called forth from the grave! Before them, if they had but fully realized it was the full, liv-

ing demonstration of Jesus' power to eradicate sin from the human system and to nullify its sure effect, death.

Describe what Mary did. Verse 3. Read also Mark 14:3. Matt. 26:7. How did this act affect the disciples? Matt. 26:8-9, Mk. 14:4. What did Judas say and why did he say it? Verses 4-6. Is there anything to show that the other disciples were insincere in their disapproval? Since Judas had been intrusted with the money, is it probable that he had actually stolen money? What, then, was the basis of John's condemnation of him? Covetousness is at the bottom of all thefts and it does not take an overt act to constitute one a criminal in God's sight. Matt. 5:20-21. Did Jesus know Judas to be such a man? John 6:64. Since Jesus chose Judas, John 6:70, what does this prove as to the means God uses to carry out his plans?

How did Jesus answer his disciples and Judas? Verses 7-8. Matt. 26:10-12. Of what does he make the anointing significant? According to Luke 23:56 and John 19:4, what was the custom then among the Jews? Did Mary realize the significance of her act since even the disciples did not realize his death so near at hand? Lu. 18:31-34. What, then, must have been the motive and spirit which prompted such a sacrifice of money? True, heartfelt gratitude cannot but show itself in works.

According to this incident, what was Jesus' attitude and teaching concerning the poor? Read John 13:29. How did Judas receive the rebuke from Jesus? Matt. 26:10-15. People who are wrong at heart never receive rebukes profitably. Would the conduct of Judas have any bearing on v. 9? What was the attitude of the people in general toward Jesus at this time? What was the attitude of the chief priests? v. 10. Why put Lazarus to death? v. 11. Why did they want to keep the people from believing on him? According to Jesus, what was the reason the masses did not believe on him? John 12:34-41. Read also Rom. 11:7-11.

In our various lessons, have the people shown a tendency to believe? Mark. 12:37. Was as much light given to them as to the chosen twelve? Matt. 13:10-11. Why not? vs. 11-13.

Read the Golden Text. Will Jesus be able to say the same of us?

General Notes.

John's account of the events of Palm Sunday omits several incidents, doubtless because they were already described in three gospels previously written. One of the most significant of these is the pathetic scene of Christ's weeping over Jerusalem. A turn of the road on his way from Bethany over the Mount of Olives brought the sacred city suddenly before him in all its splendor. Filled with a sense of the woes that were to come upon Jerusalem, the worst of which, the terrible siege and destruction of the city by the Romans under Titus, was only forty years ahead, the Savior burst into tears (Luke 19:41-44), "If thou hadst known in this day," he exclaimed, "the things which belong unto peace." —Peloubet's Notes.

"The ass—held in much greater account in the East than with us—is the symbol of the peace to be ushered in by Messiah's reign. It is contrasted with the horse, the symbol of war."—Westminster New Test.

A little self examination will show that we, too, are lacking in our understanding

shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, 'Let us go speedily to pray before the Lord, and to seek the Lord of Hosts,' I will go also. Yea, many people and strange nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: 'We will go with you, for we have heard that God is with you.'

The salvation of the Jew is always followed by the salvation of the Gentile. This sequence is never reversed. A similar principle still is as before: "Salvation is of the Jews." The similar principle: "Beginning at Jerusalem," still holds good. There is no salvation for this world of ours apart from the Jewish nation, despised though at present it may be.

The Psalmist prays: God be merciful unto us (Jews) and bless us (Jews), and cause His face to shine upon us (Jews)," Psa. 67. He states, because he knew the result as follows, namely: "That thy way may be known upon earth. Thy saving health among all nations." The Psalmist ends the Psalm with a certainty, "God shall bless us;" and with the consequences, "All the ends of the earth shall fear him." Similarly in anticipation in Psa. 102, "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." The result, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

Isaiah also contains much of the same idea, that the Jews will be a future blessing (Ch. 52): "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive, daughter of Zion Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations." Then follows the same divine sequence:

"And all the ends of the earth shall see the salvation of our God." The 62nd chapter of Isaiah also contains much to the same effect: "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then follows the same divine sequence: "The Gentiles shall see thy righteousness, and all kings thy glory." Similarly, Ezek. 36: "The heathen shall know that I am the Lord." When shall this be? "When I shall be sanctified in you before their eyes."

The Apostle James puts the matter very plainly in the Acts of the Apostles, describing the present dispensation and the inauguration of the future dispensation, he says (Chap. 15, R. V.): Simeon hath rehearsed 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 build again the ruins there-

of, and I will set it up."

Then follows the same divine sequence as before, namely, the nation of Israel a future blessing, to all the dwellers upon the earth when restored to their land, and the divine blessing comes upon them. James says the result of this restoration will be: "That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord (margin) who doeth all these things which were known from the foundation of the world."

There is nothing new in all this; but is it proclaimed today to the extent it ought to be? It is original gospel proclaimed to Abraham ages ago. There is only one special gospel proclaimed throughout both Old and New Testaments; and here it is, namely, the blessing of the world through Abraham, and his seed, the nation of Israel, as well as through his seed, the Christ. It is wrong to leave out any part of it.

The blessing of this world, as we have seen, is intimately and inseparably bound up with the future restoration of the nation of Israel to their own land—the land of their fathers. The time is yet coming and seems not far distant, when all the dwellers upon earth will 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."

In view of these things well might we unite in our prayers in the language of the Prophet Isaiah, where he says, "Ye that make mention of the Lord, keep not silence and give him no rest, till he establish and till he make Jerusalem a praise in the earth."

George M. Lees,

Dublin, Ireland.

(Continued from Page 211.)

learned more fully of the things of the Lord, that their minds would get clear on that subject. That he did not intend this statement to be taken and used in the wide sense it is made now to do duty, is very evident, or how could he command the elders to reprove, rebuke, exhort, etc., if such were the case that we have no right to judge any one? Then Peter made a great mistake when he condemned Ananias and Sapphira. 1 Cor. 11:28 is quoted: But let a man examine himself and so let him eat of that bread and drink of that cup. "There," says our liberal, "is proof positive that we have no right to interfere with anyone coming to the table of the Lord." Was not this letter written to a congregation of individuals who had believed the gospel and been baptized into Christ? He is certainly not writing to the Jew who rejected the Messiah, or to the idol worshiper, neither is he writing to those who were deliberately, publicly breaking Christ's commands as we have seen in a previous chapter that he had advised them to put one of their number out of fellowship. Do those elders, then, who not only allow unbelievers whom they know to be such, to take their place at the table of the Lord, do their duty? The scripture has to be taken and understood in connection with their text and context; in other words, we have to compare spiritual things with spiritual things. It is this pernicious

system of taking a small portion of the scriptures and wresting it from its context that has led to all the perversions of the scriptures. Those who follow that system can prove anything from the scriptures. You can even prove that "There is no God," but for to do that you have to leave the fool out of the passage, but the fool is there all the time as large as life in those who would make such a quotation. Again we are told that we have no right to exclude any from the table of the Lord, "For," say they, "was not Judas there when Christ instituted this ordinance?" Does this fact give us the right to associate with others at the table of the Lord who are publicly known to be Judases? If such be the case, then Christ's condemnation of some of the churches in the Revelation was entirely wrong. Christ did on various occasions what he has not given us the right to do; for instance, he pardoned the thief on the cross, but he has not given us the right to go, when a person is being executed, and tell him his sins are forgiven. That part belongs to the apostasy. Again it is asserted that we have no right to hinder ignorant persons from coming to the table of the Lord, "For," say they, "the apostles themselves, when Christ instituted this ordinance, were ignorant concerning both Christ's death and resurrection. True, but that is no warrant whatever for any elders presiding at the table of the Lord to permit those who do not understand the gospel, to partake of his broken body. The ordinance was commenced before the end of the Jewish dispensation, but the disciples were not allowed to do any administrative work in connection with the new dispensation, which was just then dawning, till after the day of Pentecost, then they got their knowledge and their instructions, and they then separated themselves from unbelievers in keeping this ordinance. Hebrews 13:10. We have an altar whereof they have no right to eat which serve the tabernacle. Surely that statement is definite enough. We might safely add to that statement now, We have a table of which they have no right to eat who belong to the congregations of the Mother of Harlots, or to any of her daughters, who have changed God's word and made three persons in the God-head, adopted from the heathen; made man an immortal being, another heathen doctrine taught that immortal souls go to heaven at death; that Christ is reigning in heaven now, and when he comes again he will utterly destroy this earth; and many other abominations they teach, utterly subverting the scriptures. Verily, one has to be tremendously "liberal" with the things of the Lord to invite such persons to the table of the Lord, deceiving them into the belief that you consider them to be servants of the Lord.

A. Wallace Mason, M. D.

To see the hand of God in the present, and to trust the future in the hand of God, is the secret of peace.—F. W. Robertson.

There is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes.—F. B. Meyer.

All the beautiful sentiments in the world weigh less than a single lovely action.

—Lowell.

Esther. Ahasuerus is king of all people. He chooses his queen from among them all. Here, typically, Jesus, in the Person of the Father, chooses his coming queen. If more discussion of this is desired, let us have it.

In John 15:16, in our judgment, the Master refers to his having chosen them to be apostles and witnesses. See v. 27 and Acts 10:40-41.

"Who are the 144,000?" It occurs to us they are the 12,000 sealed from each of the twelve tribes of Israel in chapter 7. For in chapter 14, where the question relates to them, they have their Father's name in their foreheads and the twelve times twelve thousand of chapter 7 have the seal of God in their foreheads. Hence we conclude the 144,000 of chapter 7 are the same ones of chapter 14.

We also conclude that they are Israelites after the flesh, probably the remnant saved in the time of Jacob's trouble and the conflict of Armageddon. We also here conclude that the seal of God is not the sabbath, but the name, or presence of God in the forehead (faith) and the hand (works).

J. W. Williams.

THE WATCHWORD

Maran-Atha! The Lord is Coming!

1 Cor. 16:22.

By H. V. Reed.

Wonderful words! Centuries have come and gone, still the watchword rings along the line, Maran-Atha. "The Lord is Coming." Empires have fallen beneath the strokes of judgments. Nations have passed into oblivion, still through all the world, the words yet sound out over the wastes and desolations. "The Lord is Coming! The opening promise of the vision of Patmos still shines out over the darkness." "Behold he cometh with the clouds and every eye shall see him." Rev. 1:7—Then the wonderful vision ends amid the closing scenes of time. "Surely I come quickly." The last promise, from the Coming King. Then the last prayer! "Even so, Come Lord Jesus." Then the last benediction. "The grace of our Lord Jesus be with you all."

Do you look for the crown of righteousness? Remember the last letter from the martyr at Rome, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8, yes, with his coming, there gleams the crown. The hidden life with God will be radiant "when we shall appear with him in glory." Col. 3rd. He who bore away the sin of the world will appear a second time without a sin offering unto Salvation. O blessed Victory! Maran-Atha! The Lord is Coming! The end is sure to come, yes it will come in such an hour as ye think not. Then the watchword! The flowers which bloom for the Summer and the tender twigs which foretell the new day as "when ye see these things come to pass, know ye the kingdom of God is nigh." Luke 21:31.

Behold him as he rides forth, leading the army of the heavenly cavalry, on their white steeds, they are clothed in robes of Victory, and on the King's vesture we see the words flashing in living light, "King of kings and Lord of lords!" See Rev. 19:11. "If I go away I will come again." Just as sure as he left the earth on the white cloud that bore him away, in the presence of the shining Angels, just so sure he will come in like manner: as he was lifted into his chariot of cloud so he will come in the chariots of heaven with power and great glory! Matt. 24.

The high priest heard our Lord's wonderful prophecy in answer to his question, "Hereafter shall ye see the Son of man sitting on the right hand of power and coming on the clouds of heaven." Matt. 26:63-65. The assurance came in the presence of the Jewish senate, while the shadow of the cross foretold his death.

This great promise received its confirmation by his Resurrection. So it must be fulfilled by his return from heaven. For the heavens shall retain him until the blessed era of Restitution. There will come times of refreshing from

the presence of Jehovah. A multitude of holy ones will be his escort to the throne and glory. Far back in the ages ago, even one who was the seventh from Adam, made the prophecy, "Behold the Lord Cometh, with ten thousand of his saints," "In the midst of his holy myriads." (Noyes). Moses before his death gave assured blessings to Israel when he said, "The Lord came from Sinai, and rose up from Sier unto them; and he shined forth from mount Paran, and he came with ten thousand of his saints." Deut. 33:2. When the prophet, like unto Moses, returns from the far country, "having received his kingdom," he will come in his glory and all the holy angels with him, then (not before) shall he sit upon the throne of his glory. Matt. 25:31.

The waiting bride still clings to her watchword, Maran-Atha, "The Lord is Coming." Then the royal Bridegroom, with his celestial escort shall come and the patient watching will end in the Alleluias of the wedding feast. "Blessed are they which are called unto the marriage supper of the Lamb," and to the Bride it was granted that she should be arrayed in linen, clean and white, for the fine linen is the righteousness of saints. The watchword will be used no more, as to his coming, but it shall be changed into a promise fulfillment. "The Lord has come."

We are assured by the Apostle that "ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come and will not tarry. The tarrying time has been long, and the virgin company has fallen asleep, but at the mid-night hour the message comes with voices of the coming Bridegroom. With the Bridegroom comes the kingdom of heaven. And the heirs of promise, who have been in the patient waiting now join in the nuptial feast. Even as our Lord promised his apostles at the last supper. "And I appoint unto you a kingdom, as my Father has appointed me: that ye may eat at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." Lu. 22:29-30. The blessed Lord who ate and drank with his apostles after his resurrection will partake of the royal feast in the kingdom of our God. Acts 10.

The holy dead rest in hope, but that hope will not be realized until the trumpet sounds, and the dead in Christ first arise and await the reunion of the living and the dead who, together, shall be caught away in clouds to meet the Lord. Then will come the watchword, "Maran-Atha! The Lord is Coming." Go ye out to meet him. Then shall we see him as he is and shall be like him. The body of our humiliation shall be fashioned like unto his glorious body. See 1 Jno. 3:1-3; Phil. 3:20-21; 1 Thess. 4:13-17. Every man having this hope will purify himself even as he is pure.

These blessed promises become intensely interesting in view of the nearness of the crown of immortality. The unrest, the indifference of the masses, the lack of faith in the gospel of the kingdom of God, and the re-appearance of the days of Noah. All these confirm the words of our Messiah as he said, "As it was in the days of Noah, so shall it be in the day when the Son of man is revealed." Matt. 24:36-39.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13.

If we take from the New Testament the great truth of our Lord's second coming, we rob the Christian of his crown and deny the resurrection of the holy dead and destroy every promise of the everlasting kingdom of our God. If our Lord does not return, then the scoffer triumphs. For he taunts the believer as to his coming, and denies the promise. Peter tells us that this will be the condition of things at the time of his coming. He says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3-5.

The great truth of our coming Lord has embarrassed the students of prophecy by certain indiscreet interpretations of chronology, in that they have named the year of his return and have worked with a zeal that was not according to knowledge. But such positions will not change the great facts of prophecy or set at naught the plain, explicit promises of the Living Oracles. It stands out among the most prominent truths

that "unto them that look for him he shall appear a second time." Heb. 9:27. No sophistry or evasion can change the fact. He came once to put away sin. That coming was personal and visible. His ascension was an event clearly tangible and personal. It is then written, He shall so come in like manner. Deny it if you will, but it is the promise of the angels of God and was the joyous hope of the apostles of our Lord. Acts 1:11; 1 Thess. 4:13-17; Matt. 24:26, 27, 29, 30; Dan. 7:13-14; Rev. 1:7; 14:1-13.

THE JEW: A FUTURE BLESSING.

There are many who call themselves Christians who have no place in their religious convictions for the Jew. The Jew is to many rather a subject of abhorrence; and of any good to be derived from the contemplation of this subject many minds, confessedly Christians, are absolutely blank. Every Christian believer, worthy of the name, should have a large portion of his or her religious convictions taken up by the subject of the Jew. It is a glorious subject.

Some may say the Jews are not a very admirable race. We always hold that they are at least as good as their neighbors, but would point out that this has nothing to do with our present subject. We hold that, whether admirable or not at present, the Jew is destined to be a future blessing to this world, and that this nothing on earth will alter. Jehovah himself has purposed it; and we may be sure his purpose will stand and is for the highest good.

In his incipient stage the Jew was a blessing. His very presence seems to have given a blessing. After Jacob had served with Laban throughout a period of fourteen years, Laban gave Jacob his good and noteworthy testimonial, perhaps unique among testimonials: "Tarry! for I have learned by experience that the Lord hath blessed me for thy sake," (Gen. 30:27). Similarly, concerning Joseph, we read that because of Joseph, Potiphar's house was blessed: "It came to pass from the time that he had made him overseer in his house and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field."

The Scriptures uniformly show that this principle will apply on a much more extended scale in the future. If the nation was a blessing in the past, what will their future be? In any ordinary proportion sum the various features must be mutually of a comparable nature. We are giving three terms of an interesting proportion sum by the Apostle Paul, as follows: 1st term—If the casting away of them; 2nd term—Be the reconciling of the world; 3rd term—What will the receiving of them be? The apostle answers the question by giving us the 4th term—Life from the dead, and to be comparable with the 2nd term this must read: Life from the dead for this world of ours.

The same idea is to be found in plain language in Zech. 8: "It shall come to pass." There is no doubt of it, and there is a pleasure in dealing with certainties. "It shall come to pass, (saith the Lord of Hosts) that as ye were a curse among the heathen"—it does not say a curse to the heathen—"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. . . . Thus saith the Lord of Hosts, It shall come to pass, that there

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WHAT TIME IS IT?

By Mark Lev.

The length of our life according to the Bible is "seventy years and if by reason of strength eighty years." If we divide our life like the dial of a clock into twelve divisions, we shall have about six years for each hour of life's dial. What time is it then, reader, on your life's dial? Probably not one of my readers can answer, it is only one, two or three o'clock. Possibly one may say it is four o'clock; but most of us have past the hour of six and not a few are in the eleventh hour of life. Reader, what time is it in your life? Do you stop to consult your life's clock? Do you discern the times? Have you redeemed your time? Have you done whatsoever your hand could find to do? You may not live out the biblical length of your days. Do you serve God? I do not ask whether you live an honest, upright life, going to church regularly, taking part in the exercises of the services, teaching a S. S. class, etc. This is all right and is a part of the service you owe God. But there is something more than all this;—it is, "Let your light shine."

Have you done it? Has the light of the Son of God that has enlightened your minds, gone out from you to enlighten others? —Sel.

The Israelite, despised till he became despicable, has yet, by God's providential dealings, become in a manner indispensable to the social existence of the world. Alas! up to this day, that people have supplied the nations of the earth with silver and gold, whose high calling it once was, and will be again, to scatter among them the riches of the knowledge and the glory of God.—DeCosta.

A Message on Education.

You are a specialist in your relation to your job, but what are you doing toward broadening your mind and giving it outlook? Many a man regrets that he has not had a better education, but do you know that you can have one?

Education cannot be gotten out of the resources of the mind and then developed. Education cannot add anything. It can only discover and develop what is already there.

Education cannot be gotten out of a few years spent in college. Education is not something which can be had by taking the mind through a course of study for a few years, it is a slow, continuous process requiring long periods of time.

Don't feel that you are walled away from an education if you never graduated from a university. A diploma is not a sure sign of an education. It may mean that a process of education has been started. Some of the best informed men never saw the inside of a college and some who are barely educated in the true sense, at all,

THE WEAVER

BESIDE the loom of life I stand
And watch the busy shuttle go;
The threads I hold within my hand,
Make up the filling, strand on strand,
They slip my fingers through, and so
This web of mine fills out apace,
While I stand ever in my place.

One time the woof is smooth and fine,
And colored with a sunny dye;
Again the threads so roughly twine,
And weave so darkly line on line
My heart misgives me. Then would I
Fain lose this web—begin anew—
But that, alas! I cannot do.

Some day the web will all be done,
The shuttle quiet in its place,
From out my hold the threads be run;
And friends at setting of the sun
Will come to look upon my face,
And say: "Mistakes she made not few,
Yet wove perchance the best she knew."
—The Independent.

write degrees after their names.

You can be educated if you will find out what your mind likes and then give it plenty to grow on. Your mind will devour what it is interested in and retain it. We forget only what we naturally do not care for.

Interest is the great factor in education. Interest will concentrate your mind, intensify its action, and increase its power. No force on earth can stop your mind in its movement toward an education if you get interested.

Find out what you like. Experiment in reading. Be alert to the intellectual activity of the past and present. Reach out and bring in the treasures of the earth that your mind may make its choice. Start yourself on the long, interesting road to an education and nothing can stop you.

—The Harvester World.

Love One Another.

Remember the new word
The Syrian twilight heard,
The marvelous discourse which John
records,
The one last great command
The Master left his band,
"Love one another!" And our time
afford
What greater scope than just
To execute that trust?
Open the door tonight
Within your heart, and light
The lantern of love there to shine afar.
On a tumultuous sea,
Some straining craft, maybe,
With bearings lost, shall sight love's
silver star. —Bliss Carman.

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.—Sel.

IF I HAD KNOWN.

If I had known what trouble you were bearing,
What griefs were in the silence of
of your face,
I would have been more gentle and
more caring,
And tried to give you gladness for
a space,
I would have brought more warmth
into the place—
If I had known.

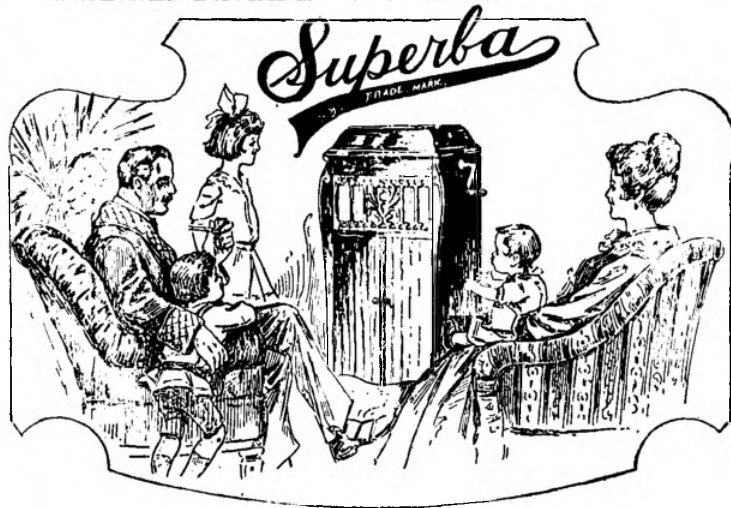
If I had known what thoughts despairing
drew you—
Why do we never understand?—
I would have lent a little friendship
to you,
And slipped my hand within your
lonely hand,
And made your stay more pleasant in
the land—
If I had known.
—Mrs. Mary Caroline Davies.

ISAIAH 49:15.

A mother's tender compassion towards her offspring, the exquisite metaphor by which God illustrates his regard toward Zion and her sons! This is stronger even than Psa. 103:13, for a mother's yearning may be thought to exceed a father's pity. Both forms of speech are declaration of his mind with whom we have to do. What an absence of coldness and harshness in the disposition of the Lord God of Israel! In no manifestations of love will he be outdone by any of his creatures. There have been cases in which the mother has forgotten; but he never! We can never be more interested than himself in all that relates to his purpose. What a guarantee is here of his final accomplishment in the restoration of the kingdom to Israel, and the blessing of all the families of the earth in Abraham and his seed.—Sel.

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."—Sel.

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One should give a gleam of happiness whenever it is possible.—Eliot.

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Peter said to Christ: "Lo, we have left all and followed thee." So it always is. We make much of our sacrifices. What had the disciples left? A few old broken nets, and some boats. What will they get in exchange? The kingdom of God.

D. L. Moody.

Young Student. -Which book, excluding the Bible, has been most frequently translated into foreign languages? Answer.—The "Imitation of Christ," most commonly ascribed to Thomas a Kempis, has been more often reprinted and more often translated than any other book, except the Bible. At least eight editions were printed between its appearance in 1470 and the year 1500, and by the year 1873, no fewer than six thousand editions had been issued. Among the great number of languages into which it has been translated, are even Greek and Hebrew, and it has been often retranslated. Scholars have been greatly exercised in discussing claims to authorship of this famous book. Next to the "Imitation" stands the "Pilgrim's Progress," by John Bunyan, which has already been translated into eighty-four languages and dialects, and is still continuing to spread into all parts of the inhabited globe, and to be translated into fresh languages almost every year.

Sel.

Books will to knowledge lead us,
If we use them as we should;
But in ignorance they'll leave us,
Unless they're understood.

F. E. Siple.

Do what you can—give what you have;
only stop not with feeling; carry your
charity into deeds; do and give what costs
you something. —J. H. Thorne.

If we could read the secret history of
our enemies, we should find in each man's
life sorrow and suffering enough to dis-
arm our hostility.—Longfellow.

He that has the light within his own
clear breast,
May sit i' the center and enjoy bright
day;
But he that hides a dark soul and
foul thoughts,
Benighted walks under the midday
sun,
Himself in his own dungeon.—Sel.

Meekness is imperfect, if it be not both
active and passive, leading us to subdue
our own passions and resentments, as well
as to bear patiently the passions and re-
sentments of others.—Foster.

A good memory is of great value to
any young man starting out on life's
work. The power to recognize faces, to re-
call 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.

The talent of success is nothing more
than doing what you can do well, and do-
ing well whatever you do without a
thought of fame.—Longfellow.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet
And left to heaven the rest.
John Vance Chene.

A bit of sunshine caught in a smile, a
word or a deed, travels swiftly and in-
definitely, lighting countless homes and
lives. Let us each become daily bearers
of this precious commodity.—Unidentified.

turbed till the trumpet will call her forth to life again. Abraham did not console himself with the thought that she had an immortal soul which had survived the death of the body and which had gone to heaven. His great concern was to bury her out of his sight until his hope should be realized and she would rise from the dead. That this was his hope is clearly shown by what Paul has written in Heb. 11:19, which shows that his hope was centered in the resurrection of the body and not in the immortality of the soul.

(To be continued).

THE POSITION OF WOMAN IN THE CHURCH.

No. 14.

The position of woman among uncivilized peoples has been that of property owned by the male and subject to his will absolutely. No drudgery too difficult, no service too menial, having no will but her master's. The revolt of all peoples against this tyranny has led many, even including Christians, to discard scripture teaching as to woman's position in the body of Christ. Such people tell us that Paul, being a bachelor, was a woman-hater and that his teachings regarding woman were the fumings of such a one and are not to be trusted. But how about Peter? He had a wife. Were his teachings, in harmony with Paul's given because he found it hard to manage a wife?

We can smile at the quarrel of Ahasuerus and Vashti, for he had no heavenly authority to enjoin his consort to appear before his courtiers to satisfy his pride in her beauty, but it is a serious matter for any wife to rebel against the word of her husband when what he enjoins upon her is the teaching of holy writ. No more serious, however, than for any of us to reject any heavenly command.

For Paul's word to wives is to submit to their husbands "as it is fit in the Lord." If it is proper in the Lord for a man to glory in vain appearances, Ahasuerus had a just complaint against his wife, but not for divorce, and if his command to Vashti was not supported by scriptural authority, we may pass her disobedience by and let them settle their trouble as best they can till he learns to be a better law-giver of God's word to his wife. For Paul again says to wives to submit themselves unto their own husbands "as unto the Lord." That is, proper wifely obedience to a husband is obedience to God, which necessitates that the husband's commands must be the word of God. He is merely God's mouthpiece, her teacher. But cannot woman learn anything for herself? Assuredly. Behold Dorcas and Lydia and the women who first told the men Christ is risen. Then why learn anything from a man? Merely that in the things her husband can teach her, she is to exemplify what Paul says: "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." That is, the reason God has set the man as head of the family is that Christ is the ruler and teacher over his wife, the church. If woman assumes the position of head of the house, she argues by example that Christ should submit to the will of the church, and you know what a time he would have to obey the conflicting wishes of half-seeing Christians. Some

of us would want rain, others sunshine; some, to go, others to stay at home; and many of us would want the same woman or man for a mate. The husband is merely the teacher and ruler in the family in what truth he is able to give them. Let the wife obey him in that, to exemplify to the outside the gospel of Christ in that his redeemed are subject to his holy and just rule and teaching. Peter also shows this in 1 Peter 3. But as women can help instruct others also, as Priscilla aided Aquila in teaching Apollos, and as Titus is bidden to teach elderly wives in the church to instruct younger women, it is evident we must not strain the point of the husband's position too far nor belittle the wife's learning for herself and teaching others, lest we carry it beyond the exemplification of the gospel that Paul and Peter both show is the reason for wives obeying husbands.

But some one may argue: Does not Paul say he does not suffer a woman to teach? And does he not command them to keep silence in the churches? To which our reply is: This same Paul tells Titus to see that elderly women do teach younger ones, also that women were to pray and prophesy (preach) with the head covered, also that Priscilla and Aquila both taught Apollos, also that women were the first messengers of Christ's resurrection, also God approved of this position of women as teachers by giving Deborah and Anna to Israel, and the seven daughters of Philip to the church to be prophetesses, also that as women can now be Christians, and all Christians are to be priests (teachers) as well as kings in the reign of Christ, we might as well let them train for it now as God is having the men to do. And Paul did not say he did not suffer a woman to do it or to usurp authority over the man. That is, we take it his idea is that the woman is not to be the teacher and ruler in the family. By so doing she usurps the place of the man. He is better fitted to rule than she. Ruling implies power, and the male in all God's fleshly creation is the strong one, the protector, the ruler. In the family this is evident. The father has the will to punish, not overridden by tender hearted sympathy which so often weakens the rule of a widow and even often interferes with the father's rule to the disaster of the children. And when a father speaks, the child quickly discerns the authority, for a masculine voice conveys the evidence of muscular power and masculine will.

The silence of woman in the churches we will consider in our next.

J. W. Williams.

THE SAINTS AND THE KINGDOM.

The saints of the Most High shall take the kingdom and possess the kingdom. When we understand the gospel, we know this is true for the gospel is good news of the kingdom. Yet if we fully understand this subject we cannot think or say enough about it if we think of it every day or hour. We cannot realize the power or greatness that the ruler of this kingdom will be given. This subject is brought to our minds while this nation is striving to elect a ruler that will bring about better laws and better times. We, too, hope that a good man will be chosen. It is our duty to obey the laws and live right. Paul says, "Make supplication and prayer for all in author-

ity that we may lead a quiet and peaceable life." But can we take part in those things that will lead us away from the things promised? Do ye not know that the saints shall judge the world? If we are striving for this position, we will keep our minds on the things concerning the kingdom of God. If we are striving for the things of this world we will turn our thoughts and time to them. Who are the saints and what the kingdom they are to possess? Paul, writing to the church at Rome, speaks of Jesus, the Son of God, as receiving power by the spirit of holiness, by his resurrection from the dead, Rom. 1:4; To all that be in Rome, beloved of God, called to be saints, Rom. 1:7; Unto the church of God, which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints, 1 Cor. 1:2. There are many proofs to show that those who have put on Christ, having obeyed the gospel through faith in his name, are those who are called saints. Now, the saints shall take the kingdom and possess it forever. The ruler, the King of this kingdom, is the one who will put down all power and authority for the Lord is righteous in all his ways, and he is coming to fill the earth with his righteousness. Behold, the Lord cometh with ten thousand of his saints to execute judgment. To his saints he gives power to put down all evil. This honor have all his saints Ps. 149.

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 (rulers) shall serve and obey him. Thy kingdom come, thy will be done on earth as it is in heaven, is my prayer.

—Sister Ella Knowles in an old publication.

Making Life Hard.

We make life hard for ourselves by our habit of counting the knocks and emphasizing all the bad spots in the road. We forget a thousand mercies, but we remember every disappointment and carefully mark down every rebuff. We manage to spoil a lot of sunny days with the memory of one cloudy one. Surely this is worse than foolish!

Instead of grumbling at the hardships of our lot, instead of complaining because we have been asked to suffer hardship, it would be wiser to ask whether or not we have ourselves to blame. The man who upsets the hornets' nest has no right to complain of the stings. God is not to blame for our folly. The man who would live well must live wisely, and there is plenty of sunshine in life if we will only walk on the sunny side of the street.—Sel.

**"If you have a word of cheer,
Speak it where the world may hear;
Can you coin a thought of light?
Give it wings and speed its flight;
Do you know a little song?
Pass the roundelay along;
Scatter gladness, joy and mirth
All along the ways of earth."**

The purest treasure mortal times
afford,

Is spotless reputation; that away,
Men are but gilded loam or painted
clay.—Shakespeare.

THE NATURE OF MAN.

Will the reader bear with me while I repeat part of the argument with regard to the origin, nature and trial of Adam? It is by repetition that we learn many things perfectly. Let us look further into the meaning of the phrase, "Dying thou shalt die." Some Hebrew scholars tell us that this is a literal translation of the Hebrew, "Muth temuth." They also tell us that the preposition "in" as found in Gen. 2:17 should be "after," as it makes perfect harmony with the context and all other scripture bearing upon the subject. The Hebrew word, "ium," when used with the particle, "b," as a prefix has a number of prepositions in English corresponding with it, among which are "from" and "after." Accordingly some translate 2:17 thus: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for after the day thou eatest thereof, dying thou shalt die." This signifies that after he ate of the forbidden fruit he would be in a dying condition until he finally died. If we use the preposition "from," we get the idea that he would pass into a dying condition after he transgressed, in which he would remain until he died. It appears that either "from" or "after" harmonizes better with the context than "in," which will be seen by reading what God said to Adam. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of of thy life. Gen. 3:17.

The expression, "all the days," signifies that other days were to follow the day in which he sinned, thus proving that neither the Lord nor Adam expected that Adam's life would end in that day; for in the 19th verse, God said unto Adam, "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 he addressed to the man whom he had made of the dust of the ground, and not to an immortal soul, for who ever heard of an immortal soul either toiling, or tilling the soil till it had to wipe the sweat off its face?

We conclude that all that either phrase, "in the day," "from the day," or "after the day," thou eatest thereof, dying thou shalt die, can mean, is that the process of inflicting the penalty upon Adam for his transgression began on that day and continued until he attained the age of nine hundred thirty years, when he ceased living. To make sure the penalty should be inflicted, God sent Adam forth from the garden, and guarded the tree to prevent him from eating thereof and living forever. But why take such precaution if Adam had an immortal soul that could live always independent of any aid? The fact that God placed a guard around the tree to prevent him from eating of the tree of life is sufficient evidence that God considered him mortal.

Why should men discredit such testimony and seek to gain a verdict sustaining the words of the adversary who told Eve that she should not die? One or the other must be wrong. Reader, whom will you believe, God or the adversary? Remember that Paul said, "God cannot lie." Titus 1:2.

Let us examine briefly the records of a

few of the ancient worthies and see if we can learn the nature of their destiny. In the first place, Paul would have us to understand that sin came into the world by one man's transgression, the result of which was death. He says, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men in whom all have sinned." This is the marginal rendering of Rom. 5:12. This agrees perfectly with what the Apostle states in 1 Cor. 15:22. "For as in Adam all die." At this point I am asked, "How does it appear that we have all sinned in Adam and all die in Adam?" The theory is based upon the principle which is manifest in all the works of nature, that like begets like. When Adam sinned the whole human race was locked up in his reins within him, and therefore were in sin because he was in sin and all who were begotten by him were born in sin, for since like begets like, they could not be otherwise, and this result will obtain until the last generation begotten in sinful flesh shall have been born. As Adam's nature was sinful, so is that of all his posterity. They live a few years in that nature and then die. As his posterity inherits all he possessed, and no more, they must inherit his sinful nature, in which they finally die. In other words, his nature extends to and covers every son and daughter of his, therefore they all die in Adam as the result of his transgression; hence the universal rule that all men shall die. If any are ever exempt from death, the Bible carefully notes the exemption.

We have just stated that the universal rule is that all men shall die. If we were to judge the future by the history of all the past generations, we would have to admit the rule to be a true one, even in the absence of other testimony. Fortunately we have reliable testimony that all the ancient worthies died, except Enoch. The Bible has given brief obituaries of them. It merely states that they lived a certain number of years and died. But in all those records we cannot find an intimation of an immortal soul or any part of man being exempt from death. Listen to what the Lord said about Moses: "The Lord spake unto Joshua saying, Moses, my servant, is dead." Read Josh. 1:1, 2. Before this the Lord had told Moses where he should die. He said, "And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the Mount whither thou goest up, and be gathered unto thy people; as Aaron, thy brother, died in Mount Hor, and was gathered unto his people." Deut. 32:48-50. The record states, "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." Deut. 34:5. When Jesus told the Jews that "if a man keep my saying, he shall never taste of death," they said unto him, "Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?" From this we see the Jews believed Abraham was dead. After Lazarus died, Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Then said his disciples, Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly,

Lazarus is dead." He did not tell them that he was going to call his immortal soul back and raise his body and reunite them. Adam's obituary reads thus: "And all the days that Adam lived were nine hundred thirty years; and he died." Gen. 5:5. In the 8th verse, we read, "And all the days of Seth were nine hundred twelve years; and he died." "And all the days of Enos were nine hundred five years; and he died." Verse 11: "And all the days of Cainan were nine hundred ten years; and he died." Verse 14: "And all the days of Mahalaleel were eight hundred ninety and five years; and he died." Verse 17: "And all the days of Jared were nine hundred sixty and two years; and he died." Verse 20: "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God: and he was not; for God took him." Verses 23-24: "And all the days of Methuselah were nine hundred sixty and nine years; and he died." Verse 27: "And all the days of Lamech were seven hundred seventy and seven years; and he died." Verse 31. In Gen. 9:29 we read, "And all the days of Noah were nine hundred fifty years; and he died." Thus we see that all these people lived and died, not that they lived so many years and then passed into a higher and better life. Their lives cover all the antediluvian period and three hundred fifty years this side of the flood. Coming down to Abraham's time we read, "And Sarah was an hundred seven and seventy years old; these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord; thou art a mighty prince among us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth, and he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me of Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you." Gen. 23:19. This part of the record shows Abraham's anxiety to own a buryingplace for his dead wife. From the tenth to the eighteenth verses, gives the details of the transaction as to how Abraham obtained possession of the cave of Machpelah. "And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan, and the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth." Verses 19-20. This account shows that Abraham was greatly concerned about the final resting place of his dead. He was extremely anxious to secure a title to a family burying ground. After he secured the title he buried Sarah, and there in the cave of Machpelah she will repose undis-

one reason why our Lord so often strove to keep his miracles in the background of his work. As soon as the Pharisees heard of the stupendous news, they joined with their foes, the priestly or Sadducean party, and had the Sanhedrin convened. They acknowledged Christ's miracles, for they were obliged to, but instead of drawing the conclusion that he was a great prophet, and perhaps the Messiah, they thought only of their own influence and authority. Caiaphas went so far as to urge hypocritically that one man should die for the people. He spoke better than he knew: he had in mind only the worldly expediency of giving up Jesus to a shameful death, in order to forestall a possible uprising of the people that would make trouble with the Romans, but his words were an unconscious prophecy of the Messiah's sacrificial death for all men. The counsel of Caiaphas prevailed, and Jesus was virtually condemned to death in that hour. The word went forth that all the faithful should hunt out the hated wonder worker and give him up to the cruel plotters. Knowing this, our Lord ceased his open ministry, for his time had not quite come, and withdrew from Jerusalem and its dangerous neighborhood.—The Century Bible.

Will some one bring out the harmony between John 12:34-41, Rom. 11:7-11, and Matt. 13:14-15? In the first two, it would seem to be God's purpose that the masses should not understand and believe in Jesus at that time, but does not Matt. 13:13-14, contradict this conclusion, although verse 11 seems to favor it?

We should desire truth whatever it is. This is the foundation for growth in truth. Speak the truth in love. This is the foundation for imparting our growth in truth to others.

For whosoever hath, to him shall be given and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. "The ray of light, which shone with equal force to all, to prove Jesus as a man sent from God, was the undeniable, miracle working power of Jesus. To the close, the followers of Jesus, who steadfastly accepted this ray of light, more light was given by Jesus interpreting his parables to them. To those who saw this ray of light, either of those among rulers or common people, and still did not take a positive stand for Jesus, more light was withheld. We gather these thoughts from reading Matt. 13:11-18 and John 12:34-43. The miracles of Jesus was ground enough for anyone who saw them, to confess and believe in Jesus as a man sent from God as he claimed. This was the necessary foundation for further light.

The service of Mary,—She did what she could. A small service compared to the gratitude she must have felt for having her brother restored to life. To Jesus it was a great service because it betokened to him her love and gratitude.

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord look-
eth for,
Hidden with holy care
In the heart of the deed so fair."

As Jesus' proofs of his divine authority became stronger, through unheard of mir-

acles, the opposition of Pharisees and rulers began to reach its climax. Why? Because, as these wonderful miracles began to be noised about, the people were slowly but surely being won over to favoring Jesus and the rulers saw their influence waning.

We always enjoy what we can do well. If there is one of your studies in school which you dislike especially, make up your mind that you are going to stand at the head of that class, and before you know it you will be enjoying the study you thought so dry and stupid a little while before. If you want to get the fun out of your work, do it well.—Unidentified.

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means a generous appreciation of others, and a modest opinion of self.—Thackery.

If I can not do the thing that I like,
Pray, what am I to do?
I'm afraid that the only way, my dear,
Is to like the thing that you do!
—The King's Own.

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

The Church Census.

In the April 7th issue, page 987, of The Literary Digest is a comment on the Church Census taken by Dr. H. K. Carroll.

After showing the census of the more popular denominations, the following comment is made, presumably by the Epworth Herald (Chicago):

"Besides these leading denominations, there are some which seldom get any publicity except in such tabulations as Dr. Carroll's. These names, for instance, 'hardly sound like church names, but they stand for actually existing religious bodies:'"

And then follows a list of names of minor denominations, and, strange as it may seem, the first on the list which "hardly sound like church names" is the "Church of God in Christ Jesus."

We had a notion to use a string of exclamation points after the name of this church, but what is the use where an editor of a religious journal shows such blank ignorance? What an admission! The only Bible name given to the church! and yet he freely admits that it is a name which seldom comes to the surface!

This is not the only thing to be found in the Bible that is never uncovered and explained by the popular religious bodies of today, so why should we expect them to know this?

S. J. Lindsay.

Questions and Answers.

Explain Mark 4:12.

It is often heard that parables were given to make the teaching plain and simple by object lessons, so that it would be readily understood. But here the Lord declares the opposite to be his reason for speaking in parables, namely, to keep them from understanding his teaching. At first

sight this seems strange, for why teach people at all, if in a way purposely to hide the teaching from them, so they might not understand and be converted and healed? We should remember he was in parables addressing the multitude, to whom it says he always spoke in parables and without a parable spake he not unto them.

Then notice by 1 Cor. 2:8 that if this audience had understood his teaching they would not have crucified him, and then nobody could have been saved. A good reason assuredly, for so teaching. Also by Rom. 11:8-12 we find them purposely blinded in the plans of God for the bringing in of the Gentiles.

But someone may say, Then why teach them at all if they were purposely blinded, and then taught by a method that would hide the truth from their eyes? Well, everyone must be left "without excuse," Rom. 1:20. So the gospel must be preached to all the world "for a witness." However, not merely to condemn the world in unbelief and leave them thus, but as Paul goes on to show, in order that when every mouth is stopped from pleading any cause of its own, salvation may be accepted freely by grace, and not for any merit in the ones saved.

The disciples, even, did not understand his parables generally. When alone with him they asked the meaning and the same truths previously hidden in parables, were made made plain to them in simple teaching. Anyone blinded of God, from whom the truth was hidden by parable, could have come to him as Nicodemus did and he would doubtless have given him all the truth he could receive, for he came to open blind eyes figuratively as well as literally.

Herein we find the need of care in studying parables, lest we wrest that which is hard to understand.

The beast and False Prophet. By a study of Daniel 2 and 7 it seems evident to the writer that Gentile Governments will be combined into ten just before our Lord's arrival, and that these ten will be reduced by conquest to seven, constituting the beast of Revelation with seven heads and ten horns. We are watching world politics with this in mind. The false prophet is evidently the second beast of Rev. 13, for by 19:20 this second beast is the false prophet who works miracles before the first beast, and enjoins the mark and worship of the image of the first. But, by 13:14 the second beast does this.

Hence, we conclude that the false prophet is the second beast of Rev. 13, probably a civil and religious government combined, such as the church union movement is seeking, such as the papal system of the past, and such as all church workers in political reform are building, more or less.

In this connection we are watching the church union movement and socialism.

J. W. Williams.

Letters.

Dear Restitution Herald:

Enclosed find one dollar and fifty cents (\$1.50) as our time is out on the paper. Was sorry to let the time run over even a few days but I have been sick and unable to attend to it.

Our class here at Burlington, Kansas meet regularly every Saturday evening for Bible study. Have never missed a meeting since

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, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Moriah, Ill., April 28-29.
- Salem, Ill., April 30-May 1.
- Cape Girardeau, Mo., May 6.
- Lanark, Ill., May 13.
- Rensselaer, Ind., May 20.
- Moriah, Ill., May 26-27.
- Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. and Sr. Wm. Densmore have moved from Rushville, Illinois, back to the farm nearer to our Ripley church.

Mr. and Mrs. (Sr.) Thomas Briggs, Blanchard, Mich., announce the marriage of their daughter, Beryl B., to Mr. Walter E. Tucker, on Easter day. The young people will be at home in Blanchard after May 14th. We wish them god-speed and pray that they may be found worthy to share our eternal home in the kingdom of God.

Sr. Lewis Weaver, of our Moriah, Illinois, church had a birthday the day before Easter, and on Easter Sunday the members of her family and neighborhood friends swooped down upon her, completely surprising her. Dinner was brought in baskets and added to that she had already provided for any who might be there attending the meetings. And such a dinner!! The editor was privileged to partake of it and knows whereof he speaks.

Sr. George Claypool, of our Salem, Illinois, church is obliged to go to the hospital for an operation which it is believed and hoped will relieve her of much suffering now had for a long time. We pray for her speedy and complete recovery.

We are more pleased than we can tell at the response made to our appeal given in the last issue. These good people are under severe affliction; they have been faithful, and now is the time to practice James' idea of pure and undefiled religion.

HELPING FUND.

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

- C. V. Railsback, 50.
- Fred Graham, \$1.50.
- Lewis Weaver, 3.00.
- Mrs. George Reighard, 50.

Reports.

Report for March.

Sermons, 5; lessons, 2; expenses, 65 cents.

The whole month was spent around home, as I could not well leave. Two sermons were given at Pleasant Prairie and three sermons and two lessons at the home of Bro. and Sr. Johnson.

We moved the first of the month, and now live on a two acre tract just at the edge of Sac City.

Let all the interested note our regular appointments as follows: 1st Sunday, Hickory Grove. Second Sunday, Koszta. Third Sunday, Waterloo, and the two following nights, Ft. Dodge.

J. W. Williams.

Notices.

INDIANA NOTICE.

The South Bend Church of God invite the brethren of the various churches of the state and other states to meet with them May 4 to 6 for a Spring Conference Meeting. Make your plans now to attend.
Flora H. Prior, Sec.
Floyd Stilson, Pres.

ILLINOIS NOTICE.

Quarterly Conference will convene at Lanark, Illinois, May 12 and 13.

The Business Meeting will be held Saturday evening to arrange for the annual conference. It is essential, therefore, that all of the officers and members of the Executive Board be present.

There will be two sermons as usual on Sunday. A large attendance is greatly desired.

Notify J. M. Glotfelty that you are coming.

Almeda Glotfelty, Sec.

S. J. Lindsay, Pres.

CONTRIBUTORS.

Please Take Notice.

No one but an editor knows the amount of material coming for publication which cannot for various reasons be used. The Restitution Herald was established for a definite purpose and there are those who are making great sacrifice for that purpose, and that purpose is set forth in the statement of faith at the head of the editorial column. Any well written article along the lines of the subject matter found

in that statement will find a welcome, but the Herald is not, nor was it ever intended to be, an open forum for all the notions and wierd ideas that may spring up within the mind of man. There are publications given over to that idea, but the Herald is not. Therefore save us the trouble and annoyance of rejecting foreign matter. Hereafter rejected manuscript will not be returned to writers unless accompanied by necessary postage.

—The Editor.

The Sunday School.

By Alta King.

JESUS WELCOMED AS KING.

April 29, 1917.
Lesson Text,

John 12:12-26.
John 12:12-19.

Golden Text: Blessed is he that cometh in the name of the Lord, even the king of Israel.

Time: The last Sunday before the crucifixion of Jesus, A. D. 30.

Place: The road between Bethany and Jerusalem.

Questions and Comments.

Relate briefly last Sunday's lesson and bring out its leading truths.

How closely is today's lesson connected with last Sunday's lesson? v. 12.

What shows the attitude of the people toward him? v. 13. What does their conduct pre-figure? Psa. 118:26; Matt. 23:37-39. Read verses 14 and 15. Of what particular phase of his kingship is his riding on an ass symbolical? Did the disciples realize the full significance of this incident? v. 16. How was their understanding weak?

Acts 1:12; Luke 19:11; 19:31-34; Matt. 20:24-28. They had no farther thought than that then the kingdom of Israel should be restored to its former fleshly plane in which the ruler should rule by brute force. They failed to grasp the idea that the king must be a servant of all and give his life a ransom for all.

Does Jesus rebuke the disciples and the people for thus rendering him homage with such imperfect understanding?

When did the disciples come to know fully what was pre-figured by this incident? v. 16. Through what means? John 14:26.

To what does "after he was glorified," refer? What had drawn the people thus to Jesus? vs. 17-18. What effect did the people's conduct have upon the Pharisees? v. 19.

Read verses 19-22. What do these verses pre-figure? Is. 55:5; Zech. 8:20-23.

Read the answer of Jesus in verses 23-26. Explain verse 23. John 13:31-33. Explain verse 24. 1 Cor. 15:36; Heb. 2:9-11.

How does the fact of his death bring forth much fruit? vs. 25-26; 1 Pet. 2:21-25; 4:1-2. He demonstrated that the flesh life must be given up. Read also John 5:25-26.

Show how the answer of Jesus has any connection with the request of vs. 21-22.

General Notes.

The plotters among the Jewish rulers: John 11:47-57:—

The results of raising Lazarus indicate

"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10 And 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.

For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15:53.

The foregoing passages of scripture in the Bible about immortality, (only five of them all told), show that only Christ and God have got it; and that man has to seek for it; and these make it a positive error or lie to say that man has got it now. And especially when the scriptures say that man is mortal instead. Job 4:17— Shall mortal man be more pure than his maker, or just than God? And they further say, Cease from man whose breath is in his nostrils; for wherein is he to be accounted of? Isa. 2:22.

All the while my breath is in me, and the Spirit of God is in my nostrils. Job 27:3, or as the margin has it, "The breath which God gave him." The breath of life in his nostrils.

The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7. Not an immortal soul.

This same "breath of life" is in the nostrils of all animals as well as men! See Gen. 7:21,22; and at the dissolution of man or beast "dust returns to the earth as it was; and the spirit (or breath of life) returns unto God who gave it." Eccl. 12:7, which was simply pure oxygenized air, or ozone, for oxygen in the chemical world is life. And, in the physical sense of the term that is all there is to spirit or breath of life that God breathed into Adam's nostrils. But, in the spiritual sense of the term, it simply means our mind or intellect or brain, evolving energy of thought; by force of our will or ego. Proof.—Let a concussion or undue pressure come upon the brain, and away goes the thoughts, or spirit of the mind, and that even without the person being dead either.

But we further quote scripture,—

Put not your trust in princes nor in the son of man, in whom there is no help; his breath (of life or spirit)—both come from the same Hebrew term, *ruac*) goeth forth, he returneth to his earth; in that very day his thoughts perish. Psa. 146:3, 4.

The living know that they shall die but the dead know not anything; neither have they any more a reward,..... for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccl. 9:5, 10.

All is oblivion, and they are always asleep in death, and that until the resurrection; for there is no disembodied or unclothed soul waiting to be clothed upon with our house which is from heaven,.... but we groan, being burdened; not that we would be unclothed, but clothed upon, that mortality (mortal man, Job 4:17) might be swallowed up of life. 2 Cor. 5:2-4, also 1 Cor. 15: 53,54. And when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass a complete refutation of the devil's lie of natural inherent immortality; or of the modern phase of it, of

a human soul going to heaven or hell when they give up the breath of life at death; and which is so constantly affirmed and advocated in direct contradiction to the Bible, which says The dead know not anything, as we have before cited, Eccl. 9:5, and that they sleep in death, 1 Thes. 4:15, 16, until Jesus wakes them to judgment at his appearing and kingdom. 2 Tim. 4:1; Jno. 5:28, 29. And their unconsciousness is set forth irrefutably in scripture, for it reads, His sons come to honor and he knoweth it not, and they are brought low, and he perceiveth it not of them. Job 14:21.

The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. Isa. 38:18. For in death there is no remembrance of thee, in the grave who shall give thee thanks? Psa. 6:5.

There is no stealing a march on Jesus, and getting into glory by climbing up some other way, before he comes after us; because when the time comes he will find the vast majority of his saints "asleep in Jesus" in death and their graves, (instead of bringing them from glory in heaven), for it is written, If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, (from the grave and not from heaven) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall 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—from mortality to immortality—1 Cor. 15:51, 52, 53), (and) shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thes. 4:14-17.

And will be the fashion of the saints entering into future life, and the glory of the Kingdom of God, at Christ's "appearing and kingdom." 2 Tim 4:1.

And then shall they see the Son of Man coming in the clouds with great power and glory. Mark 13:26. And now may we abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 Jno. 2:28.

A. J. Marsh.

Retsil, Washington.

Where are We?

In the second chapter of Daniel, we find recorded one of the most wonderful dreams recorded on the pages of sacred history. In this dream we find that from the overturning of the kingdom of Judah until he comes whose right it is to reign, there would be four universal Gentile powers, and that the fourth one would be divided.

Then in the days of the kings of this divided kingdom, God would set up a kingdom that would stand forever. In giving the interpretation of the dream, Daniel said, "The dream is certain, and the interpretation thereof is sure." History has proven this to be true. We have had four universal kingdoms since that day, and the fourth has been divided, just as is shown

in this dream. The next universal kingdom will not be Germany, but will be the Kingdom of God. Those who are looking for Germany to conquer the world and become the next universal kingdom, would do well to remember that the four are in the past, and that the next will be the one that we pray for, the Stone Kingdom. This dream occurred about 606 B.C. Babylon, the head of gold, held the supremacy from that date to 538 B. C. when the power passed to Medo-Persia, the breast and arms of silver. Under this power the Jews were permitted to rebuild Jerusalem; thus to some extent their government was restored. Medo-Persia held the power till 331 B. C. when Greece, the belly of brass, came in. Daniel said this third kingdom would bear rule over all the world. This was fulfilled under Alexander the Great. Greece held the power till 161 B. C., when Rome, the legs of iron, took control of the world. Rome was a universal power when Christ came the first time. In Luke 2:1 we read that there went out a decree from Caesar that all the world should be taxed, thus showing that Rome was a universal power, the fourth and last Gentile power of the image. The next will be the stone kingdom that will rule the world.

If this dream is true, the kingdom of God could not have been set up at Pentecost, for the ten toes had not come then and the kingdom is to be set up when the toe kingdoms are here. Rome was divided in 395, A. D. Some time after 483 the present powers came up. We have now reached the toes, and Daniel says, "In the days of these kings God will set up a kingdom." The nations of Europe will not destroy one another, as some think, but will be destroyed by the stone kingdom, the kingdom of Judea. Dan. 2:34, 35, 44.

Today as we live in the days of these kings, we see the fulfilling of the signs that indicate that the kingdom is at the door. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The ruling powers are being shaken, the Czar of Russia shaken from his throne. Germany and other powers are trembling. All these will be shaken out so that we may have a kingdom that cannot be shaken, one that will remain. Heb. 12:26-28.

Bro. Lindsay, is this article too long?

J. H. Anderson.

Woodstock, Va.

No, Bro. Anderson, it is a nice length and you have said lots of truth in it, too. It is a nice thing to learn to say a great deal in a few words.—S. J. L.

Those who play the game without consideration for others may win, but it is a false joy that is garnered from that sort of victory.

The only man who never makes a mistake is the man who never does anything.

Conservatism makes friends slowly, but keeps those convinced.

The man who goes into battle faint-hearted is already half beaten.

we began last fall though there has been so much sickness among the members that it has been several weeks since each one could be present.

We think that it will not be long now until all will be able to attend again, for which we should all be truly thankful.

We do feel the force of Heb. 10:25 more than ever and wonder how many more times we may meet before some of our loved ones are called upon to bear arms for his country.

I think the Church of God almost unanimous in thinking it wrong to join in with the world's forces and to take up arms against our fellowman.

We pray God may guide and direct us in these perilous times: not that we may be delivered from all trials and temptations, but that we may have help to overcome them, for Paul says, "If we suffer, we shall also reign with him." And again, "Yea, and all that will live Godly in Christ Jesus, shall suffer persecution."

How many of us have suffered persecution for Jesus' sake? But when it comes, dear brethren, how comforting the words of James 1:12 "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Grace Lawrence.

ATONEMENT.

Man's Alienation from God.

In man's alienation or irreconciliation from God we have:

1. The enemy's message.
2. Faith in that message.
3. The alienation of the heart from God.
4. Disobedience, which brought them under the penalty of the law, which was death.

In reconciliation we have the reverse thus:

1. Hearing the message of reconciliation.
2. Accepting and believing this message.
3. The heart reached and changed morally by repentance toward God.
4. Obedience to the conditions of pardon and salvation from sin and its penalty death.

Questions.

1. Short of this can any man be reconciled to God?
2. Short of this can anyone be freed from the law's penalty?
3. Short of this can any sinner be at-one with God in any age of the world?
4. Is there any other way of reconciliation or of atonement?

In the typical system the way of atonement was open for all, and there was one law for him that was home-born and for the strangers who desired to come into the commonwealth of Israel. Ex. 12:49.

1. All must be circumcised, which represents the cutting off of the sins of the flesh by the circumcision of Christ. Col. 2; Gal. 6.

2. All must afflict their souls, or be cut off by death. Lev. 16, and 23:29. This represents the affliction that comes while dying to sin, to old habits, and to the world. Romans 6 to 9.

3. All must bring an offering to the Lord. The proof of our love, and the sincerity of our faith, are still shown by our works. James 2.

4. The high priest must first offer for his own sins and then for the people, but this offering represented the sinful nature, (not actual sin, which was all placed on the scape-goat). Lev. 16.

Christ also offered one offering, a fully consecrated life, and a sinless character, to God, and he was obedient even unto the literal, physical death on the cross, which he had to offer, first for himself, because of his nature, and second, for the people, as a perfect pattern. Heb. 5:1-5; 7:26, 27. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins (inbred sin) and then for the people's: for this he did once when he offered up himself." "Himself" here represents the complete yielding of his will to God's will during his whole life, even unto a cruel death on the cross as an example, not as our substitute.

5. The priests had to wash at the laver, put on clean linen garments, and receive the anointing.

In the church of Christ there is no "clergy and laity" classes, but all are a "royal priesthood." 1 Pet. 2:5-10.

Hence all Christians must be baptised, put on righteousness, and receive the anointing of the Holy Spirit before they can officiate for God in the body of Christ, the living temple of God. 1 Cor. 12; Eph. 2.

6. The mercy-seat covered the law so as to completely hide it. The blood was sprinkled on and before the mercy-seat to make atonement. The oracles from God came from the mercy-seat. The Shekinah glory appeared on the mercy-seat between the cherubims. God met Israel at the mercy-seat where "mercy and truth met, and where righteousness and peace kissed each other."

Antitype:

Christ is the antitypical hilasmos or mercy-seat. 1 Jno. 2:2. He fulfilled every jot and tittle of the old covenant law, so that it could all pass away as to the letter. 2 Cor. 3; Gal. 4. His sinless life made his atonement with God, thus showing us the way to God the fountain of life. The oracles of God now come from the greater than Moses: "Hear ye him." The Shekinah glory of God is now reflected in the face of Jesus Christ, and we see and learn of God through him.

God meets the world now in Christ when they obey him in baptism, after a true repentance and faith, where obedience to truth and righteousness brings mercy and peace and at-one-ment.

Conclusion:

1. There was only one place where mercy could be obtained on the typical atonement day.

2. Only by meeting all the conditions could either priest or people approach God in the Most Holy place or obtain mercy and pardon of sins, and a sinless mediator was necessary.

3. Only by a sinless life, or by pardon and mercy, could priest or people receive at-one-ment with God, or reconciliation.

4. Obedience to the conditions of the law of atonement, affliction of soul, and reformation, alone brought reconciliation to God.

5. The mere death of the animals, or the sprinkling of blood, brought no atonement for anyone.

6. Christ is the way, the truth, the life, to all who walk in the way he walked, and who love the truth he loved, and seek

for the life he sought for. He is the captain of our salvation and leads his army, and no captain is a substitute for his army. "He hath suffered, leaving us an example that we should follow in his steps. "For-as-much as Christ hath suffered in the flesh, arm yourselves likewise with the same mind." "Take my yoke upon you." "Walk with me." "Follow me" is his invitation.

W. L. Crowe.

Chanute, Kansas.

A Refutation of Immortal Soulism. (Continued.)

"My soul breaketh for the longing that it hath unto thy judgments at all times." Psa. 119:20. "I have chosen the way of truth; thy judgments have I laid before me." Ver. 30. "Turn away my reproach which I fear; for thy judgments are good." Ver. 39. "I have not departed from thy judgments, for thou hast taught (them) me." Ver. 102. "Great are thy tender mercies, O Lord, quicken me according to thy judgments." Ver. 156.

"Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ver. 160. "He cometh to judge the world with righteousness, (his religious teachings) and the people with his truth." (Instead of all the falsehood there is in the world.) Psa. 96:13.

"When thy judgments, (or teachings), are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The simple meaning of all this judgment business is, the preaching and teaching of the gospel of Christ to both Jews and Gentiles of the whole world, according to Rom. 1:16, and "the glorious gospel of the blessed God." 1 Tim. 1:11, and of "the everlasting gospel," as per Rev. 14:6, 7, to every human being that has ever lived; (to one hundred and fifty three billions of them, approximately, all told), whether in this world or the world to come,—the millennium age, aeon or world; or the times of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began, Acts 3:21 entailing a resurrection and future probation of all who have never heard of Jesus in this life?

There is always probation under the gospel until the judgment is set, at the end of the millennium, and men's names are not found written in the book of life. Rev. 20:15.

We will now revert back to the theory of "natural immortality," that satans set forth in lieu of gospel truth, and see how that truth is against satan's lie. It says, "Keep his commandments without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of lords."

Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:14-16. And again, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever, Amen." Ch. 1:17. And again, God "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."

THE RESTITUTION HERALD.

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TRACTS.

"Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as a multitude; and to a multitude as well as to one. They require no public room in which to tell their story. They can tell it in the kitchen or in the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over if you wish them to do so. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers of all classes, the benefactors of all lands."—Selected.

THE SATURDAY SERMONETTE. The Kingdom of God.

By J. W. Williams, Pastor of the Church
Of God.

The kingdom of God and the kingdom of heaven are the same thing, for in the parable of the sower, Matthew reports the Lord's speech as giving the title, "the kingdom of heaven" and Mark reports the same thing as "the kingdom of God." Many such examples are in scripture. Christ also called it his kingdom and so Paul calls it "the kingdom of Christ and of God" and the "heavenly kingdom," hence we pray, "thy kingdom come, thy will be done on earth as it is in heaven." It is a heavenly kingdom in that it is not of men in its origin.

The question of the best form of government has vexed statesmen much. Absolutism has been tried and it gave the desirable element of power, but that power in the hands of vicious rulers resulted in tyranny and oppression. Democracy has been tried, but while doing away with much oppression it accomplished it at the expense of power and as a result ineffective government is evident in bribery, lynching, revolutions and various forms of anarchy. This all is but a fulfillment of Daniel's interpretation of Nebuchadnezzar's dream in which it is revealed that the course of human rule should be a mingling of the iron (power of government) with clay (will of the people).

If we inquire of the book what the perfect government is to be, the reply is, "a kingdom." The coming one is "the Prince of peace." A prince is a king's son, the heir to the throne. Hence Jesus is the Son of God and the heir to the "throne of the Lord over Israel," as it is termed in the

THE JOY OF GOD.



THANK thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide
And not our chain.

For thou, who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys tender and true,
But all with wings—
So that we see, gleaming on high,
Diviner things.—Procter.

Word.

Again it says of him, "A King shall reign and prosper and shall execute judgment and justice in the earth." Hence the coming perfect government is to be a kingdom and the scene of rule the earth. So it is prophetically promised him in the Psalms, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." And again, "His dominion also shall be from sea even unto sea, and from the river unto the ends of the earth."

And when the heir was to be born, the event was heralded to his mother by angel's words, "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."

And when Peter asked what reward they should have for forsaking all they owned, he was told that the twelve apostles would receive each a throne over a tribe of the twelve of Israel and that the time would be "in the world to come," or "in the regeneration, when the Son of man shall sit upon the throne of his glory," which by Matt. 25:31 is when Jesus returns with his angels. For then he receives his kingdom, Dan. 7:13-14, and then the kingdom of God comes. Luke 21:31.

Next to Jesus, the king will be David, ruling over all Israel, Ezek. 37, and beneath the twelve apostles, all the redeemed—the saints—will rule each in his small sphere, according to his ability, over a portion of people ranging from one to ten cities. Luke 19:11-27.

Then because he is the Prince of peace, war will cease and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but the earth shall be full of the glory of the Lord as the waters cover the sea.—Waterloo Evening Courier and Reporter (Iowa).

"No one knows where Paul's body is

buried, but people still remember and love him for the good he did. We should try to live so that men will be glad to remember where and how we lived rather than where we died."

When Jesus said to Peter and Andrew, "Follow me!" they left their nets and followed him. That might not seem to have been much to do, but those men left their all, even if only a fish business, to enlist in the service of the rabbi who came speaking strange, sweet things of sacred service, and unearthly joys. Jesus Christ today asks from every one who hears his word a consecration different in form from that of Peter, Andrew, James and John, but like in degree to theirs, namely, the surrender of all—all capacities of service and all powers of profit. It is not the absolute size of the gift which Christ so much thinks, as it is its ratio relative to the resources of the particular individual concerned. What God demands is utter and enthusiastic consecration, and he even accepts the widow's mite when given with the widow's might.—Zion Herald.

Don't forget that all people are not constituted alike—that what is pleasure for one is deadly monotony for another. Don't forget also that nobody but the man himself can know the reason for his doing this or that—and don't forget that the man may not have chosen to make public his own business. The man who seems stingy may be applying his money in some entirely honorable way, known only to himself. The man who seems cross or gruff, may be a silent physical sufferer, or a silent and uncomplaining sufferer from the acts of a relative or friend. Don't be too ready to judge others. Perhaps if you knew all the facts you would be willing to admit that you, yourself, under similar circumstances, wouldn't have done so well. Remember that many persons shrink from publicity and will bear in silence all things rather than make their troubles known. And remember that these people are entitled to privacy if they want it. Remember that there has never been any better rule for personal conduct in all departments of life, than the one laid down nearly 2,000 years ago, that says something about doing to others as you would like to have them do to you. That's a rule that applies to every day life, and can be recommended for daily use.—Sel.

Most men who find themselves 'slipping' put the blame on others; they don't know that ice in a glass is as dangerous as under foot.

Some folks think they show wisdom by the amount of noise they make.

Cold storage your youthful enthusiasm; you may need it in old age.

A WARNING.

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THE WHOLE FAMILY
WOULD ENJOY A

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On awaking, early in the morning, ones thoughts are best. It is a good time to meditate. Recently, as we were thus occupied, the thought came that now that the United States has declared a state of war existing between it and Germany, there is danger that it may produce a condition that is bad among believers of the gospel unless that gospel has place above everything else in our hearts. And the more so because we have many brethren who are of German extraction as well as many that are English. While we all have our personal notions and interests, largely selfish, we must not forget that through man's mortality—his imperfections, there is not a perfect government on the face of the earth today. That is why we look for a city to come; one that hath foundations, whose builder and maker is God. That is why we are as pilgrims and strangers in this time of sorrow. Our German brethren and our English brethren look forward to a government and a time when such mistakes cannot be made as are being made now, and through the mistakes and trials of this age we are admonished to be patient and wait. The German people as a whole who have come to this country have proved themselves to be thrifty, industrious, well-behaved people. It has been our pleasure to teach schools almost exclusively made up of German children and found them ideal. On the other hand, the English people of our early history as a nation gave us the intellectual start that has made the United States one of the foremost nations in matter of learning, invention, etc. Both English and Germans are good people. These nations have been plunged into difficulty through human weakness. We believe rulers do their best; but they are weak as the rest of us. Personal ambition gets the best of them at times, and blinded by it, they override the rights of others. Personally, we are much in admiration of our President. We believe he has done as much as any man could do in his place to preserve the peace of the nation and at the same time preserve its honor among nations. He may have made mistakes. Who wouldn't? He is human and frail as the rest. It is our duty as followers after the King to be, to pray for our President that he may so conduct affairs as to allow us to lead peaceable and quiet lives. Beyond this we are not allowed to go. We will allow nothing that happens to excite us to such a degree that we will knowingly hurt the feelings of a brother, but we will together pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We feel that in all this turmoil, bloodshed and heartache, brought on by man, God is working out his eternal purpose and that "all things work out for good to them that love God, to them that are the called according to his purpose." Let us make our calling and election sure.

S. J. Lindsay.

Advice.

Four things a man must learn to do
If he would make his record true;
To think without confusion, clearly;
To love his fellow-men, sincerely;
To act from honest motives, purely;
To trust in God and heaven, securely.
—E. A. Guest.
Do not travel over beaten paths if you seek success.

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To do a deed that every one will marvel at is great; but to do small and kind deeds that will help and cheer individuals is greater. —Clare V. Lawton.

Surely it is by the right-doing of each man and woman that goodness comes.

THE TRACT COMMITTEE

OF THE ILLINOIS STATE CONFERENCE

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Obstinacy is the result of the will forcing itself into the place of the intellect. —Schopenhauer.

ing baptised with the same baptism, Mark 10:39, the groaning creation will be delivered from the bondage of corruption, even as was our Lord, who was also crucified in that great city, spiritually called Sodom and Egypt. And this Old Testament type, Out of Egypt have I called my Son, Matt. 2:15, began to be fulfilled, first on the natural plane, with the young child, and afterward on the spiritual plane, when Jesus arose, no more to return to corruption. How can people be deceived by corruptible men claiming to be Christ? He no more returns to corruption. He will not come the second time as a corruptible man but will come in the flesh, even as was Adam before he sinned; and come to subdue the earth and have dominion. Both Christ and his body having everlasting, (age-lasting) life; a life that can terminate only in the change to immortal, divine, spirit life. A condition to which none but a God does or ever will attain. When the Israelites went out of Egypt, God gave them the tabernacle; a figure of the true tabernacle not made with hands, even as they themselves were a figure of the true Israel. And that tabernacle system contains, in figure, all that God is carrying out through Jesus Christ, in the redemption and development of the true Israel of God. The atonement, the manner of the going in, and coming out of our high priest; the hiding of all spiritual light from the natural man; and the ultimate immortality beyond the veil; or second earth life. The plan, in brief, is to bring mankind to God, by their development, first, on the natural plane, and afterwards on the spiritual. The natural man must be regenerated, born again of resurrection life, the spiritual, or second man plane, and development on that plane; as only the spiritual man will ever become a spirit, the second man was made a quickening spirit; 1 Cor. 15:45, but not the first man.

The death of Christ, ended the Jewish typical system, and the veil of the temple was rent from top to bottom. Matt. 27:51. That veil represented the walls of the court that surrounded fleshly Israel. This wall being abolished, the court of the true tabernacle, which embraces all corruptible humanity, was at once recognized after the resurrection of Christ. Before that, it was not lawful to teach Gentiles; Go not in the way of the Gentiles, Matt. 10:5, said Jesus; after that he commanded, Go ye into all nations and preach the good news. Not to convert the world, but as a witness to all nations; a witness that the shadow had ended, and the true tabernacle for the true Israel was now to be manifest. Heb. 9:8. And to take out a people for his name, from the true twelve tribes of Israel; God's son, even his firstborn, or mankind in the bondage of corruption.

As the Israel of bondage answers to the son of the bondwoman of the allegory, the son of the real bondwoman answers to the real Israel of bondage. God divided the sons of Adam our father who went down into Egypt, according to the number of the children of Israel, Deut. 32:8, their father Jacob, surnamed Israel, who went down into Egypt; and therefore, into 12 nations. And he that belongs to Christ, the second son of the true Father of the true seed of promise, is an heir according to the promise. The twelve tribes of the Israel of the New Testament, or resurrection covenant, are the twelve tribes or nations into which the Most High divided the sons of

Adam, and the hundred and forty-four thousand, are to be sealed out of the twelve divisions of the human family; or out of every kindred, and tongue, and nation, and hast made us unto our God a kingdom of priests, Rev. 1:6 R. V., and we shall reign on the earth.

There is but one seed of promise, and one class to sit with Christ in his throne, and to be called the holy city, the bride, the Lamb's wife, Rev. 21:9, 10. It is those having part in the first resurrection, the first fruits unto God and the Lamb: viz. the overcomers out from the gospel age,—including those belonging to Christ from the Mosaic age, and who could not be made perfect without us.—These overcomers out of the two houses of Israel, first the natural, and afterwards the spiritual house, blended into one, constitute the holy city, or bride. In proof of this we offer first, the holy city is the bride, Rev. 21:9, 10, 2nd, the holy city is a union of the Jewish and gospel churches, Rev. 21:12-14, 3rd, the overcomers are named New Jerusalem, Rev. 3:12, and sit with him in his throne, verse 21; 4th, as the spirit by the apostles has espoused us into one husband, Christ, 2 Cor. 11:2. If the church are not to constitute the bride, the Lamb's wife, is it Christ, or the church who annuls the engagement? These points are mentioned because some have taken exception to the idea that the church being the body and flesh of Christ, that they should also be the bride. But this is just why they are to be the bride. No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Eph. 5:29-32. If, then, the church is his body, they will be the bride, and as with Mary, although the man child will be brought forth before the marriage, the espoused virgin will not be put away. And when he writes on the church the name of the city, it will be called the city of my God, New Jerusalem, which cometh down out of heaven from my God. Rev. 3:12. It is the overcomer who is to rule the nations. Rev. 2:27. When born of the new covenant they are called the man child who is to rule the nations. Rev. 12:5. The man child is caught up to God and to his throne. And when the new Jerusalem church is organized at Mount Zion, the city of the living God, Heb. 12:22 and is christened, heavenly Jerusalem, it will descend from God out of heaven.

This is symbolic teaching, of course, but still it is easy to understand. With every new character, a new name is supplied. The exact order of development, by comparing scripture with scripture, is seen as follows: resurrection, or being made alive in Christ, carries us from the court, through the first veil into the holy; what baptism has already done, in figure. We are then under the apple tree, so to speak, the tree of the knowledge of good and evil. There thy mother (the resurrection covenant) brought thee forth. Sol. Songs 8:5. And there, in the wilderness, an unsubdued country, the restitution age, where Christ and his saints are to reign until all enemies are subdued; the wilderness where the Elijah, the messenger of the covenant even the Lord whom ye seek,

Mal. 3:1, is to make all crooked things straight; there, on the restitution plane, Eden restored; under the tree where the mother of all living was deceived; the second man Adam finds his espoused. Not shamed faced and guilty, but wreathed with palms of victory. The old serpent, called the devil and satan, the deceiver of the nations, has been vanquished by a woman; as the bridegroom once overcame him.

Having overcome where she was brought forth; even as Christ overcame; he raises her up to his own plane of life. He gives her to eat of the tree of life, and seats her in his throne. Rev. 2:7; 3:21. In the other figure, as the man child, the dragon stands before the woman, ready to devour the child as soon as it is born. Rev. 12:14. But we learn that the child gets the victory, and the dragon fails to devour it.

The first advent, and death of Christ, removed the partition wall which separated the typical court and legal worshipers, from the true court of the true tabernacle which the Lord pitched and not man. This manifested the fact, that the world was to be the court of the true tabernacle, and that the world for whom Christ died were the true Israel of bondage and entitled from that time to say, Our Father which art in heaven; and to call the God of Abraham their God. Thus, we Gentiles, while yet enemies, were reconciled to God by the death of his Son, and saved by his life. Rom. 5:10.

The second coming is to bring in resurrected life, first for his own body and eventually for every man, all for whom he gave himself a ransom. This is circumcision, putting off the body of the flesh, and baptism, which is in addition to circumcision, being raised to newness of life. In this the world are brought another step, in God's plan of the ages, nearer to himself. Another partition wall will be broken down, paradise restored, corruption put on incorruption, and man will again be in the holy, the Eden from which he fell, with only a single veil between humanity and God, that called the second veil, between holy and most holy, alone remaining Christendom in the falling away, and being turned from the truth to fables, have lost sight of the one whole age; the times of restitution which only begin, at the return of Christ; even as the restitution of typical Israel from Egypt to Canaan began at the return of Moses. They have lost sight of all the work and reign of the world's Messiah, a work of a thousand years on earth. Rev. 20:4. And recognize only the Jewish Messiah, not sent to Gentiles, but made under the law, and sent only to them that were under the law; a prince of the house of David according to the flesh; and being neither priest nor mediator. The Jewish church rejected him in the character in which he was sent to them; and knew only the man who is to reign on the earth. The gospel church know the one sent to the Jews,—the character in which we are forbidden to know him, 1 Cor. 5:16, but do not know the man whom God hath ordained to judge the world and, of course, are entirely ignorant of the great work he is to accomplish during the restitution, or millennial age.

(To be continued.)

Success seldom stays with those who gloat over the failure of others.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

In the writing of the sacrifice that Abraham was willing to make in offering up his son Isaac, he says, That Abraham accounted that God was able to raise him from the dead, and through faith received him from the dead by figure. Heb. 11:19. This act showed Abraham's faith in God, and also showed that his hope centered in the resurrection of the dead. He looked forward with glad anticipation to the time when the dead should rise and his hope be realized. When he and his beloved wife should rise and come into possession of all that God had promised them. Knowing all these things, it was his greatest desire to obtain a large enough place for Sarah and all his family, that they might rest peacefully and undisturbed in the hope of the resurrection of their bodies. He has been styled the father of the faithful, and of his death and burial we read, "And these are the days of the years of Abraham's life, which he lived, an hundred three score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people, and his sons, Isaac and Ishmael, buried him in the cave of Machpelah in the field of Ephron the son of Zohar, the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife." Gen. 25:7-10. There in silent slumber will they repose with their kin till called forth by the Life-giver.

I am aware that many will object to the position that all there was of those two good people was buried in the lonely sepulcher at the rear of Ephron's field. They refer to a clause found in Gen. 25:8, which reads, "Then Abraham gave up the ghost," to prove the immortality of the soul. But does it prove their theory? Let us examine it closely. The derivation of the word ghost will not sustain such a position. The word ghost is a Saxon word, derived from "gust of wind." The word is found, according to Young, nineteen times in scripture. Twice it refers to animal breath, and is translated from the Hebrew word nephesh (meaning breath), twice from the Greek pneuma (meaning spirit) three times from the Greek ekpeneo (meaning to breath out), three times from the Greek ekpsucho, (to breath out), and nine times from the Hebrew gova, (to gasp out, to expire). This word, according to Greenfield, means to expire. Prof. Pick, says "wasted away." In Gen. 6:17, where God was telling Noah what was about to transpire, he said, "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven, and everything that is in the earth shall die. "Shall die," being translated from the same Hebrew word gava, or gova as some spell it. Why did the King's committee translate it "ghost" when referring to man and "shall die" when applied to everything else wherein was the breath of life? If gava means ghost for man, why not mean ghost for all other animated creatures? If it means ghost in one place it certainly does in the other, and therefore we must conclude that every beast, bird, insect and creeping thing has a ghost. The same Hebrew word is used in referring to man and "everything that is in the earth," and is

translated "shall die." It is translated ghost when referring to Abraham, Isaac, Jacob, Ishmael, Job and others. It is used with reference to literal death, in both instances. But the objector claims that this ghost which man yields up is the immortal soul which God breathed into Adam's nostrils when he made him. We reply that if it proves that an immortal soul leaves man at death, it also proves the same for the beasts, birds, insects and creeping things on the earth. They all live by the vital air they breath. Without it they would die. We begin living with the first breath we breath, so do the animals. We die when we cease breathing, so do they. Then breathing the air producés life, and to cease breathing the vitalizing air produces the opposite, or death. We call it the vitalizing air because it produces life when drawn into our lungs. If the lungs become filled, as in pneumonia, we die because we cannot inhale this life-giving element; or if our lungs become badly diseased, as in consumption, we die for the reason that we can no longer appropriate this life-giving element sufficiently to sustain life. If for any reason whatever, we are deprived of the air, we die.

The Apostle James held the same view, for he wrote, "For as the body without the breath is dead, so faith without works is dead also." James 2:26. But our objector says it reads spirit, instead of breath. Yes, I am aware of that fact. If you will look in the margin you will find that it reads breath, and since we have shown that the marginal rendering is preferable, we conclude it to be the better; not because it is found in the margin, but because it is in perfect harmony with all other scripture bearing on this subject, and also for the reason that we see almost daily, instances in nature which force upon our minds the correctness of this conclusion. The confusion is caused by the translation of the Greek noun pneumatos by the word spirit. The root from which it is derived is neo, which means to breath. Wilson in his Diaglott rendered this text, as follows, "As the body without the breath is dead," etc. If we apply this rendering to Gen. 25:8, we have, "Then Abraham breathed out his breath and died in a good old age," etc.

Job says, "Man dieth and wasteth away: yea man giveth up the ghost, and where is he?" That is, he giveth up his breath. The Psalmist gave a description of the same thing when he said, "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. He says nothing about a conscious, intelligent entity leaving the body. Again David said, "Thou hidest thy face, they are troubled, thou takest away their breath, they die and return to their dust." Psa. 104:29. When God withholds from either man or beast the breath of life, he thereby deprives them of the vitality upon which they are both dependent, and the inevitable result is death.

I am very well aware that the position of the utter unconsciousness of the dead is in direct opposition to the teaching of modern religionists, who, in general believe that when man's breath goeth forth he leaves his tenement of clay and, if good, goes to heaven; if bad he descends into hell, thus making death the door to heaven, or the regions where they are eternally tortured. Thanks to the mercies of our heavenly Fa-

ther who hath made his purpose known, we have a better hope, for he hath declared that man in death returns to dust, but at a given time he will call us forth to a new life. Gentle reader, which will you believe,—the teachings of men or the words of inspiration?

Some Make the claim that Abraham's body was not buried with his people, who were buried a long way from the cave in which his body was placed. They overlook the fact that the grave and the place of all the dead are terms used interchangeably. Listen to Job, who declares that if he had died he would have been 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. There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor; the small and great are there; and the servant is free from his master." Job 3:14, 15, 17-19. He here represents all men as going to the grave. He does not say graves, but grave, and that the high and low, the rich and poor are there. Again he says "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more." Job 7:9. Thus Job's testimony is that all men go to one place.

The grave is represented as the universal burial place of all the dead, both the righteous and the wicked, in every age, together with all the nations that have forgotten God are represented as being cast into sheol,—the grave. Psa. 9:17. Sheol is a term denoting the state of the dead, whether they are buried or not. When Abraham, Isaac and Jacob died, they, like Job, went to sheol or the grave, where all their ancestors were. The following is the record of Isaac's death. "And the days of Isaac were an hundred four score years. And Isaac gave up the ghost (or breathed out his breath) and died, and was gathered unto his people, being old and full of years; and his sons, Esau and Jacob buried him." Sometime before his death he told his family in plain terms that he should soon die;—he told where his people were and where he was going. Listen to what he said, "And I charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 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." Jacob told them to "bury me." The pronoun me includes all that there was all of him. It does not exempt a single thing about him. After he breathed his last breath, all that was left should be buried. The record continues, "There they buried Abraham, and Sarah his wife; and there they buried Isaac and Rebekah, his wife: and there I buried Leah. And when Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost (or his breath) and was gathered unto his people." Gen. 49:29-38.

(To be continued.)

The Tabernacle.

By Nelson Barbour, (deceased.)

(Continued.)

Thus, drinking of the same cup, and be-

24. Jesus, as his last and greatest service to them, both by word and deed, teaches them the lesson of what is true greatness. Man's misconception of greatness and glory is at the bottom of all the world's troubles.

What was the custom among the Jews? Luke 8:44; Gen. 18:4; 1 Tim. 5:10. A full realization of this fact will help us not miss Jesus' true lesson of humility which we are apt to do if we get the idea that Jesus established by this incident a formal ceremony for his followers.

How does John show that he realized afterward, the great and complete love of Jesus for themselves by the remembrance of this incident? Ver. 1.

His epistles show how completely he embodied and manifested this love.

What truth is taught by "When Jesus knew his hour was come?" Since Jesus knows what is in the heart of man, what bearing does ver. 2 have upon the fact that he knew his hour was come?

How does verse 3 show that Jesus was conscious of his God given superiority over other men? In the face of this consciousness what does he do? Verses 3-5. Does Luke 22:24 throw any light on why none of the apostles had offered to do this menial service? Imagine their shame and consternation when they see him, whom they admitted to be the king of Israel, rise from the table and perform this task for all.

Which one of the disciples fails to take the rebuke and submit to the shame and humility? Ver. 6. How does Jesus show in ver. seven that it was not the formal act of feet washing as a ceremony which he was teaching them?

What old time characteristic does Peter show in verse 8? Peter was too impulsive and quick to be truly teachable, for his impulsiveness often tricked him into setting his judgment against that of the Perfect Teacher.

To what washing does Jesus refer in verse 8? Psa. 51:2, 7; Eph. 5:26; Titus 3:5. What act symbolizes such washing? Now read Gal. 3:27, 29 and see how necessary this washing is. If the formal act is necessary how much more so that which it symbolizes. How does Peter show his impulsiveness again in verse 9? Does this show that he did not grasp the true meaning of the washing to which Jesus referred?

How does his answer show his intensive love for Jesus? Why was the washing of the feet all the physical washing he needed? Ver. 10. To what cleanliness does Jesus refer in the last part of verse 10 and ver. 11? John 15:3.

From verses 12-17 he tells them in words the lesson he had just illustrated.

Read the verses carefully and bring out the truths they contain.

Since the public washing of feet is not now a helpful service, would observing this act, as a ceremony, necessarily prove the actor humble? Would it develop humbleness and the spirit of service to one another? On the other hand it is very easy for any ceremony to degenerate into mere empty form, and often into a source of pride.

General Notes.

One of the most beautiful truths brought by this lesson is the patience with which Jesus teaches his followers. Jesus had given them this same lesson before and used a little child as an illustration. But within a few days of his death

he finds it necessary to give the same lesson again.

It is not well to be too sure in our assertions of knowledge and faith. Notice in John 16:29-33; 7:68, 70; 13:37, 38, how Jesus rebukes his disciples for this very thing. The strength and steadfastness of our faith depends upon the prayer "increase our faith." We cannot claim the credit for our knowledge of truth and our consequent faith.

Service is the foundation of true glory, true rulership, and true government. Many of us are as unprepared for this humble aspect of future glory in God's kingdom, as were the disciples at the time Jesus gave them this lesson. It is personal glory and salvation that looms before us in the largest proportion and consequently we live accordingly.

Letters.

AN APPEAL.

Mr. S. J. Lindsay,
Oregon, Illinois.

Buffalo, S. C.
April 16, 1917.

Dear Brother:

As we have a Brother at this place that has cataracts over his eyes, and as he is a very poor man, with a wife and two small children to support, the church here have undertaken to make up money to have Bro. Alax Webb's eyes treated by surgical methods. The church here has contributed one dollar to each family of the faith, and we had a meeting last night and the church ordered me to write you, and ask you to have a mention of this Bro., and ask all that will help him to forward the same to me at Buffalo, S. C. We want to get enough by May 10th, so he can have the work done before the weather gets hot. Bro. Webb is a worthy man, and expects to be baptised as soon as he recovers from the treatment, also Sr. Webb will be baptised at that time. Please make an appeal through the Restitution Herald in his behalf for contributions to either be sent to you or direct to me for him, we want to raise about \$25.00 more for him. The church here are all in harmony, we have a Bible class meeting ever Sunday at 2 P.M. Bro. C. T. Stevenson was with us some time back, he is a Brother I have loved ever since meeting him two years ago; we expect him back with us in June, we also hope to see Bro. J. W. Good with him.

Make the appeal for Bro. Webb in your own way, assuring all contributors that it will be appreciated.

Yours in hope,

J. B. Morgan, M.D.

Dear Brothers, Sisters, and Friends:

Will make a feeble effort to write a few lines for our little paper. I have been in such poor health all this winter that I have not tried to write, but thank the Lord, I am feeling some better, but still crippled up with rheumatism in my hand so I can hardly write. I am still strong in the faith and enjoy the very good letters by the dear Brothers and Sisters. David said, Trust in the Lord and do good and dwell for evermore. So you see that it is just as essential to do good as it is to trust in the Lord. I want to strive for the advancement of the Master's cause.

Let us all work together, Brothers and Sisters, let us try to lay up more for the Master's cause in 1917 than in 1916. May the Lord help us to do our duty in the Master's cause. Should we not, then, be workers for good? God wants us to be partners with him, hence Paul says, "Be ye workers together with God. Follow peace with all men, and holiness, without which no man can see the Lord. We are commanded to live soberly, righteously, and godly, in this present world.

I believe the second coming of Christ is the great event which will wind up the present dispensation; for which we ought to long, and pray Thy kingdom come. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne. Won't that be grand? O Brother, Sister, consecrate yourself wholly to the Lord, deny yourself and take up your cross and follow Christ. Overcome the flesh in the strength of the Lord, break away from worldly things and be wedded only to the Lord or you will be left. Trust not in the help of the world, or man, but in the Lord alone. Enter into the secret plans of the Most High, where you may abide under the shadow of the Almighty, if you will only make the Lord alone your refuge, for he will give his angels charge over you. Pray for me.

Grandma Gragg.

Editor Restitution Herald,

Dear Brother:

The Lord has again favored us and we always try to remember the Lord's portion; so we send you \$10.00. Use it to the glory of God, trusting to your judgment. We believe the Lord's day is near at hand, and what we do must be done quickly. Visited a family of Pilgrims yesterday, and talked with them about the Kingdom. They said that the Kingdom was already in process of being set up, and had been since 1874. That Christ came in 1874 and that the Gentile times was due to run out just 40 years from that date—1914. I said to them, Jerusalem, according to Christ, is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled; has it ceased to be trodden under foot? No. Then Gentile times has not ended. This world is yet ruled by Gentile governments, the great earthquake seems to be at hand, when monarchies are being turned upside down, as in the case of Russia, but this is only the beginning, one little tremor. When men, women, and children cry piteously for bread and none is forthcoming, then something has got to move. The government that cannot respond, must get out of the way.

How can they do anything, when every man's hand is bent upon destroying the wealth of the world and the end is not yet in sight? This is the day of preparation, as well as the day of destruction.

The European nations are bankrupt and despoiled; now comes the U. S. fresh upon the scene; another one to be plucked. China; even old China, away behind the times, comes in for her share. Were ever such times seen since the beginning of time? And more is coming! Men's hearts are failing them. Let us who are of the day not sleep, especially in the Lord's service.

A Brother and Sister with not long to wait,

Mr. and Mrs. M. W. Perrine.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Change of address: In changing your address, always give the old, as well as the new address.

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The Restitution Herald

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

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

Address, The Restitution Herald,
Oregon, Illinois.

**Editorials
and Church News.**

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Moriah, Ill., April 28-29.
- Salem, Ill., April 30-May 1.
- Cape Girardeau, Mo., May 6.
- Lanark, Ill., May 13.
- Rensselaer, Ind., May 20.
- Moriah, Ill., May 26-27.
- Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

A beautiful souvenir folder containing views of scenes and products of Florida has been received from Sr. Mary D. C. McLauchlan, of Cleveland, Ohio, who has been spending the winter there. It is all splendidly inviting. If it were possible to carry the Herald office about in a steamer trunk, we should be tempted to spend the next winter in the southland.

"The man who will not investigate both sides of a question is dishonest."—Abraham Lincoln. Quotation in an exchange.

That all depends. God said, "Thou shalt surely die." Satan said, "Thou shalt not surely die." Here are two sides. Shall we "investigate"?

Surely we are living in trying times.

Now is the time to study patience and to exercise it. Now is the time to think much and say little.

HELPING FUND.

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

- R. P. Story, \$6.00.
- B. N. Berry, 1.50.
- Jesse Pestle and wife, 1.00.
- M. W. Perrine and wife, 3.00.
- Everett Warren, 1.00.
- Mrs. T. R. Swindler, 1.00.
- Mrs. J. H. Morse, 2.00.
- E. 105th St., Church, Cleveland, 20.00.
- Mrs. Emma Eaton, 1.00.

Notices.

INDIANA NOTICE.

The South Bend Church of God invite the brethren of the various churches of the state and other states to meet with them May 4 to 6 for a Spring Conference Meeting. Make your plans now to attend.
Flora H. Prior, Sec.

Floyd Stilson, Pres.

ILLINOIS NOTICE.

Quarterly Conference will convene at Lanark, Illinois, May 12 and 13.

The Business Meeting will be held Saturday evening to arrange for the annual conference. It is essential, therefore, that all of the officers and members of the Executive Board be present.

There will be two sermons as usual on Sunday. A large attendance is greatly desired.

Notify J. M. Glotfelty that you are coming.

Almeda Glotfelty, Sec.

S. J. Lindsay, Pres.

CONTRIBUTORS.

Please Take Notice.

No one but an editor knows the amount of material coming for publication which cannot for various reasons be used. The Restitution Herald was established for a definite purpose and there are those who are making great sacrifice for that purpose, and that purpose is set forth in the statement of faith at the head of the editorial column. Any well written article along the lines of the subject matter found in that statement will find a welcome, but the Herald is not, nor was it ever intended to be, an open forum for all the notions and wierd ideas that may spring up within the mind of man. There are publications given over to that idea, but the Herald is not. Therefore save us the trouble and annoyance of rejecting foreign matter. Hereafter rejected manuscript will not be returned to writers unless accompanied by necessary postage.

—The Editor.

Obituary.

Cynthia A. McIlrath

was born in Franklin Co. Ind., Feb. 22, 1853, died at her home in Branch, Mich., April 15, 1917, 64 years, 1 month and 23 days old.

She removed from Ind. to Ill. when a small child.

She was united in marriage to John Claypool, July 31, 1870. To this union were born seven children, four of whom survive her. They are, Levi and Melvin, of Mich., Stella, now Mrs. Kohl, of Terre Haute, Ind., and George, of Marshall, Ill. A niece, Mrs. Mary Goekler, whom she raised from childhood, and of whom she thought as much as an own child, also survives.

Sister Claypool was one of the charter members of the Salem, Ill., church of the Church of God faith. She died in the hope of the life to come, which is to be given the faithful at the second coming of Christ.

The country church building, known as the Green Moss Church, near Clarksville, Ill., was taxed to its utmost capacity, while many stood outside to attest their friendship for the deceased. The writer spoke words of comfort from 1 Cor. 15, and various other passages of like import, after which we laid her away in the adjacent burying place to await the glorious dawn of earth's everlasting day.

S. J. Lindsay.

Marriages.

Henry.....Baily.

The marriage of Sister Ruby Henry, and Robert Baily, took place at the home of the groom's parents, in Paris township, March 28th. The happy pair started the same day for Detroit, and Washington, D. C. where they will visit relatives and see sights. They will be at home to their friends May 1st, at East Paris.

Briggs...Tucker.

Married, at the home of the bride's parents, in Blanchard, Mich., April 8th, Sister Beryl Briggs and Walter Tucker.

Sister Tucker will finish her school term, after which they will be at home to their friends at the Tucker homestead, Blanchard. We certainly wish each of these young people much happiness in their new relation to each other, and trust when trials come, as they surely will, they may be met with Christian patience and wisdom.

The writer officiated at both of these weddings.

M. A. Woodward.

The Sunday School.

By Alta King.

JESUS THE SERVANT OF ALL.

May 6, 1917. John 13:1-17.
Lesson Text John 13:3-15.

Golden Text.—Whosoever would be great among you shall be servant of all. Mark 10:44.

Time.—A.D. 30, the day before the crucifixion.

Place.—An upper room in Jerusalem.

Questions and Comments.

Jesus, a few days before today's lesson, had admitted, more surely than ever before, his kingship by accepting the unsought homage due from the people to a king. Luke's account of the supper shows that the disciples, impressed as never before with the fact of his kingship, but not realizing its true nature, had been quarrelling over who should be greatest. Luke 22:

dignation of the Lord is upon all nations, and his fury upon all their armies. Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.

With the Jews gathered in Palestine, and the wealth of the world there, when the north power reaches out to take from this people their great wealth, and all nations have gathered there to battle; when they have taken half of the city of Jerusalem, and victory seems theirs; then the Lord of Hosts rises up to fight the battle of this people that he has turned his back on for so long. Then shall the Lord go forth to fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east, and the 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. And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal; yea ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. And the Lord my God, shall come, and all the saints with thee. And it shall come to pass in that day that the light shall not be clear, nor dark. Behold the Lord God shall come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye, that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter into thy chambers, and shut thy doors about thee, hide thyself, as it were, for a little moment until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains. And it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up 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. When Christ and his saints have reigned a thousand years and he has put down all rule and authority, and when all things shall be

subdued unto him, then shall the Son also, himself, be subject unto him that put all things under him, that God may be all in all.

And earth, that has been the scene of conflict will have passed beyond the storm into the light of eternal peace.

Lillian Umphrey.

Sweetwater, Tenn.

THE HERALD OF MESSIAH'S REIGN.

J. M. Stephenson (Dec'sd).

Chapter III.

The Kingdom of God is a Definite Phrase.

The phrase, Kingdom of God, is a perfectly definite one. If, as has been shown, the gospel is the glad tidings of the kingdom of God; and if, as has also been proved, the gospel is a definite proposition, then the kingdom of God to which it relates, must be equally definite in its import. If faith in the gospel of the kingdom is essential to salvation, and if, as is clearly evident, we must understand the gospel before we can believe it, then it must be equally evident that to understand and believe the gospel, we must understand and believe what God has revealed concerning his kingdom. Not only so, but it necessarily follows, from the foregoing premises, that such understanding and faith in the kingdom, as revealed in the word of God, are absolutely essential to salvation.

To place this issue definitely before the reader's mind, I will affirm the following position, to wit: The Kingdom of God as proclaimed in the gospel of Christ, is to be the literal kingdom of Israel restored under the personal supervision of Jesus Christ and his associate brethren, the saints. Mark! the faith produced in the minds of Christ's disciples, as the legitimate result of all our Savior's teachings, relative to the nature of the kingdom, during nearly four years, the last forty days of which had been devoted exclusively to this glorious theme. In such case, it must be presumed that there would be a striking analogy between the teachings of Christ and the faith of his disciples. With these facts before our minds, let us note carefully the following question and our Savior's response.

"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. But ye shall receive power after that the holy ghost is come upon you."—Acts 1:6-8.

Here our Savior endorses the disciple's view relative to the nature of the kingdom, and only corrects their mistake in regard to the time in which this work shall be accomplished. If there is any analogy between this question and our Savior's answer, he certainly teaches that the Father has reserved in his own power times and seasons for the specific work in reference to which the disciples propounded this question. Thus, teaching beyond a doubt, that his kingdom is to be the kingdom of Israel restored.

I will now give an inspired history of the children of Israel from their sojourn in Egypt to the time in which David and his royal Son, Jesus Christ, are united in the throne and kingdom of Israel, in its original existence, and as it will exist when restored again to Israel. Acts 13:16-

23.—"Then Paul stood up and beckoning with his hand, said: Men of Israel, and ye that fear God, give audience. The God of this people, Israel, chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.—And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet. And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of 40 years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said: I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise, raised unto Israel a Savior—Jesus." And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise: I will give you the sure mercies of David, V. 34, which were to be the throne and kingdom of David, as will appear by the following testimony. God sent the prophet Nathan to David, a short time before his death, to make the following promises concerning the restoration and glory of his kingdom under the personal reign of his son, and the Son of God.

1 Chron. 17:11-18.—"And it shall come to pass when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee which shall be of thy sons; and I will establish his kingdom! He shall build me an house and I will establish his throne forevermore. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house, and in my kingdom forever; and his throne shall be established forevermore. According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord and said: "Who am I, O Lord, and what is mine house, that thou hast brought me hitherto? And yet, this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God!"

From the foregoing I would deduct the following conclusions:

1. The throne and kingdom of God, of David, and of David's Son, were, and shall be identical!

2. The Son of David to whom these promises relate, will be the Son of God also.

3. He shall build Jehovah a house.

4. He shall be settled in God's house and kingdom forevermore. And

5. There are no conditions by which these promises can possibly be forfeited.

Of the same import are the promises made to David in 2 Sam. 7:12-19.

(To be continued.)

To all who say you can do but little, I would say "Do the little that you can—the greatest things have been done by the aid of the smallest."—Baroness von Suttner.

The fellow who quits at the first reverse never gets anywhere.

THE GOSPEL OF PROMISE, vs. A
GOSPEL OF FACTS.

By D. C. Robison.

The people calling themselves Disciples, or Christians, claim that the gospel preached after Pentecost was a gospel of facts and not of promise. Their strong proof text is 1 Cor. 15:1-4. Paul here says, "I declare unto you the gospel which I preached unto you, by which ye are saved. For I declared to you among the first things, what I received first, that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—McKnight.

There can be no excuse for any man calling the gospel declared by Paul in the first verse a gospel of facts, viz.: the death, burial and the resurrection of Christ. To preach the gospel we must preach these facts, but in preaching these facts alone we do not preach the gospel. If we find in gleaning from the scriptures that Paul and Peter preached the same gospel that Christ preached and in precisely the same phraseology then we have proven the three fact gospel a snare. Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom.—Matt. 4:23. After that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God.—Mark 1:14. And he sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns, preaching the gospel.—Luke 9:2-6. I wish my readers to bear in mind the exact phraseology, viz.: preached the gospel of the kingdom. The gospel of the kingdom of God. And last, to preach the kingdom of God is to preach the gospel. I ask what gospel did Christ and his apostles preach? The answer is, The gospel of the kingdom of God.

I do not wish to darken counsel by a multitude of proofs, but desire to point out the plain truth. Christ preached the same gospel after his resurrection. Being seen of them forty days and speaking of the things pertaining to the kingdom of God. On the day of Pentecost, Peter says of David, He 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 (David's) throne.—Acts 1:3; 2:30. I wish to add to these the testimony of the angel to Mary. He (Christ) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—Luke 1:32-33. According to this testimony, Jesus the Christ is to receive the throne of David, that is, he is to occupy it forever. Would it not be well to inquire where David's throne was? David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. I wish to state here that David's reign was on the earth, so must Christ's be or he could not occupy David's throne. For we have no evidence, not one scripture, that David's throne was ever erected in heaven.—2 Sam. 5:4-5. David's throne or kingdom was overthrown.

During the reign of the wicked king,

Zedekiah, God said: Thou profane, wicked prince of Israel whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it (the kingdom of Israel), and it shall be no more, until he come whose right it is and I will give it him (Christ).—Ezek. 21:25-27. Now with this testimony was not the request made by the apostles a very reasonable one, viz.: they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? Did they, the apostles, not know the scripture above quoted concerning the overthrow of this kingdom? Certainly they did; for it was the father of the thought, viz.: Wilt thou at this time restore, etc.? This is the kingdom about which the gospel was and is now preached; the kingdom of Israel and the kingdom of God are the same. And now ye think to withstand the kingdom of the Lord (God) in the hands of the sons of David.—2 Chron. 13:8. God's kingdom in the hands of the sons of David. To preach the gospel is to preach good news. The Spirit of the Lord is upon me) because he hath anointed me to preach the gospel to the poor. If we refer to Isa. 61:1, we find instead of the gospel the phrase "good tidings" is used. What the writer meant in Isaiah the same is meant by Luke 4:18. Gospel, then, and good tidings are convertible terms.

The angel said to the shepherds, Fear not, for behold I bring you good tidings of great joy, viz.: a Savior, which is Christ the Lord is born this day, (who according to the scriptures given above shall sit on David's throne). Further, the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, and good will toward men.—Luke 2:10-14. The reign of Christ on earth will bring peace and good will to men. See Psa. 72. 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 (vs. 6-7). Is not this a gospel of promise and peace? Surely it is. The gospel in its fullest is seen in the prophecy of Hab. 2:14. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Has this ever been a fact? Is it a fact today? No! no! Then it must be a fact in the future, viz.: when Christ shall sit on David's throne. Is it not at this writing a promise?

Now in conclusion let us see what was preached after Pentecost. In Acts 3:21, Peter preached "of the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Does not this embrace the promise given to the same apostle? Matt. 19:28. "Ye which have followed me, in the regeneration (or restitution of all things) when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel. He shall sit upon the throne of his glory when he comes with all his holy angels with him. Matt. 25:31. In Acts 8, Philip went down to the city of Samaria and preached Christ unto them. In the 12th verse, 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.

Now to preach Christ is to preach the kingdom of God, and when the apostles who came down, returned, they preached the gospel in many villages. Did they not preach the same that Philip preached? Paul preached the gospel at Lyconia and Derbe. Acts 14:7-21. At Ephesus Paul preached the things concerning the kingdom of God. So that all they which dwelt in Asia heard the word of the Lord Jesus. Acts 24:8-10. Thus we see that the gospel and the things concerning the kingdom of God and the word of the Lord Jesus must mean the same. In Acts 20:25, Paul preaches the kingdom. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets. And Paul dwelt two whole years in his own hired house and received all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ. Acts 29:23, 30-31. Now in all candor, have we not found the same phraseology used by the apostles before and after Pentecost? Is it not the same used by Christ before and after his resurrection? For Christ to preach the kingdom of God and the things concerning the kingdom of God, and the gospel of the kingdom of God. To preach the gospel is to preach glad tidings or good tidings. For Philip to preach Christ is to preach the things concerning the kingdom of God and the name of Jesus Christ. When Peter and John returned from Samaria they preached the gospel in many villages. Could they preach less than Philip preached?

We think not, for they were all sent to preach the same gospel. Now lest we be found fighting against God, let us examine ourselves and see if we are in the faith. Let us not forget that the gospel is greater, and embraces the facts. If you have but the facts, you have not the gospel preached before unto Abraham, saying, "In thee shall all nations be blessed." This promise was not made to Abraham's numerous seed, but to thy seed which is Christ.—Gal. 3:8, 16.

This article has been written hoping that some who hold a few things in common may see the whole message, and by embracing it, have a part in the first resurrection, for upon such the second death hath no power. Paul, the aged, said, I have fought a good fight. I have finished my course, I have kept the faith. For these reasons 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 who love his appearing.

Salem, Ohio.

THE DESIRE OF ALL NATIONS.

World Peace.

Have you ever stopped to think of the stupendous things that are happening today? That you are living in the midst of a series of events, all pressed into a few months, that when taken in the aggregate are the most momentous since the flood? Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that came forth of it: for the in-

THE RESTITUTION HERALD.

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The Sinlessness of Christ.

In the character and life of Christ, as described in the Gospels, there is the singular feature of entire freedom from sin. This fact appears alike in his words and in his deeds: in what he did and said, and in what he omitted to do and say. He spent much time in both private and public prayer, and delighted in communion with God: but his prayers and supplications, as far as recorded, are wholly destitute of one element which marks all human prayer, and characterizes all human piety. With him there was no confession of sin, shortcoming or failure; no regret for things done that ought not to have been done, or for things left undone that ought to have been done. This distinction between the prayers of Christ and those of mere men is essential. In every age, and under all forms of religion, whether true or false, repentance is the foundation of religious feeling in man. It is completely absent in the character of Christ. Not once in the course of his life does he show the faintest glimpse of regret for anything he had either done or omitted. On the contrary, instead of any inward sense of unworthiness, he boldly challenges his accusers with the question, "Which of you convicteth me of sin?" Lifting up his eyes to heaven at the close of his life, and without a single qualification, he says, "Father, I have glorified thee on earth. I have finished the work which thou gavest me to do." He declares he did always the will of his Father in heaven. Such perfect satisfaction with his own conduct would indicate blindness, delusion and pride in any ordinary man. An unrepentant human being is either a careless sinner, or a self-righteous Pharisee. "If we say we have no sin, we deceive ourselves, and the truth is not in us," and only "if we confess our sins" can we hope for forgiveness and favor. Jesus taught his disciples to say, "Forgive us our trespasses," but he never said so himself! His piety was unrepentant, and hence a superhuman piety. God rejects, in the case of mere man, the piety that springs not from a broken heart and a contrite spirit. Christ himself presented the true way of a sinner's return to God in his parable of the Prodigal Son. But such was not the way in which he approached his Father. High as was his own standard of human holiness, he felt that he fully came up to it.—H. Grattan Guinness.

The Wages of Sin is Death.

Sin is the transgression of law, whether of God or man. Away back in the garden of Eden obedience and disobedience were planted by God and the devil, and man found it there, as he has all his life, easier to mind the latter than the former. God told Adam and Eve not to eat of the Tree of the Knowledge of Good and Evil, for if they did, they should surely die as a

SUCCESS.



IS the coward who stops at misfortune;
'Tis the knave who changes each day;

'Tis the fool who wins half the battle,
Then throws all his chances away.
There's little in life but labor,
And tomorrow may prove but a dream,—
Success is the bride of Endeavor
And luck but a meteor's gleam.
The time to succeed is when others,
Discouraged, show traces of tire;
The battle is fought in the home stretch—
And won—'twixt the flag and the wire.

—Moore.

punishment, but the devil whispered, "He didn't mean that," but the punishment came just the same, and men have been dying ever since. Obedience to a higher will is something we all understand. Almost the first thing a baby comprehends is the "must not" of the mother, who knows what is best for the child, but no sooner does the child begin to talk than it answers it with a why, thus questioning the mother's wisdom. And so it is in things spiritual. I believe very few have passed out of this world who have heard of the one God, but who deep down in their heart of hearts have not believed there is a Creator of all, for however much they may have scoffed when things have gone smoothly, when the times of danger came, "God help me" is frequently the exclamation heard, but because they don't see, or can't understand why such things should be, they refuse to obey the law of God, forgetting that His ways are not our ways, nor His thoughts our thoughts, and so get farther and farther away from the blessings God has in store for those who obey Him, and nearer and nearer the threatened punishment for breaking his laws.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Numerous passages in the Old Testament, and the New, the laws of Moses, the warnings of the prophets, the teachings of Jesus and His apostles explain and illustrate this one text, and yet between the lids of the Holy Book there are several examples of those who preferred their own way to the one God said they should travel in. To my mind, the saddest of these was he whom the children of Israel chose to be their king, desiring to be like the nations, and thus virtually throwing off God's leadership after centuries wherein He had led them out of dangers into a land "flowing with milk and honey." Saul began his career under the happiest circumstances in the way of God; he died by his own hand in the way that leads through increasing sorrow and darkness to the bitter end. And where was the dividing line that led down to such hopeless ruin? When Saul left the way of God to walk in his own way. When he deliberately chose his own way and walked out of the way in which God had placed him in all mercy and love. We all know how

much easier to go down stairs it is than to go up, and so it is easier to walk the broad way that leadeth to destruction than in the narrow way that leadeth to life. Saul's first downward step was in wanting his own way. God had commanded him to spare none of the Amalekites, not even their cattle, but Saul thought it would be a fine thing to grace his triumph back into Israel by bringing their king as a captive, and tried to justify sparing some of the finest of the cattle by saying he wanted them to sacrifice before the Lord. Willfulness soon led to selfishness. When David killed the great giant, Goliath, instead of being very thankful to have his territory rid of this pest, Saul was very unhappy when the people shouted their praises of David's accomplishment, and thought they loved him better than they did their king. Selfishness quickly became anger toward David and his popularity, and it is but one step from anger to hate which led to the desire to murder David, and his banishment from the country. So wilful Saul became a murderer at heart, and when he went into battle feeling that God was not with him, and his enemies overtaking him, at the refusal of his armor bearer to thrust his sword into him, he did it himself, and so the one time magnificent specimen of mankind, loved by God and the people of Israel, became an outcast and a suicide with the record of failure against his life work, and all because he would not recognize God as his leader.

We read in the Bible of a first and second resurrection, so likewise there is a first and second death. We all know what the first death is, that which comes to saint and sinner alike, but the second death is the punishment for sin. Now is the time for deciding which way we will take, and may we not be like a young man I heard of who when approached by a friend in regard to religion said by and by he would attend to that but now he wanted to bend all his energies into making money. The friend asked what after that. Then he would marry, build up a home and enjoy life. What after that? He thought a little and then said, "I suppose I shall die." And what after that? The Apostle Paul says, "We must all stand at 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." And the Lord Jesus said that those who had not ministered to his children who were hungry, or thirsty, or in prison, or naked, or sick, should go away into everlasting punishment. May all our names be found written in the Lamb's "Book of Life," and we have a part in that first resurrection, reserved for those who are "blessed and holy."

Lottie E. Young.

Anticipated pleasure, too long delayed, loses its original flavor.

An ounce of push is worth a ton of pull.

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way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth, and saith unto him, Thou art the Christ.

Isaiah 9:6 says: Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Daniel says, He is the Messiah. Genesis says he is the seed of the woman that shall crush the serpent's head. We, his disciples declare, Thou art the Christ the Son of the living God. The prince of darkness says, I know thee who thou art, the Holy One of God. The great Jehovah says that he is "My beloved Son." Hosea will tell you he is the Lord God of Hosts, the Lord is his memorial. Abraham says he is the Melchisedek, King of Salem, King of Peace. Jeremiah will tell you, The Branch of David, the Lord our righteousness. Jacob says he is Shiloh of the tribe of Judah.

And I say, Thou art the Christ, the Son of the living God, the Prince of Life, and Redeemer.

Your Brother looking for him,
Ora L. Worley.

BIBLE LESSON.

For Moriah Church, Saturday Evening,
April 28, 1917.

II John:

The letter is written to the "elect lady." Some think it a woman; others, a church. This, however, cannot affect the teaching contained in the chapter.

"Whom I love in the truth." v. 1. What would be the result if we were to omit "the" in this expression, "the truth"?

What is the importance of the expression, "the truth"?

"That we love one another." v. 5. What is the Bible measure of love? Am I to love an enemy as I love my mother or my child? If not, what is the measure of love? Can you really love an enemy? Can you conceive how an act of love toward a friend may offend him? Does Bible love always make friends?

In v. 6, by what means are we to know whether we walk in love or not?

In v. 7, were the "deceivers" of the body or of the world? Why? How is antichrist described?

In v. 9, what is meant by "the doctrine of Christ"?

Explain v. 10. If a stranger comes to my door at night and he does not believe this doctrine, shall I turn him away? If so, how are we to understand Heb. 13:2?

To give this lesson much study will add greatly to the interest and profit of our coming together.

S. J. Lindsay.

Never make up your mind in a hurry that someone meant to treat you unkindly. Wait to be sure. Wait till you have the very plainest proof. Often when we think people meant to be unkind, we were quite mistaken. We make much unhappiness for ourselves by being too ready to take unkindness for granted.

The man who would win success must look ahead to two battles. He must fight to reach the top and then struggle to stay there.

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Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

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Our Lord and Savior Jesus Christ.

Dear Brethren in the Lord:

In Mark we have these words, 8:27-29: And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the

message to the wondering apostles as recorded in Acts 1. 1 Thes. 4:13-18, is another good text, as is also Rev. 11:15 and on. We suggest that there is better timber to work on than he, probably. Study not to cast your pearls before swine.—Ed.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

The cave of Machpelah was in the field which Abraham purchased from the children of Heth. In that cave Jacob's sons buried him, and therefore he was gathered unto his people. Jacob's people had died and gone to the land of death where all generations of his kin were reposing. They were in the death state, whether buried in the field of Machpelah or elsewhere, and when Jacob died he too was gathered unto his people. Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried in that field. Everything that constituted them was buried there. Nothing left them at death except their breath, for the record says that they gave up the ghost, (or breath), and died. The record is as silent as the grave about an intelligent entity or immortal soul leaving the body and going to heaven or hell. Jacob did not believe his fathers were in heaven, for he said to his sons, "Bury me with my fathers," and as we have no record of any graves in heaven, they could not have been buried there, but were buried in the cave which Abraham bought for a burying-place. From all the testimony thus far examined we learn that man and beast die alike, and all go to one place, that is, back to dust from which they were taken. Had Jacob believed that he would have gone to heaven at death, to enjoy the society of angels he might more appropriately have said to his sons, "Bury my old worn out body, or house in which I have lived so long, in the cave of Machpelah, while I go hence to be forever with my people in the regions of the blest." The theologians of the present day would have consoled his sons by saying, "Weep not, for your father's soul has winged its way up through the celestial regions to that city whose builder and maker is God." Jacob's last solemn charge to Joseph clearly expresses his belief as to what would become of him in death. Joseph said to Pharaoh, "My father (Jacob) made me swear, saying, Lo, I die, in my grave which I have digged for me in the land of Canaan, there shalt thou bury me." He made use of the personal pronoun me, which stands for Jacob, all there was of him—the entire man. If he had believed in the immortality of the soul he would have used a different pronoun, and he might have stated it more in conformity with such belief, and might have said to his sons, "Bury my body, after I have moved out and gone to my fathers who are now in glory." But no, he said nothing of the kind. His charge reads, "In my grave which I have digged for me in the land of Canaan, there shalt thou bury me." When Joseph was about to die he said to his brethren, "I die; and God will surely visit you, and bring you out of this land which he swear to Abraham, to Isaac, and Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin

in Egypt." Gen. 1:24-26. He said nothing about embalming an immortal soul and putting it in a coffin so they could carry it up to Canaan when his brethren should go hence. It would not need it if it went to heaven, nor would it lessen the torture if it went to hell. Why should Joseph be so careful as to exact a promise of his brethren that they would carry his bones back to Canaan to bury them with his fathers, if he had an immortal soul that would go to heaven and bask in the sunshine of God's love throughout eternity?

Why should he care whether his bones should be buried or burned and the ashes scattered to the four winds? Why was Abraham so careful to secure a good and perfect title for a burial place for his body and the bodies of his immediate kin? Why so much care and solicitation about their frail, mortal bodies, that would dissolve and return to dust? Why should they devote so much thought and time in life to procure a place where their bodies might repose undisturbed in death? Is it not strange that in all of God's dealings with the Patriarchs that no mention was ever made of an immortal soul or deathless spirit which survived the death of the body?

If they possessed any such nature, is it not very strange, indeed, that God did not once mention it to them when he knew they were attaching so much importance to the care and preservation of their bodies? Since God failed to mention any such thing, is it not just to conclude that they did not possess any such nature? God, like men, talks most about that which he gives most thought—that which concerns him most. That being true, since he never told the Patriarchs that they were in possession of immortal souls or deathless spirits, we conclude they did not possess any such nature, or else God thought it of so little importance as to deem it unworthy of mention.

I am aware that the great majority of the professed friends of the Bible believe that the souls of all good men go to heaven at the death of the body. If that theory were true, then no good man ever dies, but simply moves out of his house of clay and wings his way to mansions above. If that were true, why did Jesus ascend bodily into heaven? Why was it necessary to translate Enoch in order that he should not see death? If all that constitutes the intelligent and responsible man is immortal and could not die, why translate Enoch's body to prevent him from seeing death? why burden his immortal soul with all that cumbrous clay? What advantage, then, has Enoch gained over the other ancient worthies by having his body translated?

Would it not be more of a punishment to him rather than a favor? Kind reader, do you not see that if the soul is immortal and is the intelligent, thinking, and responsible part of man, that none of those ancient worthies to whom I have referred, ever saw death? If God took their immortal souls to heaven, and their souls were all that was worth taking, will you please tell me why God made an exception of Enoch? If they went to heaven they did not die, but the record says they died, and Paul says in speaking of this long line of ancient worthies, "They all died, and of Enoch he said, Enoch was translated (why?) that he should not see death, and was not found because God had translated him." Heb. 11:5. Paul reasons that if God had not translated Enoch, he would have

died the same as all the other ancient worthies. Paul's conclusion was that Enoch did not see death, while the others did, and Paul being "an apostle of Jesus Christ, by the will of God," wrote with knowledge and authority concerning this subject, and with child-like simplicity I accept his testimony as true.

Thus far we have been unable to find any proof to sustain the theory of a distinct spiritual entity or nature independent of man's body; but on the contrary we do find much testimony proving the unconsciousness of man between death and the resurrection. The first testimony we wish to present is the language of Job, which he expressed while contemplating his birth, his troubles in life, and man's estate in death. As to what would have been his condition had he died in infancy, he said, "For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counselors 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 wearied in strength be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; the servant is free from his master." Job 3:13-19. Here Job compares death to a sound sleep in which the person is utterly unconscious of everything; unable to perceive, to know, to think, or feel. A sleep so profound that one cannot dream, or else he would be partially awake. We may comprehend the meaning of Job's thoughts when we reflect upon our own experiences. If we toil diligently all day and become weary, we soon drop to sleep and lapse into utter unconsciousness when we lie down at night, and our few hours of dreamless slumber seems as no time when we waken in the morning. In such a sleep we take no note of time or passing events. The time spent in such sleep is a blank to us. So also to the dead there is no time. Only the living can note time and passing events; the unconscious dead know nothing of time or the succession of events. So far as time to the dead is concerned, Adam, the federal head of the race, has been dead no longer than he who died yesterday. Neither can take any note of the mighty changes which are constantly taking place. They hear not the cannon's roar, nor the rumbling of the wheels of the ponderous locomotives as they speed majestically along the track with their burdens of human freight and merchandise behind them. Though the heavens may tremble when the thunders roll, though the earth may quake when some volcano with terrific convulsions belches forth huge volumes of fire, smoke, and melted lava; though thousands upon thousands of warriors fall in battle, though one nation may rise and another fall; though empires may crumble, and kingdoms and republics rent with internal insurrection go down in ruin; though the stars fall and the sun refuse to give her light, they heed them not, for nothing can disturb their sleep except the voice of the archangel and the trump of God.

(To be continued).

You'll never get ahead if you're satisfied merely to get by.

Better have a flat foot than a flat head.

Are We Keeping the Contract?

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Not first in order, but first in importance. If we never interest ourselves in anything concerning the kingdom, or God's righteousness, as long as our health and strength will permit us to enjoy any other work or pleasure, can we claim the promise? "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women." A good start; "For the remission (or blotting out) of sins that are passed." Rom.3: 25. In his wonderful love and mercy, he gives all, the vilest sinner, and the morally clean worldling, a clean page to start with.

Paul showed to them both, Jews, and Gentiles, "that they should repent, and turn to God and do works meet for repentance." Repentance and baptism are a part of the salvation contract, but if there are no works meet for repentance on our part, can we expect the other part of the contract to stand? We must bear in mind that some of the things that we read concerning the kingdom of God, are telling us who shall not be there. Paul makes it plain who they are that shall not inherit the kingdom of God. Paul says, "Nay, ye do wrong and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: (if they are deceived, they deceive themselves for the word is very plain) neither fornicators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."

Peter tells us of the results of being overcome again of the world, after being washed. "While they promise them liberty they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought into bondage.

For if after they have escaped the pollutions of the world through the knowledge of the Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Why are we warned against these conditions, if there is no danger of any of those things happening unto us?

Again Peter says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, (if we fail in our part, and do not seek for that knowledge, dare we hope for the multiplied grace and peace that was promised on conditions?) according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious prom-

ises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (But there is an if, in the above proposition and if we fail in our part, what then?) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

If we want that abundant entrance into the everlasting kingdom, we should examine ourselves carefully to see if we are coming close to the line prescribed by the Spirit. We dare not follow customs of the world, they don't like to retain God in their thoughts. And it appears, that he has given them over to their own devices.

Our blessed Savior has warned us, That except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. It is not safe for the Christian to say, "O every one does that now, or it is according to law," and so on. For if ye walk after the flesh ye shall die. We are definitely told that, "Though hand join in hand the wicked shall not go unpunished." If we fail to heed the admonition of Paul, to every one in Christ, which reads, "And let everyone that nameth the name of Christ depart from iniquity." We will heed the sentence, "Depart from me, all ye workers of iniquity."

Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God, for a sweet smelling savour. But fornication, and all uncleanness, let it not be once named among you as becometh saints.

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience; be not ye therefore partakers with them. For ye were 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) and have no fellowship with the unfruitful works of darkness, but rather reprove them.

We see the scriptures fulfilling fast that show the kingdom near at hand. "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."

Your Sister in hope,
Sadie Skeels.

Aiding those over whom you have triumphed adds to your greatness.

No. 15, The Silence of Women in the Churches.

In view of the Scriptural cases cited in our last, to the effect that women were seen as teachers in the gospel work, Paul's language in 1 Cor. 14:34 seems to contradict the other scriptures referred to. We should bear in mind that in this whole chapter he is instructing this congregation how to avoid confusion in the public meetings that resulted from so many miraculous operations of the Spirit in singing, praying, prophesying, tongues, etc.

He first, in verse 28, bids certain men keep silence in the churches, under certain conditions. That is, if after a speaker in an unknown tongue finds that no interpreter is present to tell the audience what he says in the unknown tongue, then he is to keep silence. And in any case after prophets and tongues speakers both have spoken two or three, one after another, they are not to consume any more of the time, but to keep silence.

Then he says next that all, not even excluding women, by Acts 21:8, 9, may prophesy. But only one thing is to be done at a time. Only one form of words, in song, prayer, prophesying or otherwise, lest there be confusion, such as we hear in Sunday School and revival meetings. Then, lastly, to further avoid confusion, Let the women keep silence (from asking questions) in such public service, and let their husbands teach them at home. Then in ver. 36 he gives the reason if we get his thought. It is that the word came from men of Israel to these Gentile converts, they, comparable to a wife, who is taught by a man, her husband, are to remember that they were not originally teachers, but taught, and and so is woman.

J. W. Williams.

Letters.

S.J. Lindsay,
Oregon, Illinois.
Dear Bro. and Friend:

I would like to have the Restitution Herald one year and at the present I haven't the money to pay for it, but I will try in the near future to get it. We are only a small band of just eighteen members, but we are doing our best to get more to believe the word of Christ

Bro. T. A. Drinkard is our teacher and I tell you we are fighting the Baptists with all our power.

Bro. Lindsay, there is a so-called Baptist preacher here that says Christ is not coming back to earth again. I would like for you to send me some good questions to ask him on this matter, as I am a poor Bible student. I read the Bible all I can, but do not have time to study much.

Hoping to hear from you soon, I am,
Your friend and brother,
E. F. Vaughn.

My dear Brother:

If you have a "preacher" who denies the teaching of the Bible on the second coming of Christ, I fear that all the questions you might ask him would fall on very shallow soil. Either his powers of obtaining thought from the printed page are very limited, or else he belongs to that class of critics who make white appear black, or vice versa. You might ask him to explain what the angels meant in their

THAT LINOGRAPH NOTE.

Given Feb. 24, 1917 for \$600.00.
 March 21, 1917, paid, \$100.00
 April, 26, 1917, paid, 100.00 200.00.
 We still owe, \$400.00.

With this account we wish to thank all who have made it possible for us to meet our obligation so well.

S. J. Lindsay.

The Sunday School.

By Alta King.

JESUS THE TRUE VINE.

Lesson 7. May 13, 1917.

John 15:1-16.

Lesson Text John 15:1-13.

Golden Text.—I am the vine and ye are the branches.

Time.—Soon after the last lesson, A. D. 30.

Place.—In or near Jerusalem.

Questions and Comments.

After giving the disciples their much needed lesson on the spirit of humble service, Jesus discusses his approaching glorification, his consequent departure to be with the Father, the promised Holy Spirit and its purposes. He then illustrates, by using the vine figuratively, how they must continue to abide in him. The full force of this lesson must have been brought clearly to their minds many times after Jesus' departure and the coming of the Holy Spirit which was to teach and lead them into truth and bring to their remembrance all things Jesus had told them.

To what does Jesus compare himself and God in ver. 1? A vine is incomplete without branches. Whom does Jesus designate as his branches? Ver. 5. Notice Jesus is here talking to eleven, Judas having left as soon as he knew that Jesus knew him to be the betrayer. John 13:27-31. He does not include Mary, Martha, Lazarus and many others who were his followers.

What is the work of the husbandman of a vineyard? What was God's work concerning the true vine and its branches? Ver. 2. Discuss the treatment of the branch having no fruit and the branch bearing fruit. How were the vine and the fruit bearing branches purged? Heb. 2:10; 12:5-8.

How could Jesus say in verse 3 "Now are ye clean," when only a very short time before he had said "Ye are not all clean?" Jno. 13:10, 11. Had the cutting away of the dead branch referred to in verse 2 taken place?

In verses 4-10 Jesus, speaking to the clean disciples, tells them what is necessary for them to do in order that they might bring forth the fruit expected of them. What fruit were they ordained to develop? Mark 16:15; Matt. 28:19, 20; Jno. 14:12, 13; Heb. 2:3, 4; Col. 1:5, 6.

Through preaching the gospel and confirming it by miracles, they were to develop believers just as Jesus had been developing them into true believers. What other fruits go hand in hand with the above belief? Col. 1:9, Gal. 5:22-26.

What was the first condition for the above fruit bearing? Ver. 5. Explain this mutual abiding between Jesus and the apostles. Read in connection ver. 7 and Jno.

14:21-23. Compare to friends who abide in one another, their confiding faith based on love and resulting in obedience. Does physical absence of one of the friends make such abiding impossible?

What is done with the branch which does not abide in the vine? Ver. 6.

What promise does Jesus make to be fulfilled on condition of their abiding in him? Verse 7. The same promise is made in Jno. 14:12-14, and Mark 11:23, 24. The promises in these references plainly refer to miraculous works.

Explain verse 8. Read in connection Matt. 5:16.

How is the central truth of this lesson "abiding in Christ," worded in verse 9? How was such continuation possible? Ver. 10. In ver. 11 Jesus tells them his reasons for his giving them this lesson: What does he mean by "my joy might remain in you" and "your joy might be full." This lesson, with many others, would return in full force through the power of the Holy Spirit and would thus develop the wonderful apostles who wrote the epistles and established truth, and thus Jesus' joy in them remained. The apostles never experienced the joy of full unmovable faith in Jesus until after his resurrection. Read Jno. 16:22-24.

What commandment does he give to govern their intercourse with one another, ver. 12? What is the highest service of which love is capable? Ver. 13. State the full sense in which Jesus thus laid down his life. What was the condition of these men when Jesus thus laid down his life for them? Rom. 5:6-8. For how many besides these men was this service of love performed? 1 Tim. 2:6; 1 Jno. 2:2.

What does Jesus declare to be the basis of friendship with himself? Ver. 14.

How were the men to whom Jesus was talking lifted above the station of servants? Ver. 15; Mark 4:10, 11.

Compare Jno. 6:70 with verse 16. Why the declaration of his purpose in choosing them in the latter case? Recall again the fruit the apostles were to bring forth.

Has this fruit remained? How are they still bearing fruit? What promise is again repeated in verse 16?

What command covers the whole lesson? Verse 17.

General Notes.

While this lesson was given primarily to the apostles to teach them the close relationship that would exist between Jesus and themselves after Jesus' departure, yet we, who are believers through their word, by studying, not so much this lesson as the relationship itself that existed between Jesus and the apostles, may obtain a needful and helpful lesson. Their fellowship with him while he was with them physically may be seen by the daily intercourse and talks he had with them. Their fellowship with him as it was developed after his ascension is revealed by their epistles.

The servants and friends of Jesus:—Servants, in the strict sense of the word receive their allotted tasks and perform them without being concerned with the purpose of the work thus entering into the spirit and love of the work. Their work is mechanical.

Those who are friends to the head workman not only are appointed to tasks, but

they are brought into close touch with the work by being made acquainted with his plans and purposes. They love the work and enter into the spirit along with the head of the work. Are we merely mechanical servants to the Lord and Master, or are we his friends in working out with him his plan of salvation?

As the Father hath loved me, so I have loved you; continue ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Fathers' commandments, and abide in his love.

God's love to Jesus was the foundation of their close fellowship. Jesus obedience to his commandments was the means to continuance in that love and fellowship. In like manner Jesus' love to the apostles was the foundation of their close fellowship but their obedience was the means of continuing in that love and fellowship.

"Abide in me; there have been moments pure,
 When I have seen thy face and felt its power;
 Then evil lost its grasp, and passion hushed,
 Owned the divine enchantment of the hour."

"These were but seasons beautiful and rare,
 Abide in me, and they shall ever be;
 I pray thee now fulfill my earnest prayer,
 Come and abide in me and I in thee."
 Harriet Beecher Stowe.

Andrew Murray, whose home in South Africa, I understand, abounds in grape vines, says of them "There is no other plant whose fruit and juice are so full of spirit, so quickening and stimulating. But there is also none of which the natural tendency is so entirely evil, none where growth is so ready to run into wood that is utterly worthless except for the fire. Of all of the plants, not one needs the pruning knife so unsparingly and so unceasingly. None is so dependent on cultivation and training, but with this none yields a richer reward to the husbandman."—Sel.

"We are likely to think of life as a voyage of discovery when it is really a process of construction. The question we ask ourselves is, "What will the day bring us?" when we should be inquiring, "What are we going to make of the day?" We build life as we go along. What there is for us in the future is only the finished product of our efforts now, and success and happiness in the days to come are not the result of some fortunate chance, but of right living now."—Sel.

"Men and women are often transformed by service. One thing which makes a mother's life glorious is her unselfish devotion to her child. Love makes her accept every discipline which toil and helplessness involves. Those who admire lives worth while can only imitate them by service, which develops such lives. Every teacher gets far more out of her preparation of the lesson than she gives to the pupil. Every task well done increases our capacity to do other tasks larger and better."—Sel.

When a man is in trouble, any rumor is sufficient to complete his ruin.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of address: In changing your address, always give the old, as well as the new address.

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The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites 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, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Moriah, Ill., April 28-29.
- Salem, Ill., April 30-May 1.
- Cape Girardeau, Mo., May 6.
- Lanark, Ill., May 13.
- Rensselaer, Ind., May 20.
- Moriah, Ill., May 26-27.
- Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Sr. F. E. Siple has returned to her old home in Adrian, Mich., for a stay of a month. In the meantime Bro. Siple will keep himself busy at his regular appointment work and work in the Herald shop.

We are highly gratified with the way brethren are remembering our Linograph needs.

When this issue goes out, the editor will be on his way to Missouri, to a point where a young man wishes to be baptised. Report of work later.

We have an order to print 500 bank checks (personal) for an old time friend. We do as good work as any shop can, and make prices that will satisfy. Give us

your work and help a good thing along.

We have just printed 1,000 16-page tracts for Bro. Jeffrey, who had the work done for another. In it is advanced the theory that the earth is not globular, but coin-shaped.

We note with pleasure that Master Frank Briggs is editor-in-chief of the high school organ, "Green and Gold," of the Blanchard, Mich., high school.

HELPING FUND.

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

- Lucian Button, \$1.00.
- F. E. Siple, 3.00.
- Quincy Carpenter and Mother, 4.50.
- W. A. Hanson, 5.00.
- A. E. Shaw, 10.00.

Notices.

I have a supply of tracts recently published on the Covenants of Promise. They can be had by those who are able to buy at 2 cents each. To those who are not able to buy they are free. Send us a card and we will send some for distribution.

D. C. Robison.

366 W. Main St., Salem, Ohio.

ILLINOIS NOTICE.

Quarterly Conference will convene at Lanark, Illinois, May 12 and 13.

The Business Meeting will be held Saturday evening to arrange for the annual conference. It is essential, therefore, that all of the officers and members of the Executive Board be present.

There will be two sermons as usual on Sunday. A large attendance is greatly desired.

Notify J. M. Glotfelty that you are coming.

Almeda Glotfelty, Sec.

S. J. Lindsay, Pres.

Baptisms.

Baptism.

Howard S. Zehner was baptized at Argos, Indiana, April 11, 1916, at 7 o'clock p. m., at the residence of Bro. F. P. Boggs. We held services at the church immediately afterwards and received Bro. Zehner into the church and held communion. May Bro. Zehner find the Christian life a joy and a blessing. May he fully arm himself according to Eph. 6, and be able to meet and vanquish the enemy in every conflict. And not only be able to conquer the enemy, but may he develop a high degree of proficiency in righteousness and thus be qualified and worthy to enter into the work and joy of the coming age with Christ and his elect in the fulfillment of the promise made to Abraham that in him and his seed should all the nations of the earth be blessed. May the church render him that support and help that is due the younger members. And may he find full opportunity for the exercise of his ability in showing the way and leading others to the same blessings he has received.

D. E. VanVactor.

Obituary.

Almond West.

Brother Almond West fell asleep in Jesus April 7, 1917, at his home in Raisin, Michigan.

Brother West was born in Hillsdale, Mich., Nov. 6, 1844, and has always lived in this state. He was united in marriage to Minerva J. Haviland, March 20, 1865, to which union three daughters were born.

He was baptised by the late Elder L. C. Chase nearly forty years ago, and united with the Church of God in Raisin, and has always been a faithful believer in the gospel and coming kingdom of our Lord, ever walking firmly in the footsteps of the Savior, until reason was lost, and death overpowered him, and he fell asleep in full assurance of securing a crown of life when Jesus comes.

He was a loving companion, a devoted father, and a good neighbor. During his last five years he was a paralytic invalid, and confined to his bed and chair. Even in his helpless condition he often attended the services in the little church he was always wont to attend with his family, when in good health, and listen to our young, though able, Brother F. E. Siple, preach the wonderful gospel of salvation.

He was made to rejoice in his old age, by seeing two of his grand-daughters put on the all-saving name of Christ, and his last communion was fellowshipped when the last grand-daughter, Geraldine Miller, partook of her first communion.

He leaves behind three daughters and one adopted son and seven grand-children, to mourn the loss of a loving father. The funeral services were held from his late home, Saturday, March 10, 1917, at 2.30 P. M., conducted by Sister M. A. Woodward of Dutton, Mich., who spoke words of hope and comfort to the sorrowing and also brought a message of salvation to all present, expressing the faith of a coming Savior and a glorious resurrection of all the faithful from the dead. Two beautiful songs were sung which were in full sentiment of the speaker's message.

He was laid to rest beside his beloved wife in Oakwood Cemetery, to wait the summons from on high in the glorious morning of the resurrection.

We mourn for him, but not as those without hope, and with sorrowing hearts we give him up till the Master comes and we shall clasp glad hands on a brighter shore.

Father's gone, Oh, how we miss him,

His dear face we see no more.

But we hope again to meet him,

On a bright and fairer shore.

Though our hearts are torn, and bleeding,

Crushed beneath this heavy load,

We can hear the master pleading,—

"Come to me, I'll ease the road."

He alone can share our sorrows,

Heal our hearts bowed down in grief,

Give to us his precious promise,

And in it find hope, relief.

Oh, dear Father, wilt thou guide us,

Through the weary days to come;

And may we, and all thy dear ones,

Find in Eden a happy home.

His Daughter.

teach them, their children shall also sit upon thy throne forever more."

The promises here made concerning Christ are unconditional; but that made concerning David's immediate successors was conditional. David's successors failed to comply with these conditions. 1 Kings 11:9-12.—"And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel; which had appeared unto him twice. And had commanded concerning this thing, that he should not go after other gods; but he kept not that which the Lord had commanded. Wherefore the Lord said unto Solomon, forasmuch as this thing is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hands of thy son.

For the fulfillment of this threatened judgment, please read the following quotations from 1 Kings 2:20-24. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregations, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, an hundred and four score thousand chosen men, which were warriors to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah, the man of God, saying: Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of me. They therefore hearkened to the word of the Lord, and returned to depart, according to the word of the Lord.

Again, the application of the covenant God made with David (1 Chron. 17:11-18; 2 Sam. 7: 12-19) to Christ, instead of Solomon, as the Son of God and the son of David, through whom his throne and kingdom were to be built up and perpetuated forever, is objected to, because the personage through whom these promises were to be fulfilled, was to build the house of the Lord. Solomon built this house, therefore, all the foregoing relates to and were fulfilled in him.

This is taking one or two points of analogy and making them the basis of a conclusion; whereas we must find analogy upon every point specified, for it cannot be supposed that inspiration made a mistake. I will name a few points in this covenant which were not fulfilled in Solomon and his successors.

1. He was not established in God's house and kingdom forever.

2. He did not establish the throne of David forever.

3. God did not, so far as Solomon and his successors were concerned, speak of the perpetuity of David's house (i. e., kingdom) for a great while to come.

These three points are vital to the very existence of this covenant. They cannot, therefore, be dispensed with, without an entire abrogation of the Davidical covenant on the part of God. But as has been

abundantly proved the covenant with David's immediate successor was forfeited by failure on the part of David's sons, the second party, and the promises thereof withheld by God, the first party.

I now propose proving the following two points, viz.:

1. Jesus Christ will build the Lord a house.

2. The promised possession of David's throne and kingdom are unconditional, and therefore cannot be forfeited.

Please compare the following analogous portions of scripture, to wit, Zech. 6:1-14; Jer. 33:14-26. "Then take silver and gold and make crowns, and set them upon the head of Joshua, the son of Josedech, the high priest, and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both." "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the children of Israel and to the children of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The Lord our Righteousness; for thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offering, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.

QUESTIONS AND ANSWERS.

Explain Luke 14:16-24. This is evidently a parable, for in the context we find multitudes, and the scripture says he always taught the multitudes in parables.

His audience, here at this Sabbath day meal at the home of a Pharisee was that class of people to whom he always spoke parables.

The feast of the parable is called a supper. In many other scriptures it is the same. For instance: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me." Rev. 3:20.

Not knocking at our hearts in conversion, but this message to Laodicea, as to the other six, and also so much of the Apocalypse, sets forth Christ's coming, and the marriage supper of himself and his bride. A supper because it is the close of man's day and the beginning of "the day of Christ," for the divine count of time begins days at sunset and supper time. The foundation of this parable also is the

remark of one of the guests in Luke 14:15, specifying this same time of Christ's coming and kingdom, hence the feast of the parables is a supper.

The man of the parable who prepares the supper evidently represents the Father who prepares the kingdom for us "from the foundation of the world."

In the parable there are three invitations made for guests, or rather, two invitations and a compulsory attendance at the third gathering of guests.

The first call evidently refers to the call to Israel to come and enter the kingdom; the second call, the invitation to Gentiles, which still continues; and the third gathering, the bringing of people into the kingdom during Christ's reign, for then tribulation of judgments will be used to reduce the remaining stubbornness of will among the subjects of the kingdom, when every knee shall bow, and every tongue confess that he is Lord of all. This scripture is used by modern revivalists to justify their process of converting sinners by dragging them forward forcibly to the altar, for they say, "Does it not say to compel them to come?"

2. Do you consider all prophecy to be fulfilled at this time and that we may expect the Bridegroom for his Bride?"

No, personally I do not, though some of the brethren do. It occurs to us that if the last sign of the Lord's coming were fulfilled he would be here, for he said it would be "immediately after" that, so imminently that there would not be time even to return into the house for apparel.

It seems to us some of the unfulfilled prophecies are those relating to the great apostasy, the revelation of the man of sin, the mark of the beast, the peace and safety cry and the gathering of Israel, though some of these are fulfilling. We do not consider the ten toes of the man image have yet appeared, nor "the sign of the Son of Man" has been seen yet.

3. Explain Hebrews 10:25.

This should be considered with the context, especially the next verse. Assembling of Christians for mutual helpfulness as one purpose is one of the divine provisions for success in the life of faith. Hence it says not to forsake this. At some such meetings the bread and wine are used in memory of the price paid for our purchase and in hope of the resulting redemption when he comes. All such things keep a Christian from falling, or as verse 26 has it, sinning wilfully. For the whole context seems to us to show that wilful sin is giving up our faith by choosing of our own will not to lay hold of the victory by the means provided, one of which is assembling together.

J. W. Williams.

In a striking sermon, Dr. Charles Brown utters a warning to people to face the future, which, as he perceives, and many other far-seeing men perceive, will be a time of growing strain:—"I would warn everybody with whom I have the least influence (he says) that there must inevitably come a time of sharp adversity, that lean years and days of keenest suffering and distress must lie ahead, and these are the days for arming ourselves to meet them." There are thousands throughout the country who would do well to take the warning to heart.—Sel.

The science of business is the science of service.

CHRISTIAN CITIZENSHIP.

The Greek word *politeuma*, rendered "conversation" in the King James' version, in Phil. 3:20, is defined in Green's Greek lexicon as meaning the state of being a citizen, citizenship; the right or privilege of being a citizen....commonwealth, community," etc., but never as meaning what our English word "conversation" means.

It refers to our allegiance to Christ as our only political and religious candidate for office, for whose coming we look, whose kingdom supercedes all worldly governments. Dan. 2, and 7. The teaching of Christ that no man can serve two masters, God, and mammon, and that his followers are not of the world, plainly means that they cannot be politicians or carnal soldiers and also true soldiers of Christ and true citizens of Christ's kingdom. "For our citizenship is in heaven, from whence we look for the Lord Jesus."

Strangers and Pilgrims. "Thy statutes have been my songs in the house of my pilgrimage." Psal. 119:54. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2:11. "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." Heb. 11:13.

The Christian asks no more favors or protection from human governments than any visitor or traveler from a foreign land expects. Paul appealed to Gentile courts for justice, but if they denied him justice he suffered patiently whatever they inflicted on him, even unto death. He taught obedience to the powers that be only when their laws conflicted to his duty to Christ and with the law of Christ, then, like Daniel and the Hebrew children who refused to obey unjust and unrighteous civil laws, he said: "Whether it be right to hearken unto you, more than unto God, judge ye." "We ought to obey God, rather than man." Read Dan. 3:1-30; 6:10-28; Acts 4:19; 5:29. This test is coming to many of our readers soon. Oh, how few will have the courage to obey God rather than man!

Satan's Kingdoms. If the devil is not the ruling spirit in all worldly governments, the temptation of Christ would have been unreal when he offered him all the kingdoms of the world and the glory of them if Jesus would fall down and worship him. Matt. 4:8, 9. Jesus refused to rally his followers to slaughter the Romans in order to be a world hero, but confessed before Pilate that his kingdom did not now begin, that it was not of this world or else his servants would fight. 18:33-40; 19:19. Pilate's title on the cross, "Jesus of Nazareth, the King of the Jews," shows, like Daniel 2 and Psalms 89, and Rev. 11:15-19, that Jesus' reign does not begin until Gentile governments are destroyed and until the seventh trump sounds, when the kingdoms of this world become the kingdom of our Lord and of his Christ, when he takes the throne of his father David, and begins his reign over the house of Jacob and over the whole earth.

Hence Christians can have no interest in voting for, or fighting for governments that are represented as beasts controlled by the spirit of the devil, which must be destroyed and swept from the earth to make way for the kingdom of Christ, a kingdom of righteousness, justice, peace,

and of love. Dan. 7, Micah 4, Psal. 72, Rev. 20, and 21, Isa. 65.

Christian Patriotism. "Our tribe," "our country," or "our federation of nations, right or wrong," has been the battle cry and patriotism of the present evil world in all ages. But the patriotism of Christ recognizes "neither Jew nor Greek," German nor Frenchman, Indian, negro nor white, if they have true manhood, right principles, and have repented of sin and are baptised by one spirit of Christ into one body. Gal. 3:27-29. "In every nation he that feareth God and worketh righteousness is accepted of him." for "there is no respect of persons with God." "Man looketh on the outward appearance, but God looketh on the heart." Acts 10: 34, 35; 1 Sam. 16:7.

The true Christian can have no national or race prejudices, but must be loyal to Christ the present head of the church, and the rightful ruler of all the earth, and his patriotism must be loyalty to Christ and to those of Christian character of every race and nation. His patriotism must be expressed in the words of his Lord: "who is my mother, or my brethren... For whosoever shall do the will of God, the same is my brother and my sister and my mother." Mark 3:31-35. The candidate he elects for is "the Prince of Peace," and his political speeches must be on the gospel of peace on earth and good will to men, and his eulogies must relate to "the day-spring from on high which hath visited us to give light to them that sit in darkness and in the shadow of death, and to guide our feet in the ways of peace," to call out a party who will dwell as pilgrims and strangers on the earth, who wait for their Lord from heaven, when his kingdom shall come and God's will shall be done on earth as it is now done by the angels of heaven, when wars and suffering will be no more. Psal. 72; Isa. 32.

The Christian armor and warfare. "For though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.... bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-6.

"War a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." 1 Tim. 1:18, 19.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.... Oh, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science, falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:12-21.

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2.

"But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." 1 Thes. 5:8.

"Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, a-

gainst the rulers of the darkness of this world, (in church, state and in finance), against spiritual wickedness in high places. (Like Christ's denunciation of Priests, Pharisees and money changers—Matt. 23). Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6.

No divided allegiance acceptable to Christ. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6:24. "For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's (as a Christian soldier dying as a martyr for truth) the same shall save it." Mk. 8:35.

For 300 years after Christ, until Constantine the Roman emperor linked the carnal sword with Christianity, the early Christians took no part in politics or carnal war, believing that both were of Satan's kingdom, and that the teachings of Christ could not be obeyed by soldiers or by politicians, and that the present world must fall anyway. Dan. 2; Jer. 25.

It is utterly impossible to wear both the spiritual and the carnal weapons, to fight for Christ the Prince of Peace and to fight for beastly, worldly governments. Dan. 7.

W. L. Crowe.

THE HERALD OF MESSIAH'S REIGN.
(Continued).

By J. M. Stephenson. (deceased.)

Before I proceed with this investigation, I will endeavor to answer the objections, urged by some, against the application of the foregoing promises to Christ, instead of David's immediate successors.

1. The perpetuity of David's throne and kingdom, by Solomon and his successors, was suspended on certain conditions, the non-compliance with which would forfeit these promises. Proof, 1 Kings 2:1-4; Psal. 132:12. "Now the days of David drew nigh, that he should die; and he charged Solomon his son, saying: I go the way of all the earth; be thou strong therefore, and shew thyself a man. And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. That God may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart; and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimonies that I shall

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THE HIGH COST OF LIVING.

88,000,000 gallons of whiskey were made in the United States last year. Who drank it all?

15,000,000,000 cigarettes were manufactured in the United States last year. Who smoked them all?

32,000,000 pounds of snuff were manufactured in the United States last year. Who did all the sneezing?

220,000,000 pounds of smoking tobacco were made in the United States last year. Who made all the smoke?

500,000 packages of chewing gum were manufactured last year in the United States. Who worked their jaws?—Colliers.

"UNQUENCHABLE FIRE."

How Christ Will Destroy the Chaff.

"He will burn up the chaff with unquenchable fire."—Matt 3:12.

"The chaff will be burnt with fire unquenchable."—Luke 3:17.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Mal. 4:1.

Others translate and explain the text from Matt. 3:12 thus:—"And the chaff he will burn with fire not extinguished (i. e., fire suffered to burn on and consume what is in it.—Marginal Note)."—Murdock's Syriac Translation, 1905.

"But burning up the chaff with unquenchable fire (Lit., 'burning down,' to ashes. —Translator's foot-note)." —Weymouth's Translation, 1902.

Mr. Matthew Henry (b. 1662, d. 1714), an eminent Nonconformist divine and commentator, writes:—"Hell is the 'unquenchable fire' which will burn up the chaff, which will certainly be the portion, and punishment, and everlasting destruction of hypocrites and unbelievers." —Comments on Matt. 2:12.

The late Professor C. F. Hudson, of Cambridge, author of the "Concordance to the Greek Testament," etc., and who is said to have been "one of the most accurate and accomplished scholars of our times," writes: "We need hardly remark that the word 'unquenchable' denotes the fierceness of fire, which cannot be quenched, but must burn on, consuming what it will. Thus Wetstein: 'The pur asheston denotes such a fire as cannot be extinguished before it has consumed and destroyed all.' So Kuinoel and Rosenmuller. And Bloomfield, speaking of the Oriental custom of burning straw and stubble, adds: 'The pur asheston completes the awful image of total destruction.'" —Hudson's "Debt and Grace," p. 197.

Again Professor Hudson says (p. 198):—"The parallel passages show that the 'unquenchable' fire is one that is not put out, but must consume and destroy. Thus in

BLINDFOLDED AND ALONE I STAND.

Blindfolded and alone I stand,
Afraid to fear, afraid to hope;
The darkness deepens as I grope,
With unknown thresholds on each hand;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or 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 learn 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 loved us first and best is gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."
Helen Hunt Jackson.

Jeremiah, foretelling the destruction of Jerusalem, we read:—"Behold, mine anger and my fury shall be poured out upon this place, upon men, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (7:20). Compare 2 Kings 22:17; Ps. 118:12; Isa. 1:28, 31; Jer. 4:4, 17:27; Ezek. 20:47-48; Amos 5:6."

"To the wicked," says one writer, "the threatened fire is unquenchable, because it will not be quenched, or caused to cease, until it has entirely devoured them." And the Scriptures say:—

"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."—Ps. 37:20.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this; saith the Lord of Hosts."—Mal. 4:3.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11.

—Arthur L. Manous in Words of Life.

Everyone casts a shadow. There hangs about us a sort of penumbra—a strange,

indefinable thing—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.— J. R. Miller.

Put up thy Sword.

When Christ, the gentle Lamb of God, was here in person, he said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18:36. And when the ardent Peter was attempting to defend this same Lamb of God by the use of the sword, the Master said to him: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:52, 53.

Again this same Master says: "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

What a picture this text presents,—sheep in the midst of wolves; and yet these sheep, through their wisdom, are to be as harmless as doves. There is no possible way by which such texts of scripture, which are the clear teaching of the divine Book, can be made to inspire men to go onto the battle field to bring forth rivers of blood through the slaughter of their fellow creatures. "The weapons of our warfare are not carnal," but nevertheless they are "mighty through God to the pulling down of strongholds." See 2 Cor. 10:3, 4. —The Bible Advocate.

Providing Light.

A train was sweeping along in the bright sunshine, when an attendant passed through the cars and lighted the lamps. The passengers wondered why this should be done at midday; but while they were talking about it, asking what it meant, the train plunged into a long dark tunnel. Then all understood why the lamps had been lighted back in the sunshine. This providing of light in advance prepared for the gloom in the tunnel's deep night. This illustrates what God's words stored in the heart do for us when our path suddenly bends into the darkness. . . . He who in the sunny days has not made the divine promises his own, when trouble comes has no comforts to sustain him. But he who has pondered the Holy Word and laid up in memory its precious truths and assurances, when called to pass through affliction has light in his dwelling.—J. R. Miller, in the Glory of the Commonplace.

Your luck is usually what you make it.



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CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the evening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not

have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Communion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor’s home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

Church of God, Los Angeles, California, meet 1st and 3rd Sundays in each month at Taft Hall, 730 S. Grand Ave.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C.

Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o’clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o’clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Koszta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner’s chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the third Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o’clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sunday.

True Sympathy.

Sympathy is feeling with others, and is quite a distinct thing from feeling for them. The latter is more of a quick and evanescent sentiment, good as far as it goes, but not often going far; laudable as long as it lasts, but not always lasting over the hour. Sympathy is a habit, or temper of mind, which means prayer, and effort, and sacrifice, and a sense of the common lot, with firmness and discrimination, and, best of all, “the mind of Christ.” —Bishop Thorold.

“Christian discipleship is not a surrender of anything that is good for life. It is rather a summons to the development of all one’s abilities and talents to their noblest uses. Even the man who has a capacity for making money can consecrate his skill by refusing to use it unworthily and by employing it for the welfare of his fellows.”

Gal. 5:22-26. The fruit of the spirit of Christ is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—radiating like sunhsine from all who live in the spirit and who walk in the spirit.

Under Christ all carnal soldiers are sinners.— In the last message that Jesus gave to the churches he said: He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Rev. 13:10.

Jesus said: I am not come to send peace but a sword, and then explains that it was the sword of his mouth, the word of God, that was dividing families, because all would not accept the truth and quit sin. Matt. 10:32-42.; Rev. 2:16. At another time, speaking in parables or symbols he said: He that hath no sword, let him sell his garment and buy one. . . . And they said: Lord, behold here are two swords, and he said unto them, it is enough. (Two swords, the Old and New Testaments, are sufficient to fully equip a soldier of Christ. 2 Tim. 3:16; Jno. 12:48, 49). But Peter, being as blind as our popular preachers who quote these two texts to prove that Jesus endorsed murderous warfare, took his literal sword and cut off an ear of a servant of the high priest. But Jesus touched the bleeding ear and healed it, and rebuked this first would-be-pope, and said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Compare Luke 22 with Matt. 26:51-55.

Wars, like pestilence and famine, were the curses pronounced by God as a punishment for sin. Deut. 28. After these warnings from Jesus, his followers need not pray for Christ to help them destroy their enemies, nor can they expect anything, only to perish with the sword when they go contrary to his laws. He has set them the example of dying as a martyr, rather than kill his enemies, and we must follow in his steps if we would gain eternal life. If we are heirs of his kingdom, we must now obey the laws of our King who said: My kingdom is not of this world (political and religious order): if my kingdom were of this world, then would my servants fight, (like Christian savages are doing in Europe) that I should not be delivered to the Jews: but now is my kingdom not from hence. It does not begin now or until the present Gentile governments are destroyed. Dan. 2; and 7; Rev. 11:15-19. If we sow hate, suffering and death, we must reap the same. Be not deceived. Gal. 6:17-18.

All sinners of my people shall die by the sword, which say, the evil will not overtake nor prevent us. Amos 9:10-15.

"I will call for a sword upon all the inhabitants of the earth, saith the Lord. He will give them that are wicked to the sword. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried." Jer. 25:29-38.

Therefore, everyone who wishes to be classed with "sinners" and "wicked" and perish with the sword, fall in with the patriotic parades for preparedness, and enlist as the saviors of your country, with the brave boys in khaki, under the red devil of war.

The Christian cannot be a carnal soldier for any worldly government, but must

be loyal to men and women of Christian character of every nation, race and color, under the Captain of our salvation, "Jesus of Nazareth," the "Wonderful Counsellor," the Prince of peace, the embodiment of love. The testing time is near when all must worship the beast (human governments, and military power) or be killed. Those who share in the first resurrection will not worship the beast nor his image. Rev. 20:4. The bride of the Lamb will not be defiled with women—Babylon, or sects, Rev. 14:4, 18:4. "The great day of his wrath is come, and who shall be able to stand?" Rev. 6:17.

Military exemption appeals. The Bible teaches that the building up of sects is as much under the condemnation of God as war. See Gal. 5:19-22; 2 Pet. 2:1-4; Rev. 14:4; 17:5; 18:4; 1 Cor. 3:4; Jer 17:13, 14; Phil. 4:3, etc. Yet the most powerful expositor of Babylon ever raised up, John Thomas, to avoid military duty in the late civil war, founded the most egotistical and loveless sects on earth, "The Christadelphian Ecclesia."

Any appeal to these beast governments shows a lack of faith in God. If we have given our allegiance to Christ as our king, and have our names written in heaven, (Phil 4:3) as citizens of the kingdom of God, we are not citizens of any government on earth, and ask no more favors from them than a visitor or a traveler or pilgrim from a foreign land asks, and if faithful to our heavenly candidate he has promised to give his angels charge over us, and that he will never leave us nor forsake us, but will be with us always, even unto the end of this evil world, as our refuge and strength and a very present help in trouble. Therefore we need not fear though the earth be removed and the mountains be thrown into the midst of the sea. (Psa. 41 and 91 and Heb. 13:5, 6.) "So that we may boldly say, the Lord is my helper; I will not fear what man shall do unto me."

No worldly flag our standard. "We will rejoice in thy salvation, and in the name of our God will we set up our banners. (Flags). . . . Some trust in chariots and some in horses; but we will remember the name of our God. They are brought down and fallen, but we are risen and stand upright." "When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard (flag) against him, and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." Isa. 59:19, 20.

Dear reader: In this world's crisis and distress of nations with perplexity, trust the Holy Spirit through the new covenant to show you the banner and the captain that you should fight under.

Our work, like that of John the Baptist, is plainly shown us in the matchless law of Christ, based on love, non resistance, peace and harmlessness.

"Go through, go through the gates; cast up . . . a highway; gather out the (stumbling) stones; lift up a standard (the flag of the Prince of Peace) for the people.

"Behold the Lord hath proclaimed unto the end of the world; say ye to the daughter of Zion; behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall be called the holy people; the redeemed of the Lord." Isa. 62:10-12.

The war lords say that this country

must now be lined up by them as Americans and traitors, or as patriots on one side and spies, traitors, cowards and molycoddles on the other side. Reader, don't forget that if Jesus were here he would be lined up with the traitors and cowards, for he advised his followers to run away and hide in the mountains, rather than fight for their city, their homes, or for their country. Luke 21:20, 21. And he is just the same today. Heb. 13:8. "Go thou and do likewise." If through fear of being branded a coward, or of being imprisoned or killed as a traitor as Paul was, you enlist to fight, you may save your present life and lose the life eternal; but if you lose the present life as a martyr for Christ you will win eternal life. Luke 69:24.

Dear reader: Decide for Christ today.

W. L. Crowe.

Chanute, Kansas.

No. 16. Evangelists.

We read that Philip was an evangelist. So when we read Paul's words to Timothy to "do the work of an evangelist," if we can discern what work Philip did, we will know what an evangelist is.

So we read that Philip went about preaching Christ and his kingdom, and baptising those who believed.

Hence an evangelist is one who first carries the gospel and founds churches, over whom he appoints elders or deacons, or deputizes someone as Timothy or Titus to do it, for he so instructs Timothy and Titus.

And we also read that Philip was one of the seven deacons, hence it takes the same qualifications to be an evangelist as for a deacon, or probably for an elder, for the qualifications are almost identical. Let us read these qualifications and see how far, as preachers, we measure to the standard. If we do so we may find we have not so many scriptural evangelists and pastors as we have preachers, as we call them, and perhaps we are not so near the Church of God in reality as we are in name.

The order of authority in men, as Paul in 1 Cor. 12:28 and Eph. 4:11 gives it, is, below Christ, apostles, prophets, evangelists, pastors, teachers. The apostles are dead, the miraculous gift of prophecy has "ceased," 1 Cor. 13:8, hence the remaining authority would be evangelists, then pastors, then teachers, elders and deacons.

Hence our evangelists are today the highest living authority in the earth. As the ones given of God, they should be honored and obeyed as far as they minister to us the true commands of God. It is not probably so much that they hold an authoritative office as that they are divinely qualified to serve, and in following their leadership is safety.

We shall in successive articles consider the next in order of authority, pastors, teachers, elders, and deacons.

J. W. Williams.

"We cannot accomplish everything, however much we see that should be done. But with patient work and watchfulness we can accomplish all of which the Lord has made us capable. And this is to succeed. Duty belongs to us, results to God."

There's trouble enough in your vicinity without looking for it.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

In death the king and the peasant, the high and the low, the rich man and the beggar, the slave and his master, all meet on a common level. All go to one place. There is no clique, class or clan in death. All are alike. One has no preeminence over another. The glory and pomp of kings is soon forgotten, and in death they are no greater than an infant who has lived but a day.

Job declared that if he had died in infancy he would have been as though he had not been. He said, "Oh, that I had given up the ghost and no eye had seen me. I should have been as though I had not been, I should have been carried from the womb to the grave." Job 10:18, 19. Now if it be true that Job would have been as though he had never existed, he certainly did not possess an immortal soul, and therefore when he gave up the ghost he could not have given up that which he did not possess—an immortal soul. Fry has translated, "O that I had given up the ghost," thus, "O that I had expired," which is the same as, "O that I had died, and no eye had seen me! I should have been as though I had not been." Then what would have become of that immortal soul which theologians say was in Job? Would it ever have been called Job, or some other name? Job's argument was that if he had died at birth he never would have known a single thing, which overthrows the doctrine of the pre-existence, and transmigration of souls.

He would have us understand that he was unconscious and without intelligence before he had a being, and had he died at birth he would have remained in that condition. If it be true that Job would be unconscious in death, then all other men who die will be, for all are alike in death, and therefore all men while under the dominion of death are unconscious and know no more than they did before they were brought into existence. While Job was sorely afflicted there were some who appeared to be his friends who were free with suggestions as to what he should and should not do, which somewhat perplexed Job and he reproved them, and desired that they let him alone that he might take a little comfort before he should die. He said to them, "Are not my days few? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job. 10:20-22.

From the foregoing it would appear that Job did not expect to go to heaven, where, as we have been informed it is a place of never fading light and eternal glory, and where order reigns supreme. Heaven is pictured as an exquisitely beautiful abode for the soul, a city whose streets are of pure gold; where the tree of life forever blooms, a country of incomparable beauty and loveliness; where all is joy, and peace and rest, where the inhabitants have nothing to do but to play on harps of gold and sing praises to God. Still Job in his impatience exclaimed, "Cease then, and let me alone, that I may take comfort a little, be-

fore I go whence I shall not return, even to the land of darkness and of the shadow of death, a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job. 10:20-22. Could the description of two places be more unlike than the two just given? We think not. Then how strange that Job should desire to be let alone in his troubles, sorrow and distress so that he could take comfort a little before going to heaven.

It appears to me that if Job had any idea of going to heaven that he would have prayed to go there where he might have taken so much more comfort than he possibly could have taken in this world. Job fully realized that he should soon go some place, and his language implied that wherever he went, his comfort and pleasure would end. Then he could not have entertained any hope of going to heaven, for that, we are told, is a place of rest, comfort and ease; where the light far transcends the light of the noon-day sun, and where ineffable glory pervades the realm. It is evident that he had no such hope, for he said he was going to a place of darkness and the deep shadow of death; where no ray of light ever penetrated its dismal chambers.

Job represents the condition of those in death as hopeless if there were no resurrection of the body. He says, "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water, it will bud, and bring forth bows like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost (giveth up his breath, expires), and where is he? As the waters fail from the sea, as the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be passed, 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. Thou shalt call, and I will answer thee; thou shalt have a desire to the work of thine hands." Job 14: 7-15. According to Job's testimony, nothing leaves a man except his breath. The Hebrew word *gova* is used four times by Job, and by Fry is translated "expired." Then, substituting "expired" for "ghost" we have "ye man expires, and where is he?" The literal meaning of expire is to breathe out, thus when a man breathes out his last breath of the vitalizing air he gives up his ghost (gust of wind), his breath. The prodigal son in Luke 15:17, uses a word synonymous to expires, which denotes utter destruction and decay, when he said, "I perish with hunger." Then to give up the ghost; to breath out the last breath; to perish, each denotes a condition of decay and utter destruction. Then Job asks the question, Where is he? He does not ask about his ghost or his immortal soul, but where is the man who dies? The man wastes away; yea he expires and where is he? Who ever heard of an immortal soul wasting away, or expiring? In the 13th verse Job answers the question and gives us to understand that the man who dies

will be hid away in the grave and kept in that secret place until God's appointed time shall come to remember the dead; the time when God shall call and Job will answer.

Job next places man in direct opposition to a tree that has been cut down; between a dead man and a tree almost dead. He says, there is hope of a tree when cut down, and when the roots are dried in the parched ground, but he can see no hope for man so long as he is under the dominion of death.

A tree almost dead, though cut down, may send forth new branches, providing proper nourishment and moisture be given it; but a man in death must remain there till called forth at the set time appointed by him who will have a desire to the work of his hands.

CHRISTIAN CITIZENSHIP.

(Concluded.)

Why no Christian can be a soldier, and no soldier can be a Christian.—The Christian is the person who hears Jesus' sayings and who doeth them. Luke 6: 46-49. The words that Jesus spake, (not the law of Moses) will judge the Christian in the last day. Jno. 12:48, 49. Jesus sets aside the old law of eye for eye and tooth for tooth and life for life, and kill and hate your enemies, for love your enemies, and the law of fear, force and brute resistance for the law: "Resist not evil, if a man smite thee on thy cheek, turn to him the other." He sets aside the old law of meeting evil with evil, like Joshua and Sampson did, for "Be not overcome of evil, but overcome evil with good," and "Bless them that curse you and pray for them that despitefully use you and persecute you," as he did for those that crucified him. He blessed the meek, the merciful, the peacemaker, and the persecuted, which is the very opposite to war and militarism, Matt. 5 to 8. Under Christ no murderer, (soldier) hath eternal life abiding in him. He must not only love his neighbor as himself, but "love his enemies."

The soldier is like Cain who slew his brother. Jno. 3:1-17. "He that hateth his brother is in darkness." "He that loveth not knoweth not God, for God is love." "If a man say, I love God, and hateth his brother, he is a liar." "Bless them which persecute you: bless and curse not. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath, (God's future judgment of sinners) for it is written, vengeance is mine; I will repay saith the Lord." God will punish those who wrong us, unless they repent, so we should rather pity them, and say like our Master: "Father, forgive them, for they know not what they do."

"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. Be not overcome of evil, but overcome evil with good." Rom. 12. "See that none render evil for evil to any man." 1 Thes. 5:15.

No soldier of worldly governments can obey this law of Christ, which proves that all the Catholics and Protestants now fighting in Europe are barbarians and not Christians. Counterfeit professors of Christianity, living under the old law and not under the law of Christ. Gal. 6:2; Rom. 8;

For the past seven years she had lived with her daughter, Mrs. Richard Reed, of Bourbon, Indiana. She had been in poor health for two years, gradually growing weaker until the end came.

She was a member of the Church of God at Plymouth, Indiana, and lived according to her faith.

As a wife and mother she was kind and loving, and a grandmother never to be forgotten by her devoted grandchild, Edith Marie Neidig.

She leaves to mourn her loss, two daughters, two sons, three grandchildren, two great grandchildren, one brother, four sisters and a host of friends.

Her life was lived so well that she has done as William Cullen Bryant's beautiful *Thanatopsis* suggests:

"So live, that when thy summons comes to join

The innumerable caravan, which moves
To that mysterious realm, where each
shall take

His chamber in the silent halls of death,
Thou go not, like the galley slave at night,
Scourged to his dungeon, but sustained
and soothed,

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his
couch about him and lies down to
pleasant dreams.

By the Relatives.

Funeral services were held at her daughter's, Mrs. Richard Reed, in Bourbon, Apr. 30, 1917, at 2:30 o'clock P.M. The house was filled with friends and neighbors, and beautiful flowers showed the love and esteem in which Sister Barnes was held. We spoke words of comfort from Rev. 1:18. We then laid the beloved one away to await the coming of Jesus.

D. E. VanVactor.

Marriages.

Earnest L. Van Camp and Maysie Ruth Nichols were united in marriage at the home of her grandfather, Bro. B. F. Taylor, at 7 o'clock, on the evening of April 26, 1917, in the presence of immediate relatives.

The contracting parties, accompanied by the bride's parents, Bro. and Sister Cordill, came from Mishawaka to Argos on the evening train to have the happy event take place at the old home where much of Sister Ruth's life had been spent. After partaking of a bountiful luncheon, spread by Sister Lura Taylor, they returned to their home.

The groom is a young man of sober, industrious habits and is employed with the Ball Band Shoe Works. He is a member of the M. E. church, stands high in moral worth, and bids fair to lead a life of earnest endeavor.

The bride is the only daughter of Sister Florence Cordill and was born and reared in Argos where she is a member of the Church of God. She was compelled to quit the high school during her last year on account of ill health. She afterwards took a commercial course in South Bend, and has been employed as stenographer in a Mishawaka railroad office.

We join their many friends in wishing them the blessings of a successful and happy life.

D. E. VanVactor.

The Sunday School.

By Alta King.

THE IMPORTANCE OF SELF CONTROL.
May 20, 1917. Isaiah 28:1-13.

Temperance lesson.

Golden Text: Every man that striveth in the games exerciseth self control in all things. 1 Cor. 9:25.

Time: George Adam Smith places this prophecy at about 725 B.C. It was evidently written before the fall of Samaria, 718 B.C.

Place: In Jerusalem.

Questions and Comments.

In today's lesson we study a warning uttered by Isaiah to the ten tribed northern kingdom of Israel, referred to as Ephraim because it was the leading tribe of the ten. Notice, as we study the lesson, that it was the corrupt political, religious, and social life of the nation that made the warning necessary, and that this corruption was due to pride and strong drink.

But the best of the lesson is lost if we let strong drink represent only the indulgence of their appetites for alcohol. Alcohol degenerates the physical powers of both mind and body and lowers the whole moral status of the user, and therefore the fact that they used strong drink, is merely and index to the weak, beastly, character of the men ruling Israel.

Read verse 1. Notice how closely "the crown of pride" is connected with "the drunkards of Ephraim." There is such a thing as being drunk with pride and self sufficiency. This form of drunkenness is as dangerous, if not more so, than physical drunkenness with alcohol.

Explain the figures of speech in this verse. The last part of the verse seems to refer to the situation of Samaria, the capital city, "at the head of a broad valley, sloping to the west, on a round isolated hill over three hundred feet high. Although the mountains surround and overlook it on three sides, Samaria commands a great view of the west." George Adam Smith. Though it would now be commanded from the northern side, it must, before the invention of gunpowder, have been almost impregnable." Major Condor. See margin for "overcome." Broken physically, mentally, morally.

In verses 2-3 Isaiah gives a word picture of Israel's punishment and downfall. The king of Assyria was, according to history, the instrument used by God to accomplish her downfall. Assyria, originally a colony from Babylonia, became, about 1700 B.C. an independent kingdom, which, in a career of conquest, absorbed Babylonia, Damascus, and Samaria; conquered Phoenicia, and made Judea, Philistia and Idumea subject states. From the middle of the twelfth century B.C., onward, Israel and Judah were, in the main, vassal states of Assyria. Bible Dictionary.

"As the hasty fruit, before the summer," These "early figs" which might be found in the end of June, several weeks before the proper fig season, (in August), were esteemed a great delicacy. Such a fig the

passer by seizes, and eagerly devours..

Bring out Isaiah's application of the above figurative expression.

Whenever God, through the prophets, sent messages of warning and destruction to his people, he invariably gave also, some message pointing to the millennium when they should be restored as a nation. In this instance, this ray of light is found in verses 5 and 6. Read in connection with these verses Jer. 23:1-6. Explain "a spirit of judgment to him that sitteth in judgment." Jno. 7:27; Deut. 1:16, 17; Isa. 11:1-4.

Bring out the strong contrast between the judges of Israel, and the righteous Judge and judgment described in the above scriptures. Verse 7. Jer. 23:1-2; 10-14.

What connection does strong drink have with erring in vision and stumbling in judgment? Is mere physical vision all that is affected by strong drink?

Verse 8 gives a good description of scenes of revelry and all the degradation they represent.

Compare what Isaiah says in verses 9, 10 with what Paul says in Heb. 5:12-14. Were the priests and prophets to whom Isaiah was talking, similar in character to those to whom Paul was talking, as far as being capable of learning God's deep, spiritual truths was concerned? Had either been weaned away from the milk stage? Why not? Last of Heb. 5:14. They had failed to permit their senses to be exercised in the discernment of right and wrong, under the influence of the milk of the word. Read verse 11. May not its fulfillment be found in Matt. 13:10-15? The reason for God's speech to this people being another tongue and with stammering lips, is found in the last part of verse 12, and Matt. 13:15.

Those who see any ray of light and refuse to look at it will, of course, never see any further truth as long as he remains in that attitude.

In verse 13 is revealed the purpose for which God thus taught the Israelites. Thus would their pride and self sufficiency be destroyed.

Will this attitude of the Israelites toward God, and his teachings ever be changed? Ezek 36:24-38. According to this scripture, why, and how are they changed? Will it be by their own good works or God's power? For their sakes, or for God's own sake and glory among the heathen?

General Notes.

God's kingdom is to be established to do away with just such conditions as we find described concerning the government and social life of Israel. Is it reasonable to hope that he will install those who live to flesh, as workers with Christ in that kingdom? His rulership would then be as unstable as man's. As we hope to take part in that work, let us shed the life which would hold us back.

Rulers in the kingdom will be rulers in the true sense of the word. They will be those who have learned the secret of self control. Thus only, can man be made a ruler, a servant of the people—a servant not to man's will, but a servant doing what he knows is for man's good.

But ye are an elected race, a kingly priesthood, an holy nation, a purchased people that ye should declare the perfection of him who has called you from dark-

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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

Address, The Restitution Herald, Oregon, Illinois.

Editorials
and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Lanark, Ill., May 13.
- Rensselaer, Ind., May 20.
- Moriah, Ill., May 26-27.
- Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

With the rejection of 4 out of every 5 young men who seek to enlist in the army of the United States, there would seem to be sufficient food for serious thought. Probably the vast majority of these are rejected directly as a result of their vices. Whiskey, cigarettes, and accompanying sins unfit those who indulge, not only for warfare, but for citizenship. That nation which encourages these vices by license or otherwise, is cutting off the very roots by which she is sustained and because of the loss of which she must sooner or later go down into death.

In some of our exchanges many writers quote texts to show that the present war is the Armageddon of Scripture. The present war with its cause, etc., cannot be the Armageddon of Scripture. The 38th and 39th of Ezekiel will show that the Valley

of Jehoshaphat in Palestine will be the scene of conflict, and Russia and England chief opponents, in the great world conflict that is to end this age.

"To announce the arrival of Helen Louise, on April 26th. Weight eight and one half pounds."

Dr. and Mrs. A. Chisholm.

We are glad for the foregoing announcement and rejoice with these good people, and especially that Sr. Chisholm now has a namesake.

HELPING FUND.

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

- A Brother and Sister, \$5.00.
- Bro. N. M. Henry,50.
- A Brother in Wisconsin, 7.50.

Notices.

I have a supply of tracts recently published on the Covenants of Promise. They can be had by those who are able to buy at 2 cents each. To those who are not able to buy they are free. Send us a card and we will send some for distribution.

D. C. Robison.

366 W. Main St., Salem, Ohio.

Reports.

Report For April.

Days spent, 30. Money received, \$105.65. Salary, \$75.00. Expenses, \$20.48. Overdraft, \$9.52. Sermons, 9. Lessons, 10. Railroad fare, \$17.23. Hotel, \$2.60. Transfers, \$.65. Total expenses, \$20.48. Places visited, Eagle Grove, Ft. Dodge, Koszta, Marathon, Pleasant Prairie, Sac City and Waterloo.

The first Sunday I did not leave home. The second, we had our usual good interest and turn-out at Koszta, Sunday, and at night, in spite of bad weather and roads that hindered us doing anything Saturday night. On Monday night following, we had an interesting lesson at Ft. Dodge on Matt. 24, and two lessons again Friday night as I went to Waterloo. At Waterloo we had our usual interesting time over the third Sunday. The fourth Sunday we had the best attendance and interest at Pleasant Prairie we have ever had.

On Wednesday following I went to Eagle Grove for lessons the three nights following. Our interest was good, but only a few can be induced to attend. From here I went to Marathon over Sunday. Snow and bad roads prevented our preaching Saturday night and caused poor attendance at both services on Sunday.

While at home we had two Berean lessons by the writer, and one extra midweek lesson. One of these Berean lessons was a sham debate between Bro. Nokes and the writer on some arguments favoring immortality of the soul, given by the Baptist minister to a young man of his flock who has come to believe the truth, and the other Bible lesson was a continuation of the same study.

We expect to make a weekly study of the matter until the list of arguments and scriptures given are covered.

J. W. Williams.

Baptisms.

At our regular services in Plymouth Sunday evening, April 22, Sister Elsie Stillson made confession of faith and was baptised the following Tuesday evening in the church baptistry. Sr. Stillson is the wife of Bro. James Stillson who was baptised a month ago. May the fellowship of the church be an inspiring and helpful influence in the Christian warfare that those two worthy people are starting in upon. May the blessing of God, and the spirit of love in Christ attend their journey in life, and bring them to an abundant entrance into the kingdom.

D. E. VanVactor.

Obituary.

Mrs. Carrie Howell Wilson, aged 34 years, died of pneumonia, Wednesday morning at three o'clock at her home, 1025 Pine street. Mrs. Wilson had been ill for six weeks. For a time it was thought she was improving, but her condition became serious in the last few days.

Mrs. Wilson before her marriage engaged in the floral business. She had spent practically her entire life in Springfield. She received her education in the public schools here. During her lifetime she surrounded herself with a large coterie of friends, whom she held by her bright and genial character.

She was a member of the Christadelphian church, with which she was affiliated for many years.

Besides her husband, John H. Wilson, she leaves three brothers and two sisters: W. S. Howell, R. W. Howell, John Howell, Mrs. Charles Netts and Mrs. E. E. Peters, all of this city.

Funeral services will be held Friday afternoon at 2 o'clock at her home. Burial will be made in Ferncliff cemetery.

—Clipping from Springfield, (Ohio) paper.

Sr. Howell Wilson's parents were Christadelphians but in their last years they and the Church of God united and then our church took the name Church of God after some of the old strenuous ones passed away.

Her father preached for us over forty years. He preached for the two: first, the Christadelphian, then the Church of God. He died over five years ago and Oh, how we miss him. There have been 5 deaths in their immediate family in six years.

Sr. Wilson was baptised by Bro. David Beck into Christ, and the Church of God several years ago. She leaves two of her flesh sisters in the faith. One of them is our organist.

S. J. Overholser.

Margaret Gable Barnes, daughter of David and Sarah Gable, was born in the state of Pennsylvania, Nov. 6, 1838, and departed this life April 27, 1917, aged 79 years, 5 months, and 21 days.

She came to Indiana when a young girl and spent the remainder of her life here.

She was married in the year 1858, and her husband died Mar. 17, 1910. She was the mother of eight children, four daughters and four sons; two daughters and two sons are still living.

tween Jew and Gentile, and brought the world into the court of the true tabernacle.

Before the typical system was abolished, only a circumcised Jew could worship; and that worship must be in accordance with the law of Moses. What Christ taught could not be given to an uncircumcised Gentile, it was unlawful; hence, Christ would not go to Gentiles with a message that was in full harmony with the law of Moses, and belonged exclusively to the Jew. He was under the old covenant that was unto death, and put no new wine into the old bottles.

We might as well follow Moses, as to follow the Christ of the old covenant, who commanded his followers to observe all that Moses taught. If his teaching to the Jew, is the food suited to the Gentiles now, why was it withheld from them then? We are not depreciating what he that spake, taught; far from it. The words were not his words, but the words of him that sent him. Like the law that was ordained unto life, Rom. 7:10, they are too good for us while in the bondage of corruption. Do as he did, and as he taught, and you need no Savior. Follow him in what he did, or in what he taught, and thou shalt have eternal life; but fail in one jot or tittle, and you will find it to be unto death. Why not? he was made under the law, kept it himself, and commanded his followers to observe all that Moses taught. You know what apostolic teaching is; if you are joined to the law, you cannot be joined to Christ of the new covenant. And, as we have seen, you cannot be a follower of the Christ of the old covenant and not observe the law. We fail to see how one who knows anything about rightly dividing the word of truth, can fail of seeing the immense difference between the Jewish Christ, and he who is the desire of all nations. We cannot understand why we should not all agree with the Apostle and henceforth know Christ after the old covenant no more. 2 Cor. 5:16. If you will believe and obey what Christ taught in Matt. 5, you need no resurrected Christ, no mediator; death would have no power over you. Indeed, obey what he commands in the last verse, and immortality is yours. He taught the spirit or hidden meaning of the law, where Moses only taught the letter. If the law ordained unto life, was found unto death, as Moses taught it, because of the weakness of sinful flesh; who could meet its requirements as Christ taught it, where even a wrong desire would be a breach of the law that knew no grace, but the soul that sinneth, it shall die. Ezek. 18:18. The work that Christ came to do, was a work of restitution to natural Israel on the natural plane. But a restitution work, like all promises fulfilled to them which were of the law, amounted to nothing, see Rom. 4:14, because of their failure to meet the conditions by which the law could give life. He cleansed their temple, healed all their diseases, and came as their king; but what good did it do? they sickened and died just the same. It was all done to carry out the figure of typical Israel to its completion; then, when it was finished, and the ordinances were nailed to the cross; Eph. 2: 14, 15, he yielded up his life, the pattern of heavenly things ended in universal death; 1 Cor. 5:14, and now, henceforth, know we no man after the flesh. You may look back at the law and testimony for instruction, but do not look back to the old covenant Christ for life;

for if Christ be not risen, your faith is vain, ye are yet in your sins, 1 Cor. 15:17, since the Christ of the old covenant brought you into deeper condemnation even than did Moses; and they that are fallen asleep in Christ are perished, verse 18. nothing, therefore, that Christ after the flesh did, could save one human being from death, excepting himself; but only brought man into deeper condemnation; so that when he died, all died. And if there be no resurrected new man and minister of the true tabernacle, death is an eternal sleep. 1 Cor. 15:17-18. Better believe the gospel of Jesus and the resurrection, as taught at and after Pentecost; than to follow Christ after the flesh; do as Paul exhorts; follow me as I follow Christ.

And he no longer knew the Christ made under the law. The flesh, as used by the Apostle, means the natural man, the natural seed of Abraham. And to glory in being such an Israelite, is to glory in the flesh. Phil. 3. And Christ the son of David, according to the flesh, Rom. 1:3, belonged to the flesh, as truly as did fleshly Israel; While the Christ declared the Son of God with power, by the resurrection from the dead, Rom. 1:4, is priest and mediator of the new, or resurrection covenant. One who cannot now comprehend this transition from the old covenant to the new, from the natural to the spiritual, from David's son to David's Lord, is certainly, as yet far short of the unity of the faith, and of the knowledge of the Son of God. Eph. 4:13. If the spirit of the law, as taught by Christ, was so high a standard that the Jew, not even his disciples, could possibly win life by obedience, how shall that old covenant teaching impart life to us?

(To be continued).

END OF WORLD NEAR DECLARES A KANSAS CITY PASTOR.

All Prophecies of the Bible have Been Fulfilled, Asserts Dr. George E. Newell—Living in Blasphemous Age, He Asserts.

The "signs of the times declare the second coming of Christ is near at hand," Dr. George Newell, pastor of the Third Presbyterian church, declared in his sermon last night on "The Second Coming of Christ."

The present "wars and rumors of wars," the return of the Jews to Palestine and the "perilous times" of the present were cited by Dr. Newell as fulfillment of the prophecies in the scriptures which describe the last days of the world.

"While I do not agree with those cranks who set the day and the hour for the coming of Christ, and who sit at the windows watching the clouds," said Dr. Newell, "yet present conditions make me believe that the time is not far distant." Prophecies Fulfilled.

Dr. Newell said some of the indications which bore him out in this belief were:

Every prophecy concerning the second coming of Christ has been or is being fulfilled.

The Jews are returning to Palestine.

The description of the last days given by St. Paul fits our present age.

The turning of Christians to "isms" and "seducing doctrines" fulfills a scriptural prophecy.

"Concerning the prophecies," said Dr.

Newell, "we now have reached a time when the 'gospel has been preached in every nation.' And not only are the Jews returning to Palestine but they are gathering material to rebuild Solomon's temple. Great Catastrophes.

"Paul's description in 2 Tim. 3:1-4, of the 'perilous times' before Christ's second coming fits our own age. This is a time of great catastrophes, of earthquakes, fires, battles and disasters. It has been estimated that in the last 25 years there have been more earthquakes than since the beginning of the Christian era.

"The disobedience of children to parents has increased alarmingly in the last half century. Then this is an unthankful age. In thousands of homes no grace is said at meal time. Then people are becoming lovers of pleasure rather than lovers of God. Compare the crowded condition of a picture show or theater any Wednesday evening with the vacant seats at the church prayer meetings.

"This is also a blasphemous age. A child can't go five blocks on an errand without hearing profanity and obscene things. Men who gather in groups on the sidewalks talk as though they had been educated in hell with the devil as their teacher.

"We have the growth of inconstancy. In spite of our boasted morality there are 1,000,000 prostitutes in the United States. We are constantly reading of girls who go to great cities and disappear.

"The turning away of Christians from their faith as spoken of in Timothy, is being fulfilled. There has been no time at which the people have turned more to "isms" and "seducing doctrines." There are 31 men in the world today claiming to be Christ.

"The words spoken by Christ predicting 'wars and rumors of war' and the 'rising of nation against nation' before the end, are being fulfilled.

"From the time of the Civil War there has scarcely been a nation not at war. And now we have virtually the world engaged in the combat."

Dr. Newell said he believed Christ would come very unexpectedly and would come personally and visibly. At his first return he would reveal himself only to believers and they and the dead Christians would be caught up in the air to dwell with Christ. Then would come the period of great tribulation in which only the wicked would be left on earth and the devil would reign.

"That time must last seven years," said Dr. Newell, "and it may last 700 or 7,000 years. God pity anyone living at that time. The end of the great tribulation is foretold in the 20th chapter of Revelation. The devil will be cast out and Christ will return and reign for 1,000 years. This will be the millennium, a time of peace and joy. At the end of that time the devil will again be loosed from the pit of hell and fire from heaven will consume him. The wicked who are dead shall be raised and the judgment day shall be held."—Sel. by F. W. Wilson.

"There is no act of kindness and love too small to be worthy of even the greatest men; and so there is surely none too small for us to do."—Sel.

Don't rest on your laurels.....get some more.

One who considers himself indispensable is no stranger to egotism.

ness into his marvelous light. 1 Pet. 2:9, Macknight's translation.

Election is to honor and rulership. Fitness for exaltation will be sole and at the same time, the absolute prerequisite for kingly crown or priestly coronet in the coming ages. To be called out of the world into the church in this world is one thing, but to be chosen out of the church to the royalties of the world to come is quite a different thing. How few realize what the saintship is to which royalties and priest-hoods of God's everlasting kingdom will be awarded.

To merely be saved is one thing, but to be glorified with Christ and to sit with him in his throne is a very distinct matter.

It is one thing to sing about crowns, and another thing altogether to win them.

The prize of royalty in the ages yet to be was the object of Paul's ambition, and the crown awaits him when the Lord comes. We are in the race, and the fadeless diadem is the stake.—By S. A. Chaplin in *Restitution* 1888.

—Selected from *Last Days*.

The priests and prophets to whom Isaiah was talking, and the Hebrews to whom Paul was talking are not the only people to whom God's speech is "another tongue," and with "stammering lips." We, too, fail to use what light we do have in the exercise of our senses to the discernment of right and wrong. Often, through carelessness, we shut our eyes to the light by our works. As a result, we are dull of hearing and slow to understand further light. Where we ought to be teachers, using the meat of the word, we are still babes, drinking of the milk.

Berean Column.

The Second Coming of Christ.

Christ is coming. Yes he is coming, with a shout, with the voice of the archangel, and with the trump of God. 1 Thes. 4:16. And all that are in their graves shall hear his voice, Jno. 5:28, but 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 Thes. 4:16-17. Then shall he receive us unto himself, that where he is, there we may be also. Jno. 14:3. Then shall he minister unto and bless his watching servants, for blessed are those servants whom the Lord, when he cometh, shall find watching. Luke 12:13.

So our Lord will come once more to the earth, in like manner as ye have seen him go into heaven. Acts 1:11. And he shall stand on the same mount from which he ascended, for, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Zech. 14:4; Job 19:25.

Then shall his bride come with him, 1 Thes. 3:13, and every eye shall see him, and all kindreds of the earth shall wail because of him. Rev. 1:7. Then shall anti-christ be destroyed, 2 Thes. 2:8, and Jesus shall sit upon David's throne judging all nations, Luke 1:2; Rev. 5:13, Matt. 25:31-32. All kings and nations shall serve him, Rev. 15:4, and the kingdoms of this world shall become his kingdom, Rev. 11:15. And every

knee shall bow to him and come to worship the King of kings forever.

Then shall the wilderness and the solitary place be glad for them and the desert shall rejoice and blossom as the rose. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. 35. Then shall the Gentiles seek and obtain that glorious rest.

One looking for his coming,

Rolland Stilson.

South Bend, Indiana.

The Christian's Duty.

Matt. 5:16. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Many people who profess to be Christians cannot be distinguished as such when among the world. Those who have the light should be glad and tell others who have no hope. Christ said that our light is like a candle and should be put where it would give light unto all in the house, instead of hiding it under a bushel.

We have many opportunities to let our light shine, no matter what our station in life may be.

We find in 2 Tim. 3:12, that "all who will live godly in Christ Jesus shall suffer persecutions." Paul tells us here, from his own experiences, that if we live true Christian lives we must expect to meet with trials. His life was an example of persecutions from beginning to end, and he endured charges and punishments that we are unable to realize.

Paul suffered a martyr's death, because he fought the fight of faith unto the end and never failed to let his light shine.

There is a blessing promised to all those who suffer persecutions for the sake of righteousness, and let us count our trials in service as joy, instead of burdens.

Geo. J. Rahn.

The Tabernacle.

By Nelson Barbour, (deceased.)
(Continued.)

The entire work belonging to the holy of the true tabernacle, of which he is the minister.—Thus he is set for a rock of offence and a stone of stumbling to both the houses of Israel. Isa. 8:14. The second house of Israel imagine that death and resurrection, or the leaving of spiritual Egypt is the end of the journey from corruption into the heavenly Canaan, even as Israel expected to enter Canaan; with perhaps only a three days journey. But have lost sight of one whole age of development on the spiritual plane; mistaking the shadow of regeneration for the reality. And, like ancient Israel, many among them may yet fall in the wilderness. The sanctuary and the holy are not one and the same; the sanctuary is the furniture of the holy. The church is the sanctuary; know ye not that ye are the sanctuary of God? 1 Cor. 3:16, R.V. The seven candlesticks are the seven churches, Rev. 1:20, the church is the light of the world, and Christ is in the midst of the candlesticks. The sanctuary is to the holy, what in the figure, the garden planted in Eden was to Eden. The tree of life was planted in the garden; and is in para-

dise, Rev. 2:7, therefore paradise is not Eden, but answers to the garden in Eden.

The sanctuary or church, is the holy city having no temple, because God and the Lamb dwell in it; and they are the temple, I in thee, Thou in me, they in us. And only the overcomer has a right to enter through the gates into the city, and the nations of them that are saved, (from the Adamic, or first death) shall walk in the light of it. Rev. 21:24. We can now see the entire true tabernacle system. All the world, while in the bondage of corruption, are in the court.

In restitution, when this corruptible puts on incorruption, we shall be in the holy. At the end of the thousand years, when death, the last enemy, is swallowed up in victory, and this mortal puts on immortality, we pass through the second veil into the most holy, the dwelling place and condition of him whom no man hath at any time seen, nor can see; and who only hath immortality; 1 Tim. 6:16, into heaven itself. That this is the true tabernacle arrangements we are certain, because our high priest has entered into the most holy or into heaven itself, now to appear in the presence of God for us. Heb. 9:24. The most holy is most certainly heaven itself, and where the redeemed church, or seven golden candlesticks are, is the holy, while death reigns in the court. The diagram represents what the Apostle calls the true tabernacle, Heb. 8:2, the other, belonging to Israel after the flesh, was only a figure for the time present; but, like all the law, was a schoolmaster to bring us to Christ. Gal. 3:24.—When the Apostle refers to Christ he speaks of the new man, Eph. 2:15, the minister of the true tabernacle; the first begotten son of God, begotten from the dead, and not of the Christ after the flesh; as he said, henceforth know we him no more. 2 Cor. 5:16. This is a very important subject, Christ made under the law, circumcised the eighth day, of the tribe of Judah, the seed of David according to the flesh, Rom. 1:3, sent only to his own, them that were under the law; was certainly a part of, and belonged to that old tabernacle system whose worship belonged to the Levitical priesthood.

And his work, and teaching to the Jew, was in harmony with that system and people to whom he was sent. How, then, can it belong to the new covenant? Men may think they honor, by attributing the office and work of the resurrected Christ, the mediator of the new covenant, to him; but the scriptural distinction between the old covenant and the new, cannot be obliterated because we fail to recognize it. The two systems from the law to the resurrected new man, differ as widely as the letter and the spirit; that which kills from that which gives life. As widely as the Aaronic priesthood, which made nothing perfect, differs from our high priest after the order of Melchisedek. See Heb. 7:12. This change occurred when the ordinance was nailed to the cross, and Christ passed through the veil, into the holy of the true tabernacle. For the way into the holiest—of the true tabernacle was standing. Heb. 9:8-9. That is, the worship oldness of the letter; Rom. 7:6, must end, before that after the newness of the spirit could begin. And the ceremonial worship ended when the ordinances were nailed to the cross, and the veil of the temple was rent from top to bottom. Matt. 27:51. That broke down the partition wall be-

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What is Man?

Adam at first was only an inanimate soul. The breath which God gave him changed his condition only with respect to life. It is necessary that we be clear upon this point. Man was man before he had the "breath of life." Gen. 2:7. Man is man after the breath of life leaves him. Luke 7:12. All that there is of man is dust, for God distinctly said that such is the material of which he was made. Gen. 2:7. He did not say that he formed man of dust and breath of life, nor of dust and spirit. Now, it is believed by many that the spirit which God has given (Eccl. 12:7) to man is the man; but how could man be both the gift and the receiver of the gift?—W. R. Chandler, in *Messiah's Advocate*.

While recording the reports of this or that eloquent sermon preached on this or that "progressive" subject of the times, we are constrained to wonder whether or not this or that sermon on these progressive subjects saved any souls.

"Far be it from me to glory save in the cross of our Lord Jesus Christ."

"I have determined to know but one thing among you, Jesus Christ, and him crucified."

If these "progressive" or "liberal" sermons hold up Christ to the world better than those preached according to the theology of days gone by, well and good.

But he must be kept to the front and made secondary to no other subject, if the saving of souls is the preacher's real object.

—Sel.

Our Refuge.

Oh, Savior dear, I come to thee,
And cast aside my poverty,
And by thy tender love to me,
I'm clothed in sweet humility

For thou shalt bind my broken heart,
And burst asunder all my bands;
And for my soul a refuge be,
For I shall fully trust in thee.

For thou hast died on Calvary,
And made thy tender mercies free,
To all that come and learn of thee,
From care and grief they shall be free.

And thou dost gently pave the way,
The way that leads to Calvary;
And blood that flowed thy wounded side,
Shall stay the overwhelming tide.

And I am prostrate in the dust,
That thou may pardon all my lusts,
And I'll forsake my evil way,
For thou hast kindly led the way.

And thou shalt bind my soul in love,
A love that never more shall die;
For all my treasures are above,
Bound by faith in peace and love.

A priceless pearl thou gave to me,
Grace to cover all my sin,
And strength that I may lean on thee,
Sufficient is thy grace for me.

Our Father's Care.

Over the twittering sparrow,
God watches with jealous care;
Provides it its daily portion,
And shelters neath leaflets fair.

He watches the tiny lily,
And gives it a beauty so rare,
That man in his pride and glory,
Is never so passing fair.

In garments of wondrous green,
He clothes the hillside and lea;
It sways in the blazing sunshine,
Like waves of the restless sea.

Trees of the orchard and garden,
Now standing so brown and bare,
He decks in a cloud of blossoms,
Of apple and peach and pear.

If he so watches the sparrow,
And shelters in leafy bower,
So paints the face of the lily,
Though but a little flower;

So clothes the trees of the land-scape,
Whose pliant bows bend and rise,
As they drink in the glowing sunshine,
And softly whisper his praise;

O sister, of wavering faith,—
O brother, of visage dour,
Are you not worth more than a bird,
And are you beyond his power?

Then turn your face toward the sunlight,
Shrink not, though the clouds may lower,
For Jesus will keep his promise,
To be with you every hour.

J. J. Bronson.

Though there are thorns along the way,
Thy love shall overshadow me,
And darkest hours pass away,
Into the light of perfect day.

And clouds may sometimes hover near,
And hide thy gentle face from me;
Thy sunshine drives away my fear,
And then thy path is once more clear.

A joy forever, thou shalt be,
A Savior to thy people be,
For thou shalt never cast aside
Those that in thy word abide.

And satan never more shall rule,
The heart that firmly trusts in thee,
For thou shalt never cast aside,
Those that in thy word abide,

And soon the Prince of Peace shall rule,
The glorious King of righteousness,
For he has overcome the world,
A glorious kingdom he shall rule.
(These words may be sung to the tune, *Trusting Lord in Thee*, or *Solid Rock*).

Katie Davis.

Jewish Nation Idea Meets Growing Favor.

Zionist Affairs Committee Report:

Adolph Lewisohn has authorized the Provisional Executive Committee for General Zionist Affairs to issue the following statement in his behalf:

"I think favorably of the establishing of

a Jewish State in Palestine, and hope that the League to Enforce Peace, will include the Jewish nation among those small nationalities which ought to be liberated and protected. I was formerly not in sympathy with the Zionist movement, but since America has entered the world war for the express purpose, as was so nobly stated by President Wilson, of protecting the rights of nationalities, the Jews all over the world should, in my opinion, favor the establishment of the Jewish State in Palestine, which will be a center of Hebrew life, and will have influence upon Judaism everywhere. As I understand it, the idea of the League to Enforce Peace, after it has been established, will be that all nations, whether small or large, shall be equally protected." —*St. Louis Times*, May 3, 1917.

Men have ever been leaders or followers of other men. Heroes and hero worship are not unknown even in this matter-of-fact age. Jesus, the divine leader, calls still for followers. Self-denial and perseverance are necessary to all who would follow the Christ. When Garibaldi before marching against the Austrians told his men what he wanted, they asked what they would get for following. He said, "I don't know; but I know that you will get hunger and cold and wounds, and perhaps death." The men stood a while in silence, then threw up their hands and said, "We are the men." Christ stands before his followers today and says that there is a warfare against sin and wrong. The way is long, the march is hard, and at the conclusion of suffering the marches there may be death. Have we the heroism and belief in him which will cause us to say, "We are the men who will follow even to death?" —G. T. Arnold, Presbyterian.

Take Home a Smile.

Take home a smile: forget the petty cares,
The dull, grim grind of all the day's affairs:

The day is done, come be yourself awhile;
Tonight, to those who wait, take home a smile.

Take home a smile; don't scatter grief
and gloom
Where laughter and light hearts should
always bloom:

What though you've traveled many a dusty
mile,

Footsore and weary, still take home
a smile.

Take home a smile—it is not much to do.
But much it means to them who wait
for you;

You can be brave for such a little while;
The day of doubt is done—take home
a smile.

Sel.



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WOULD ENJOY A

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larging number of religious weeklies and monthlies. Dr. Gordon's old publication, Watchword and Truth, though now published on the Pacific coast, is still a vigorous defender of the Blessed Hope, and a student of the signs of the times. In the current issue one of its editors furnishes a leading article that has to do with this great truth. The following is an extract:

"The church is a unit—it is a corporate body. It will exist clear up to the end of this age. In his complete identification of himself with his body, Paul says, "We who are alive and remain.... shall be caught up." He did not thereby mean that he would be "alive and remain," as we know from other facts; but the corporate body, of which he was a part, would remain. Our Lord speaks in the same way, "He that believeth on me, although he die shall live again, and he that liveth"—"is alive and remains"—"and believeth in me, shall never die." The corporate hope of the church is to wait for the Son of God from heaven. The church of God, to which we belong, will be alive and remain on earth until he come. Hence the attitude of expectancy at all times.

All who love, who wait for, who watch for, and hope for the coming of the Lord, also work to hasten the day. The apostles, either because of their Jewish prejudice or because of their fear to face the opposition of the world, remained in Jerusalem. When Paul began his ministry, the mission to "all nations" to "all the world and the whole creation," "to the uttermost part of the earth," began to fill the minds and hearts of the church. Of course they could not expect the Lord to return until this task was fulfilled. Our Lord had taught his disciples not to look for his return too soon, for "the end is not yet." Not until this gospel, committed to the care of believers, was preached amongst all nations as a witness, would the end come. Hence the more the Christian loves and longs for the return of Christ, the more earnestly will he make known the gospel of God's grace to the utmost ends of the earth. Great missionaries have always been great lovers of the second coming of the Lord. The ardent hope that the Lord would some day return to earth, as seen in the lives and writings of the apostles, was the response of their hearts to his promise.—Sel.

Thoughts For Girls.

Your mother is your best friend. Tell the pleasantest thing you know when at meals.

Do not expect your brother to be as dainty as a girl.

Have nothing to do with girls who snub their parents.

Take exercise and never try to look as if you were in delicate health.

Introduce every new acquaintance to your mother as soon as possible.

Enjoy the pleasures provided for you by your parents to the fullest extent.

Most fathers are inclined to over-indulge their daughters. Make it impossible for your father to spoil you, by fairly returning his affection and devotion.

Do not quarrel with your brother, do not preach to him, do not coddle him. Make him your friend, and do not expect him to be your servant, or let him expect you to be his.—Sel.

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. A. Smith, 1121 N. Church St., Rockford, Ill.
The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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THAT BLESSED HOPE.

The hope of the Lord's return is finding larger and larger expression in the sermons of our time, especially in those of our leading evangelists. It is also given wings by its prominent heraldry in an en-

Gentile. Acts 11:18. Thus until the true tabernacle system which brought the whole world into legal reconciliation, by breaking down that wall of partition that excluded Gentiles from coming to God, no one was granted repentance unto life, since the law could not give life because of the weakness of the flesh. But the death of Christ broke down that typical system; after which, the way into the holiest, was made manifest by the way Christ, our forerunner, entered in.

Questions and Answers.

The Prodigal Son. This comes in a group of parables, which suggests the conclusion that it is a parable. This conclusion is confirmed beyond all doubt by the context. By going back to the beginning of the context, Luke 14:25, we find multitudes present, and the scripture elsewhere tells us he always addressed the multitude in parables, hence the prodigal son is one. It is evidently one of three parables, all teaching the same lesson, the first two parables of the group being those of the lost sheep and the lost coin. Notice that the basis of the first is said to be the murmuring of the Pharisees because he ministered to sinners and associated with them. All three parables fit this idea exactly.

The Pharisees took the attitude that they were righteous, needing no repentance, and despising sinners.

In the first parable he shows them that God is more pleased and there is more joy in heaven among the angels when one sinner repents than when all the rest of the hundred people try to make themselves so good they need no repentance.

The lost coin is a parallel parable. The nine coins that were safe in the purse represent these Pharisees who thought they were safe from condemnation, safe in the fold in the first parable.

The lost coin represents the sinners who drew near to him to be fed with the bread of life. There is more rejoicing in heaven over them than over the self-righteous Pharisees.

So with the prodigal son. At the close of the parable he was previously both dead and lost. The elder son very aptly represents the Pharisees, just as the ninety-nine sheep and the nine coins, and the prodigal, the lost boy, just as fitly represents the sinners and publicans, as the lost sheep and lost coin previously represented them.

The Father of the two sons is God. The elder is the Pharisee; the younger stands for publicans and sinners. The division of property is the talent and possession distributed by our Father to both and to all. The journey of the younger is his departure into sin, for there is a time in childhood when every person has not yet fallen under condemnation of conscious sin. The Pharisees took the attitude that they never had wandered thus far from God, for the elder son says he had served his father all the years and never had transgressed his commands, never had become a sinner! Oh, the pride of the human heart! The place to which the younger journeys is a far country, for sin is far from God, so far away that he never will be found anywhere in it. If the younger son wants the company of his father he must leave this far country and go back

where the Father dwells. But first he will enjoy the pleasures of sin with his money. While it lasts he doubtless has friends, but when it is gone he has not even one friend to come and give him husks, or the meanest food. Only when he needs what sin will not give does he repent, that is, seek his Father. But then he comes back empty handed, all the Father gave him is wasted. Will drink fill the pockets? Will cigarettes put bloom in the cheek, and lust give mental clearness and a heart full of the courage of rectitude?

But the lost sheep could not find the fold, the shepherd sought him; the lost coin could not roll back into the purse, the owner searched it. Can a lost boy retrace a far journey? Ah, no; the Father comes to meet him when he is "yet a great way off." Our Father has come to meet us in his Son, a long way toward sin, when that Son was made in the likeness of sinful flesh. Not a word of reproof for the prodigal now, nor a hint to remind of guilt, for he is repentant. "No condemnation." Only feasting, joy, and gifts of the best the Father has.

But the elder son is envious. The Father comes out to meet him too, for God, in Christ, met the Pharisees that day in the same place that he met the publicans and sinners.

But the elder son murmurs and refuses. For that is just what the Pharisees did, which started this train of parables. But no envy or murmuring taunts will hinder him who lost, from enjoying the same state of innocence from which he wandered when young, and he became lost in a far country; no power can hinder him who was dead in sin from now rising to newness of life in him who is risen.

J. W. Williams.

Does it Make any Difference What We Believe?

We hear so many people say it does not make any difference what you believe in, just so we believe in Jesus. If this view is correct the devils are in the right belief for the devils believe in Christ. See Matt. 8:29, Luke 4:34, Acts 19:15. The devils also believe there is a God, James 2:19.

The Church of God people believe it does make a difference what you believe. In Eph. 4:3 we read, Endeavor to keep the unity of the spirit in the bond of peace. If some say you go to heaven at death, and some say you sleep in the grave till Jesus comes back and wakes them up, is there unity in those two beliefs? Certainly there is not, but the Scripture says, Endeavor to keep the unity of the spirit in the bond of peace. It does make a difference what we believe. In Eph. 4:4 we read there is one body, but in the world there is the Holiness body, the Catholic body, the Methodist body, the Christian body, the Baptist body, the Mormon body, the United Brethren body, many others, and the Church of God. Christ only has one body, Col. 3:15; 1:18, 24. Consequently there are many false bodies in the world, 2 Pet. 2:1, also many false hopes, but there is but one hope. If there is but one hope, and the churches all have a different hope, surely there are many false hopes, and those who believe in a false hope, their faith is overthrown, 2 Tim. 2:18.

In Eph. 4:5 we read there is one faith.

The Christian Church believes in going to heaven at death. The Church of God believes we sleep in Jesus till Jesus comes again and wakes us up. 1 Thes. 4:13-18. Here are two faiths, but the scripture says there is but one, therefore it does make a difference what we believe. The Methodist Church believe in three baptisms; one of sprinkling, one of pouring and one of immersion. The church of God believe in one baptism—by immersion, Eph. 4:5; Rom. 6:3-5; Col. 2:11, 12, and the scripture says there is only one baptism, Eph. 4:5.

We believe that it does make a difference what we believe. In Phil. 1:27 Paul the great Apostle of the Gentiles says, Stand fast in one spirit, with one mind, striving together for the faith of the gospel. The churches do not have the same mind, do not strive together. The Church of God people believe it does make a difference what we believe, See 1 Cor. 1:10, Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Who is right, Paul, or those people who say it does not make any difference what you believe? See Romans 12:16; 15:5, 6; 2 Cor. 13:11; Phil. 4:2; 1 Pet. 3:8. Those scriptures teach to be of the same mind. Does it not make a difference what we believe? How can we be of the same mind if we do not believe what the scripture says? If we believe what the scripture says we will all be of the same mind, for the scripture does not contradict itself.

If it does not make any difference what we believe, why does the scripture exhort us not to be tossed to and fro, and carried about with every wind of doctrine? Eph. 4:14. But speak the things which become sound doctrine, Tit. 2:1. Be of the same mind one toward another. Rom. 12:16, Let us walk by the same rule, let us mind the same thing, Phil. 3:16. It does make a difference what we believe, Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. 2 Jno. 1:9. Hymeneus and Philetus preached a false doctrine, 2 Tim. 2:18, and all those who believed their false doctrine, their faith was overthrown. He that abideth 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, for he that biddeth him God speed is partaker of his evil deeds. 2 Jno. 1:10, 11. Surely it makes a difference what we believe. All those who believe a false doctrine have made ship-wreck of their faith, 1 Tim 1:19. 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, 2 Tim. 4: 3. If the doctrine of going to heaven is false, then all those teachers who teach that doctrine have itching ears. It does make a difference what we believe. Brethren, have no fellowship with unfruitful works of darkness, but rather reprove them. Eph. 5:11. Do not be carried about with diverse and strange doctrines, for it is a good thing that the heart be established with grace; not with meats, (or false beliefs), which have not profited them that have been occupied therein. Heb. 13:9.

John W. Burget.

The Tabernacle.

By Nelson Barbour, (deceased.)
(Continued.)

If these things be true, and all who are building on the wrong Messiah are to stumble and fall as did the Jewish church; the question presents itself, how is it with past generations of the gospel church? for we have all stumbled in this particular, ever since the faith once delivered to the saints was lost. The answer is: until the time is due for the elect church to come into the unity of the faith; and of the knowledge of the Son of God; unto the full stature of a man in Christ, Eph. 4:13. Errors of all kinds have obtained in the church; and yet God has had his elect number who have had all the light due in their day. The church is one body, it never dies. Members fall asleep, but not the body of Christ; the gates of hell, (hades, the grave), cannot prevail over Christ's church. Hence, we that are alive and remain unto his coming shall be caught up with the resurrected dead to meet the Lord, without tasting death. (1 Thes. 4:17). It is the living church to whom scripture applies. It is the one body that finally comes to the full stature and knowledge of the Son of God; not each individual member. Hence, it is only the last generation, or we who are alive and remain unto the coming of the Lord, to whom this full knowledge of him whom the Father sent, is due. Dan. 12:10. And no one who continues to thus worship after the oldness of the letter, and in the name of the Christ of the old covenant, until the one body arrives to the knowledge of the Son of God, unto the full stature of Christ, can reasonably hope to win the prize of the high calling. The true sanctuary and tabernacle which the Lord pitched and not man, of which Jesus is the minister, Heb. 8:2; 9:9, of which the one pitched by Moses was a figure, was not made manifest until after the resurrection of Christ, on his entrance into his Melchisedec order of priesthood; hence all worship prior to his resurrection was after the oldness of the letter; the law making nothing perfect. Heb. 7:19. The resurrection of Christ and descent of the Holy Spirit wrought wondrous change in unfolding God's plan of redemption. But these great events, all were shadows, reality in our redemption not having begun. The new Genesis was the beginning of real salvation. No old Adam man was ever, or ever will be saved; ye must be born again. Jno. 3:7. Regeneration was to begin with a second man Adam, and his wife, even as the first birth was inaugurated by a first man and his wife. And anyone in Christ, (not in figure merely, as now,) but in fact, as we shall be when we awake in his likeness, and so bear the image of the heavenly, as a new creature; the old body and nature being destroyed.

This new Genesis, as already stated, began with the resurrection; Christ being the first born from the dead, the first born of every creature on this resurrection plane. In being the first begotten from the dead, he became the first begotten Son of God, being children of the resurrection. Luke 20:36. All others, like the Christ born of the flesh, the bond-woman covenant, are only servant sons, to be recognized as sons no longer after the true Son and

heir was born of the free woman, or resurrection covenant. Wherefore, henceforth know we no man after the flesh,—he too was born on that plane—yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature, 2 Cor. 5:16, 17. This is why we should not build on the Christ of the old covenant. We cannot serve two masters; he was made under the law and was a son of the old covenant graven on stone, that was unto death, not being a priest, Heb. 8:4, nor a mediator. It is the new man, minister of the true tabernacle that is our Messiah. The great gulf that none can pass, is that between the old and new covenant; between the rich man and Lazarus; Luke 16: 26, between the oldness of the letter and the newness of the spirit. There is no connecting link, no grading from one to the other. One is shadow, the other substance; they cannot be blended. Substance cannot become shadow, or shadow substance. This great change from the Mosaic age to that of the resurrected Christ, the true tabernacle system, and Melchisedec order of priesthood, was a change from shadow to substance; from the things that are not to things that are.

Under the typical system salvation had no place; that is no one was ever saved, or even prepared to be saved. The law, though ordained unto life, could not give life because of the weakness of the flesh; and was found to be unto death. Salvation could come only by delivering man from the weakness of his fallen nature, his sinful flesh, delivered from that weakness so that he could obey the law ordained unto life; to be accomplished only by a second Adam and a second birth, a new creation. This was the plan from the beginning; the promised seed of the woman being designed to reproduce the entire race after the death sentence had been executed. Born again, sown in corruption, raised in in corruption, is the deliverance from the bondage of corruption. It is restitution, since it restores man back to the condition existing before the fall; hence, it is atonement consummated. And it is scriptural because it is taught by all the holy prophets since the world began. The reality, therefore, preparatory to man's salvation, began with the advent, or birth of Jesus; with whose birth came the glad tidings of great joy that shall be to all people. Prior to this event, all was typical; a mere shadow of good things to come. And Jesus being the promised seed of the woman, must be born of woman and hence partake of the nature of man that is born of woman. His earthly life beginning on that plane, must develop into resurrected life, because as the seed of promise he was to bring forth a resurrected race. In short, he must develop from the plane of the fallen man, to that of the restored man. Then as the seed of promise he could carry out God's plan of regenerating a lost world. All this, his taking our nature, suffering in his own body for our sin; since man that is born of woman is of few days and full of trouble;— was what it cost him to ransom a world from death, and destroy him that has the power of death. Heb. 2:14. A price he gladly paid, enduring the cross, despising the shame, for the joy set before him in bringing many sons to glory.

Heb. 2:10. Is this not a glorious and God-like plan? Man was permitted to fall that he might have this benefit of a knowledge of evil, and to learn the importance of obedience to the law of life, by suffering the penalty of disobedience. Then, ransomed from death by a second birth, he is better prepared to win eternal life by obedience to that law. With the resurrection of Christ, and his priesthood, the real work of salvation had its beginning.

But as the natural is a figure of the spiritual, the second man is to have a wife, before the regeneration of the world can begin; and the present gospel age is devoted to her development. Then, during the times of restitution, the world will be regenerated. This being God's revealed plan of salvation, to begin only with the resurrection of Christ, and the manifestation of the way into the true tabernacle, is it not strange that christendom sees little or no change in passing from the old covenant to the new, from shadow to substance? Under the law there was no salvation, but as Paul assures us, these all died in hope of resurrection. Heb. 11: 13. And there could be no resurrection under that typical system, since Christ was the first that should rise from the dead; and his resurrection brought in the true plan of salvation, or true tabernacle system; the way into the holiest not yet being manifested while as yet the first tabernacle was standing, Heb. 9:8. The first tabernacle, which was a figure for the time then present, showed the way into the holiest in figure; being a pattern of heavenly things, for, See, saith he, thou make everything after the pattern shown thee in the holy mount. Heb. 8:5. To that there was the court, the place of death; the first holy place called the sanctuary, Heb. 9:2, was entered only by passing the veil, the tabernacle which is called the holiest of all, where God dwelt over the mercy-seat. Now this is a pattern of the true sanctuary and tabernacle which the Lord pitched and not man, and of which Jesus is high priest, or minister and mediator. Heb. 9:11; 8:2. And no man can learn the way to God, the new and living way now made for us, through the veil, that is to say, his flesh, Heb. 10:20., while yet ignoring this pattern. The whole system of worship under the old covenant was only a school master to bring us to Christ. Gal. 3:24. To the law and the testimony; if they speak not in accordance with this, there is no light in them. What is the true tabernacle which the Lord pitched and not man; of which the other was a figure for the first time then present, and of which Jesus is minister? Heb. 8:2. We will first answer this question and afterwards give the proof. When that partition wall was broken down, the court, which answered to the Jewish worshipers, was enlarged so as to embrace the world, as legal worshipers; so that men might worship, not only in Jerusalem as heretofore, but in all places where they would worship God in spirit and truth. Jno. 4:23. Thus the court of this tabernacle represents the world, fallen humanity. Before the death of Christ, Gentiles were not permitted to worship God, unless first circumcised. even the apostles sometime after Pentecost were surprised to learn that God would grant repentance unto life, to a

opportunity and pleasure of meeting Bro. Benjamin Cummings, of Mich., who preached also on Sunday. We found him a very earnest and devout Christian, and a pleasant speaker. May the greatest desire of his life, which he expressed to us, be granted—that his preaching and daily walk may be instrumental during the rest of his life here in bringing many into the knowledge of the truth.

On Saturday and Sunday we listened to Sr. Mary A. Woodward, whom we all know and love. Bro. Van Vactor was also with us Saturday night and Sunday. His sermon on "Service" was especially interesting and instructive.

The principal theme in all conversations, talks and sermons was naturally upon that concerning "the times" in which we are now living. The many evidences before us of the fulfillment of prophecy—wars, rumors of wars, famines, hard times, wickedness and terrible things coming upon the earth, all of which brings us closer to the Word of God, causes us to more fully realize that his hand is in the affairs of the nations; and causes us to look up and rejoice that "our redemption draweth nigh," when Christ shall come to receive his elect, to raise up them that are "dead in Christ" and change the living ones. And, finally, to have Christ reign over the whole earth gloriously.

This meeting was full of admonition to one another that we might continue faithful and ready to meet our King when he comes. In fact, our minds were so filled with these things, that no business session was called, there being no important business to be transacted anyway at this time.

The kind hospitality of the South Bend church was fully appreciated and enjoyed. We hope they received a blessing from this meeting as well as their guests.

Flora H. Prior, Sec.

Baptisms.

On Saturday afternoon, May 5th, at Cape Girardeau, Mo., we had the pleasure of assisting two young brothers put on Christ by baptism. Both are school teachers and are in a position to do good work for the cause of truth. They are Eben E. Rogers, son of Sr. Keturah Rogers, and Lewis M. Layer, who later in the day became a son-in-law to Sr. Rogers. We exhort these new members of the body to be watchful as we are living in momentous times. Be alert to spread the truth. Let us pray for them that they may be faithful unto the end.

S. J. Lindsay.

Marriages.

Married.

At the home of Sr. Keturah Rogers, in Cape Girardeau, Mo., on Saturday evening, May 5, 1917, Miss Susan M. Rogers to Mr. Lewis M. Layer. Both these young people are in the faith. Bro. Layer has a home all prepared for his bride at Parma, Mo., where he is engaged in the profession of school teaching.

They have bright prospects of a successful life before them. We urge upon them

the need for establishing themselves firmly upon the Bible teaching so that they may not only stand for themselves in these troublous times, but that they may help others to see the light in this world of darkness. May God bless and keep them.

S. J. Lindsay.

Obituary.

Samuel W. Berry died on April 25, 1917, at Gladbrook, Iowa. Age 78 years and 1 day. He was married Oct. 10, 1862 to Harriet Allard. Twelve children were born to them, six of whom are alive and were present at his burial.

The writer had known Bro. Berry about 30 years. His Christian conduct placed him as a landmark among his associates. His heart was on the right side. He was a friend to all and to every worthy cause. He filled his place in life and will be missed. Let us hope to meet him in the resurrection at the last day. Burial was in Crystal Cemetery near Gladbrook.

A. J. Eychaner.

The Sunday School.

By Alta King.

THE HOLY SPIRIT AND ITS WORK.

May 27, 1917.

John 15:26-16:14.

Lesson Text.

John 15:26, 27; 16:7-14.

Golden Text: He shall teach you all things.

Time: A.D., 30. During last supper after Judas had gone out.

Place: The upper room in Jerusalem in which Christ celebrated the last supper with his disciples.

Questions and Comments.

In John 13, 14, 15, 16, John records the lessons which Jesus gave to his chosen apostles, which were to guide them after his presence was removed from them. He tells them of his coming death, glorification and departure to be with the Father that they might believe when those events should come to pass. Above all he assures them of his intimate presence with them through the Holy Spirit after his ascension.

The nature of the Holy Spirit:—In Luke 1:35 the terms "Holy Ghost" or Spirit and "power of the Highest" are used by the angel in explaining to Mary the birth of the Son of God. The latter term is used to explain and emphasize the form. Compare also Luke 24:49 with Acts 2:1-4. Then draw a conclusion as to what the Holy Spirit is.

The purpose of the Holy Spirit:—Keep in mind a clear idea as to what the Holy Spirit is and do not let the personification of it cause confusion. From Jno. 14:26, 15:26, 16:13-14, enumerate the various duties of the Holy Spirit toward the apostles. Why was it called the spirit of truth? Jesus was given the spirit without measure, Jno. 3:34, or, as Isaiah puts it in Isa. 11:1-4, He was given the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He was made of quick

understanding and was given the power to judge without mistake. Applying these thoughts to the fact that the Holy Spirit was called the "Spirit of truth," we may conclude that it is so called because through the power and influence of God, the apostles were endowed with the spirit, or mind to discern and understand truth and right. Read 1 Jno. 5:20; Matt. 13:11, 18; 1 Cor. 2:9-16.

What did the Holy Spirit testify concerning Christ? 1 Jno. 5:1, 5, 6, 7, 8, 11, 12. To what did the Holy Spirit through its miraculous manifestations, testify while Christ was on earth? Acts 2:22; Heb. 2:3, 4.

In Jno. 16:8-11 we find the mission of the Holy Spirit toward the world at large. See margin for reprove. Unbelief in God, the sin which is the foundation of all other sins. When was verse 9 partially fulfilled? Acts 2:36-41. Has it been fulfilled to the extent of verse 8? Many do not know the Christ, that they might express unbelief in him. Many, like Paul, do not realize their unbelief. 1 Tim. 1:13. Conviction is impossible under these circumstances.

On the other hand, many, like the Pharisees, are not convinced of this greatest of sins simply because they refuse to be. Is the Holy Spirit, through the words of the apostles, still convincing people of this sin?

How would Jesus' departure to be with the Father convince the world of his righteousness?

To what event did Jesus refer by "The prince of this world is judged?" Jno. 12:31-33. What power did his death and resurrection give him? Heb. 2:14, 15. What official duties are given into his hands because of this indwelling power to destroy death? Jno. 5:21-29. Explain how authority to execute judgment is dependent upon the power to raise the dead. How would the fact of Jesus' death and resurrection convince the world of his power to execute judgment? Can it be said that the world has been convinced of these truths concerning Jesus? How is the Holy Spirit still performing this part of its work?

Through the prophet Joel, God made the promise of the Holy Spirit. Joel 2:28, 29. Acts 2:1-4, 14-18, shows the prophecy to have been fulfilled on the day of Pentecost. Jesus says, in Luke 4:17-21 that a certain prophecy concerning himself was fulfilled at that time, but we know from the prophecies, that there is to be a final complete fulfillment of such prophecies, when Jesus reigns as king. Does not the context of Joel 2:28, 29 show such a double fulfillment of this prophecy?

Read John 16:7. Why would not the Holy Spirit come if Jesus did not go away? It was through the death, resurrection and ascension of Jesus that the faith of the apostles in Jesus was made unshakable. Jno. 14:29. The facts of his resurrection and ascension were necessary for their full and absolute conviction of the truth of Jesus' claims. They could never have experienced this conviction, and thus been endowed with the spirit and knowledge of truth under other circumstances.

Explain why the Holy Spirit, the spirit of truth, which came as the result of Jesus' resurrection and ascension, is referred to as the "Comforter." 1 Pet. 1:3, 4.

General Notes.

By putting together Jno. 14:3, 21-23, 26; 16:22-26, may we not conclude that John

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

Lanark, Ill., May 13.
Rensselaer, Ind., May 20.
Moriah, Ill., May 26-27.
Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Since our visit to our Salem, Ill., church in the early part of April, Christian, the son of Bro. and Sr. John Hutchings, has taken to himself a wife, and on the last evening of our last visit, though a mile and a half away, after retiring, we could distinctly hear the bombardment his friends gave him in the usual way. We regret only that we could not have been there to help entertain Chrissie. We wish them a long, prosperous, and happy life.

We regret to report that soon after laying away his good wife, Bro. John Claypool, while at his daughter Stella's home in Terre Haute, Ind., was stricken with paralysis. He recovered sufficiently in a few days to continue the journey to his home at Branch, Mich., accompanied by his daughter and her husband, Mr. and Mrs. Kohl, of Terre Haute.

On our journey to southern Illinois and Missouri, we spent a very pleasant day in the home of Bro. and Sr. J. E. Miller, of St. Jacob, Ill. To be in the company of these people makes an old man feel young.

Born to George and Verna Rahn, South Bend, Indiana, May, 7, 1917, a boy, Richard Elton Rahn. So says a card just received. We'd like to see the proud grandparents for a moment since they have just stepped into the new station in life. We extend congratulations and best wishes.

Bro. Jeffrey writing upon receipt of the recent 16-page tract we printed for him, says, "The leaflets were received today all O. K. The work is all that could be desired. I could find no fault with them. In fact, they look better than I expected they could have been gotten up. Many thanks to you for it."

We can make anyone else just as happy who has printing to be done.

Bro F. V. Blakely writes that he has quit the York Band Instrument Company's employ and will now be found with the Hayes-Ionia Co., of Grand Rapids, Mich., as auditor. We are glad that he is not removed from his church work by the change and glad for him that he has a good position without having to give up his home.

In a report given in the May 2nd issue of The World's Crisis we learn that Eld. C. C. Maple has been engaged as Conference Supt. of the Northwestern Pennsylvania Advent Christian Conference.

We have on our desk before us
A Pack of Cards.

They are the cards upon which we keep our subscription records. These of which we speak are the April and May expirations. There are a good many of them. Look at yours. If it says "Apr. 17," or "May 17," that means yours has expired. Please let us hear from you. If you cannot remit now, and can do so later, let us know.

It seems to us that we have a good deal to say in this issue but it seemed unavoidable and so it is done.

HELPING FUND.

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

Mrs. J. E. Miller, \$1.50.
Mrs. T. R. Swindler, 1.00.
Jacob Reed, 5.00.
Flora M. Dorsey,50.

Notices.

Michigan Notice.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Mich, will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21, 1917, 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, Ill., will be at the Conference and

Bible School to teach the Word of Truth, assisted by Bro. L. E. Conner of Cleveland, Ohio. A large attendance is desired at Dutton.

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

The Church of God at Brush Creek, O., will hold their annual June Meeting the second Sunday in June.

The members of the Church of God in Christ Jesus everywhere are cordially invited to attend. Anyone wishing to do so, will please correspond with our sec'y, Mrs. Clara Hoke, Englewood, Ohio.

Dear Brother Lindsay.—

Will you kindly insert in your next issue of the Herald, the following announcement of the May Meeting at Fonthill, Ont.

The twelfth Annual May Meeting of the Church of God at Fonthill, will be held on Friday and Saturday evenings, May 25 and 26, commencing at 8 P.M. On Sunday, services will commence at 10 A.M. with Sunday School and continue throughout the day, at times given out at that meeting. Bro. D. E. VanVactor of Argos, Ind., has kindly consented to assist with the speaking, and we are looking forward to some good meetings and results. The usual refreshments for friends coming from a distance will be provided. Everyone welcome; everyone come.

Thanking you in advance for your kind attention, I remain,

Sincerely yours,
Arthur Gilbey, Sec.

Brethren of the Church of God of the Abrahamic Faith, members of the one body in Christ Jesus: There are twenty-two members of this like precious faith in the city of Frankfort, Indiana, who are endeavoring to build a church building. We have a donation of \$231. The lumber man wants \$265 for lumber enough to weather-board, shingle, windows, doors, pulpit, board seats, saw-dust floor. We ask the Brethren of the Churches of God to help us. All donations will be thankfully received. Send all donations to John W. Burget, 401 N. Jackson St., Frankfort, Ind.

To the Iowa Brothers and Sisters.

The Conference funds are getting low, so that I have thought best to call attention to this fact and to request remittance from those who subscribed to the work for the present Conference year and who can conveniently pay at this time.

G. P. Allard, Treasurer.
Fort Dodge, Iowa.

Reports.

Report of Conference.

The Indiana Quarterly Conference convened at South Bend, May 4-6, through an invitation from the church at that place. The meeting was well attended both by the local members and members from other churches in the state.

Bro. Floyd Stilson, president of the conference, presided at each session. The first sermon was on Friday night, at which time our Indiana people had their first

of any wilful act of transgression towards God. Shall be glad to consider this question further if you wish.

Your Brother in hope,
S. J. Lindsay.

Dear Brother Lindsay.—

I am enclosing check for thrée dollars, for which please credit me on my subscription to the Restitution Herald.

We are living in momentous times. Are we to see the fulfillment of Hosea 1:11? The last clause of Dan. 11:45? and the first clause of Dan. 12:1, and 1 Thes. 4:16, 17, at the close of this great war,? though Dan. 11:45 comes first and then Hosea 1:11.

May God bless you and all concerned.

Sincerely,

S. H. Reeve.

P. S.—Had I the time I would like to write some things.

Dear Bro. Reeve:

Doubtless we are nearing the fulfillment of the scriptures cited. How carefully and prayerfully we should walk in our relationship to God.

Should be pleased to have you write, especially along these lines.

—Editor.

Do You Want a Bible Study Department?

Dear Brother Lindsay:

For some time I have intended writing you in regards to your starting a Bible Lesson Department in the Herald.

The lessons that you got out several years ago were very interesting and instructive. Now why could not they be carried out in the paper, again?

The answers could be sent to the one that was conducting the department, and the best set of answers published in the next Herald.

If you personally could not find time to conduct this, could you not find some other able person, like Bro. Jos. Williams or O. J. Allard who would be willing to devote some time on this work?

I would like to suggest that you ask for names of those who would be willing to join a Bible study class, to write you personally, as I have no doubt but what there are many like myself who would be only too glad to grasp an opportunity of this kind.

If there is interest enough shown I have no doubt but what you then could persuade some able Brother to take up this work if you personally have not the time. In 2 Pet. 1:5, we are told to add knowledge as one of the requirements to our admission into the Kingdom of God.

Sr. Alta King's lessons are very profitable for anyone that studies the Sunday School lesson from her outline, and if we had more of this line of work I am satisfied that it would be time well spent, and would not only fit us for the life that now is, but for the life to come. I remain your Brother desirous of the word of truth,

A. M. Jones.

All those wishing to take up a regular course of Bible study as suggested above, please report to this office by postal card. If a sufficient number will agree to do the work, we will endeavor to find someone to take charge of it.—Editor.

New Religious Census.

The Bureau of the Census in Washing-

ton is now engaged in the work of another census of Religious Bodies and schedules have been mailed to the pastors in every church in the Church of God Adventist, with the request that the schedules be filled out and returned without delay. The returns have been most gratifying, but several ministers have not yet returned the cards. It is most important, in order that the Church of God Adventist may receive its full representation, that each pastor respond promptly, and all are urged to attend to the request of the government without delay.

The general statistics for the Church of God Adventist at the close of the year 1906, as then compiled by the Federal Bureau of the Census, and with which the new census will be compared, showed that there were ten organizations with 257 communicants, and of these as shown by the returns for all but one organization, about 43 percent were males and 57 percent females. According to the statistics then presented, the denomination had two church edifices, and church property valued at \$2,300. The number of ministers connected with the church was 12 and there were also four licentiates.

The increase in the present census of the Church of God Adventist will depend upon the completeness of the returns from the individual churches.

The foregoing has been forwarded to us from the Census Bureau in Washington, D. C. It is proper that we be represented in this census as nearly correctly as possible. Let each minister respond.—Ed.

—o—
"The Woman Saith Unto Him, I Know
That Messias Cometh, Which is
Called Christ, When He is Come
He Will Tell Us all Things."

The interview of Christ with the woman of Samaria has been one of the pictures of the Bible particularly familiar to students of the Bible. One can see the Savior of the world so weary he must rest, in conversation with a woman, a sinful woman, and above all, a Samaritan woman, "for the Jews have no dealings with the Samaritans." This well of Jacob's is still in existence, but is now covered with a house, and pilgrims often go there and live over the scene of this memorable conversation. Who were the Samaritans, that the Jews should have held them in such abhorrence?

History has two or three theories in regard to their extraction, the one generally adopted being that when God permitted the ten tribes of the Children of Israel, for their wickedness and idolatry, to be scattered, we read in 2 Kings that the king of Assyria intermingled with those who were left in what was afterwards known as Samaria, men from Babylon, and from Cuthah, from Ava, and from Hamath, who of course, were idolaters, and their descendents formed that people whom the Jews held in such slight esteem, that Christ had to show them that they were no worse than others, by the beautiful parable of "The Good Samaritan." Jesus evidently believed they were of the lost sheep of the house of Israel, because he went to them so early in his ministry.

It is more than likely that rumors of John's preaching had reached them, and this woman, weary of sin and degradation,

had taken her water pots and gone all the way to this well (so sacred to them as belonging to their great father Jacob) because her heart was thirsting for something holy and good, and, semi-heathen as she was, yielded herself up to superstition, because she knew of nothing higher. Thus they met, the Savior and the sinner! He, physically exhausted, to ask of her a drink; she, polluted and wretched, to find the living water springing up unto eternal life.

The Bible is not a book descriptive of perfect lives; every character therein is faulty, with the exception of One, and it is well for us it is so or we might think they were not tried in the same ways that we are, and so get discouraged in our efforts. For an Abraham full of faith, we have a Cain, crazed by jealousy; the obedient David finds its counterpart in a disobedient Saul; Solomon started out with the best of intentions, asking for a believing heart from God, but idolatry crept in, and his name is not in the list of worthies who endured all things for the cause of righteousness; Paul, who had never seen Jesus on the earth, in all probability, could say after years of labor for him, "I have kept the faith," while Judas, who had walked with the blessed Master, and had seen his miracles and listened to his life-giving words, through covetousness betrayed the Lord of life and glory for a very small sum of money. And while Ruth, Esther, Mary are held up for our admiration and example, still the Lord was very gentle with such women as Mary Magdalene and this woman of Samaria. Faith in him was the great thing he desired, and that she did have faith in the Christ that was coming was evident by her prompt acknowledgment of him, and of her desire to spread the good news of the Messiah, long promised, but now at hand.

We do not know what the "all things" were that he told her which impressed her with the fact he was the Desire of all Ages, but we can imagine that he told her of God's promise to David, how he should have a son that should reign on this throne forever, that he was to be exalted to a position above all kings of the earth, that his followers were to be joint-heirs with him, that he had a mission on earth then in educating the people, but that he would go back to heaven until the "times of the Gentiles," were fulfilled, and then he would come back to the earth where his everlasting kingdom is to be established, that all who loved and followed him in their mortal condition, whether Jew, Samaritan, Greek or Roman, should live with him forever in that kingdom, and death, sorrow and crying should be among the things of the past.

These things have not been fulfilled yet, but they are two thousand years nearer completion than when Jesus talked about them to the woman of Samaria, and the promise stands just as true today as it did then—"If we suffer with him we shall also reign with him; if we deny him, he also will deny us." God's days of mercy are long ones, but the end will come as suddenly as a thief in the night, and may none of us dread the appearance of that day, but rather joyously say, "Come, Lord Jesus, and come quickly."

Lottie E. Young.

14:3 has reference to Jesus' invisible presence and guidance of the apostles through the Holy Spirit?

Jesus, while on earth lived in such close fellowship with the Father and had such perfect understanding of heavenly things, that he could say to Nicodemus in Jno. 3:13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." He prayed for this same fellowship to exist among the apostles, and among those who should believe through their word. Jno. 17:11, 21. And Paul says in Eph. 1:3 and 2:4-6, "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together and made us to sit together in heavenly places in Christ Jesus." Thus he shows that Jesus' words, "Where I am there ye may be also," and his prayer, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me," was fulfilled.

The three witnesses and their testimony, John 5. Whosoever believeth that Jesus is the Christ is born of God. Verse 1. . . . For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Verses 4 and 5.

From these verses we conclude that belief in Jesus as the Christ, and belief in him as the Son of God, are one and the same thing. One necessitates the other.

In verse 6 we find the testimony which the spirit bore concerning this Christ, the Son of God. "This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth."

In verses 11, 12 the testimony is worded as follows, 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.

The first declaration that Jesus was the Son of God was made at his water baptism. (If we remember that Jesus' baptism was figurative of his life of sacrifice and death to the flesh nature, ending with his actual death on the cross, we can see how verses 11, and 12 correspond in meaning with verse 6. Through this life Jesus demonstrated that he was the Son of God as he was declared to be at his figurative sacrificial death.)

The blood also, figurative of his death and resurrection, declared by conclusive, undeniable proof that Jesus was the Christ the Son of God, and the source of life as he claimed to be.

This is the testimony which the spirit bore of Jesus the Christ, the Son of God.

As proof that the spirit was truth, John applies the text, "At the mouth of two or three witnesses shall every word be established," and it is the spirit that beareth witness, because the spirit is truth, for there are three that bear record in heaven,

the Father, the Word, and the Holy Ghost, and these three are one. Verses 6 and 7.

At the time John wrote this God was in heaven. He had borne witness concerning Christ by word of mouth at his baptism and also at his transfiguration. The word, or as is shown by John 1:14, Jesus Christ, was in heaven a living proof of his claims to be the Christ, the Son of God the source of life. The Holy Ghost, or Spirit, the omnipotent power of God, which bore witness to these same truths, was also in heaven, and all these three agreed in their testimony concerning Christ.

"And there are three that bear witness in the earth, the spirit, and the water, and the blood, and these three agree in one." Verse 8. The Holy Spirit, through its miraculous manifestations, and its power to teach and convince the apostles, was in the earth bearing witness to these same truths. The water and the blood, representing figuratively Jesus' life of self sacrifice, death and resurrection, were indisputable facts in the earth, bearing witness to the truth of Christ's claims. And these all agreed in their testimony, that Jesus the Christ, the Son of God, came by water and by blood which made him the source of eternal life.

Letters.

Dear Bro. Lindsay:

We are at last sending in our subscription to the Herald, sorry we were obliged to keep you waiting.

We attended last night a Patriotic Mass Meeting, held for the purpose of organizing a Red Cross society in Rushville.

As I listened to the speaker when he said that through this great and disastrous war that is now in process would be brought about the liberty and freedom of the world, that we would no longer have kingdoms and monarchies, but the whole world would be a grand Republic as is now our United States, I could only think of the prophecy which reads like this, 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.

It makes my heart ache when I think of the great time of trouble that it seems to me we are now facing, when perhaps some that are near and dear to us shall stand at the battle's front, yet, though dark the cloud there is a silver lining. Mal. 4:2. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.

As we see the time fast approaching let us watch and be sober that if the Bridegroom cometh we may be ready to meet him.

We miss the opportunity of meeting with the ones of like precious faith but are trying to keep up the Sunday School lessons that we may teach the little ones entrusted to our care, as well as to learn something ourselves.

Yours hoping for the soon coming of our King,

Mrs. Myrtle Fey.

Dear Brother Lindsay:

Enclosed find a P.O. order for five

dollars to be applied to the Linotype fund, may be can do more in the near future.

We like the Herald as it is all the preacher we have and there are so many good articles in the paper. Then we take the Last Days, and that is brim full of good wholesome articles. May God bless you both is our prayer, and help you to sound out the truth. Your Brother waiting for the King,

Jacob Reed.

Dear Bro. Lindsay:

Please find enclosed check for \$1.50 for the Restitution Herald. Many thanks to you for extending it to us. We didn't have the money until our son, A. S. Johnston, gave it to us. We like the dear Herald so much, could hardly give it up. It and the dear little Gospel Trumpet is all the preaching we have here and it is a treat to us to get them. We think they are great messengers of our soon coming Savior for whom we so earnestly look. Your Brother and Sister in the one faith,

G. W. and Mary J. Johnston.

Dear Bro. Lindsay,

It seems I can't get straightened out on how the things will transpire toward the end of time. I read in Zech., 14, of the time the Lord will come and fight with the wicked, and it says his feet will stand in that day upon the Mount of Olives. Also Rev. 1:7, says, Behold he cometh with clouds and every eye shall see him. Do these both prophesy of his next coming? That is what the articles of some of our brothers seem to teach. Then I would have to believe there are yet wicked people here when he comes. Then in 2 Pet. 3:14, after the earth is melted with fervent heat, Peter tells us to be diligent that we may be found of him in peace, (it looks to me like when he comes), also in 2 Thes. 2:8 Paul says that the wicked will be destroyed by the brightness of his coming. Whom, then, is he going to battle with in Zech. 14:3? Now Brother I would like very much for you to put me straight on these thoughts, so that I can make them harmonize. Trusting to hear from you when convenient, I beg to remain your Brother in hope of eternal life when he comes with his reward.

J. S. G.

Dear Brother G.—

I believe your troubled view can be settled if you will accept the teaching that the judgment day is 1,000 years in length instead of 24 hours in length.

Rev. 20, says the saints reign with Christ 1,000 years. The fact that he reigns, is evidence that there will be something to subjugate during that time, and to this agree the words found in 1 Cor. 15, that he shall reign till he hath put all enemies under his feet, and the last enemy to be destroyed by him is death.

In Zech. 14, we read that there will be "nations" left after the final world-war conflict, and that these go up to Jerusalem from year to year to worship before the Lord. These may not be termed "wicked," yet they are not the saints. I would make a distinction between the "wicked" and the body named by Zech. 14.

A wicked person is one who knows what God wants of him, but who will not obey, while the others may be termed innocent

THE RESTITUTION HERALD.

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Oregon, Illinois, May 23, 1917.

Number 33.

The Great War and Christ's Coming

"The carnage in Europe," says Current Opinion, "has given many strange turns to religious thought. We find, for instance, a renewal of talk in unexpected quarters regarding the Second Advent of Christ." This magazine quotes from an article in the Yale Review, by Prof. Scudder of Wellesley College, from which we take the following:

"Perhaps, the age is sweeping to catastrophic end—and in that case, the true aim of the Christian is not to transform the social order but to transcend it. So thought the early church; she was largely uninterested in secular affairs, and her disciples, adopting an ad interim policy towards the evil world from which they had been saved, awaited, patient, humble, the coming of the Son of man. And still the echo of the Lord's own query stings the heart: 'When the Son of man cometh, shall he find faith on the earth?'"

"The war gave a terrible shock to trust in progress. But even before that people who thought were whispering that progress was an illusion: a current in the religious world set towards those apocalyptic hopes always accompanied by other worldly fatalism. Books like Monsignor Benson's *Lord of the World*, and the Russian Solovyov's brilliant *War, Progress, and the End of History*, expressed the curious idea that the modern humanitarian movement, if not anti-Christ himself, was at least a preparation for anti-Christ."

"We shall do well, if, heeding Christ's indubitable teachings, we live, as Maeterlinck puts it, in the light of great expectation, and join to our steadfast efforts to promote the kingdom on earth, the awe-struck readiness for future judgment. Of that day and that hour knoweth no man, but the time is sure. And it is to be remembered that in the New Testament judgment is the goal of hope, the beginning and not the end, for it ushers in that millennium which is no heavenly mirage in the thought of the Master, but the Christian Utopia, the destined heritage of fleshly men. To the prayer, 'Thy kingdom come on earth,' which carries with it so sure a promise of fulfillment, must be joined that other last prayer of the scripture cannon without which the heart would fail indeed: Even so come, Lord Jesus."

It is evident that this war has awakened many from their dreams of peace as a result of human progress; and while we may not agree with everything in this quotation yet there is in it food for serious thought. "The war gave a terrible shock to trust in progress," but it did not of necessity give any shock to trust in God or in "the more sure word of prophecy." Man's human structures are tumbling down, but God's word is being vindicated every day. And whatever Maeter-

WHOM MAN SHOULD SERVE.

Let thou my children go from serving thee.
The lips of Moses gave the clear command,
Of him who rules the source and end of life,
To lift the burden of the tyrant's hand.

"Let thou my children"—who is he who dares
To claim God's chosen creatures for his own?
Did rulers form the earth, or give us life,
Or summon nature from the great unknown?

"Thou" art the man, wherever he is found,
Who weights his fellow with an unjust load,
Compelling him to toil; while he, in ease,
Consumes the substance and applies the goad.

"From serving thee"—no man could stoop so low,
Except in kindness to his fellow man,
To serve the image of the One who rules
And who has placed presumption under ban.

The rulers of the world today usurp
The rights and office of the King of kings;
Set up their courts, and subjects make to stand
As types and symbols of so many things.

"My children" —who are they? A chosen few?
Does color, race or creed from ancient age
Comprise them all, who in exulting pride,
May claim the glory of such parentage?

"Let thou my children go from serving thee."
Whoso hath ears, this great command should hear;
Unloose the fetters that his hands have bound,
And wait for judgment in repentant fear.

Washington I. Endicott.

linck means by "great expectation," the waiting bride of a long-absent Bridegroom can catch the sound of wedding music, and those who are strangers in a world from which they have been taken spiritually may well expect translation bodily in the near future to meet their returning Lord. Kingdoms are tottering and soon will fall to rise no more, but our King is on his way, and the prayer, "Thy kingdom come," will soon be answered.

If these are the multitudes which Joel saw in the valley of decision, then "the day of the Lord is near in the valley of decision." If these are the angry nations beheld by the Patmos seer, then the time of judgment is at hand. If "the battle of that great day," is on, then there is a blessing for him "that watcheth and keepeth his garments." The safe side is the Lord's side, and the program that it will be well for us to build on in these last days is the divinely inspired program of prophetic Word.—Linden J. Carter, in *World's Crisis*.

Human Responsibility.

In the earlier days of the war we heard many people asking why it was that God did not interfere to prevent this greatest calamity of all the ages. The question was asked with such an intensity of feeling that frequently it was little else than a blaming of the Almighty for the terrible evils which it seemed he might easily have prevented. But we do not hear the question asked so much today. It is certain that a new thought has come to many, a truer and more honest way of looking at things. In the terrible shock of the great struggle we have come to see that there are a great many things that men have been wont to lay at God's door that ought to be in front of their own. A new sense of human responsibility has suddenly come upon us and we are not saying, "Why does not God prevent evil?" but rather, "What may we do to destroy it and put something better in its place?" And this sense of human responsibility for human failure and wrong and sin is one of the things that give us courage and hope for the future.—Montreal Herald.

"Tommy" Jones and His View of the War Office.

The war office is responsible for the following:

Private Jones, a lonely British prisoner interned in Germany without friends, and hungry, wrote the following letter:

"Dear God: I am starving. Please send me ten pounds." The letter was addressed to "God, Heaven."

The German officers forwarded the letter to the British war office, where the clerks, touched by the appeal, collected three pounds among themselves, and forwarded it to Jones.

Later the war office received a letter, addressed and forwarded the same way. It was an acknowledgment from Jones. It read:

"Dear God: I am grateful for the three pounds, but the next time you send me something, whatever you do, don't send it through that war office. They pinched seven pounds on me."

—Chicago Tribune.

Love is a great thing; yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven. For it carries a burden which is no burden, and makes everything that is bitter, sweet and savory. Nothing is sweeter than love, nothing is more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or earth; because love is born of God, and cannot rest but in God, above all created things.

—Thomas a Kempis.

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THE WHOLE FAMILY WOULD ENJOY A

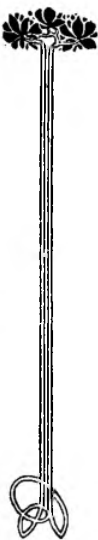
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never look at a daily paper," is abnormal in his assumption of superiority. Events of the greatest importance are transpiring. That the papers print so much news and that most of it is so accurate is one of the wonders of the age.

But no newspaper need be read entire. When one spends a full hour of good daylight or the whole time of a long railway journey in poring over a newspaper, it is safe to charge him with a kind of folly.

One need not eat everything on the bill of fare because it can all be had for a penny. Said Lord Bacon, "Reading maketh a full man." But reading of the long tales of scandal and of crime that smite the eye make him full merely of weariness and of disgust.

It is an art to pick out the really important items in the day's news. One should select those things that are constructive and helpful rather than those that are destructive and debasing. We may follow what Congress is doing, become acquainted with the policies of foreign nations, learn of the significant movements in science or civic reform. All this is far more worth while than, for instance, the court proceedings by which some one gains a divorce, or the process by which a cashier loots his bank. Let us shun the posture of Bunyan's Man with the Muckrake, who "did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor."

With practice in selection it need take no more than fifteen or twenty minutes at the outside to gather in the day's news. And the remainder of one's time for reading may be given to books that furnish the mind for all time.—Exchange.

According to Evolutionists, Nature is a great impersonal God, whose first production of life on earth was in the form of protoplasm. After thousands of years, they say, an ambitious family of protoplasm evolved, and became tadpoles. For some thousands of years the tadpoles reigned as an aristocracy on the earth, and then an ambitious family of tadpoles concluded to evolve and became frogs. Thousands of years later there arose an aristocracy among the frogs, which evolved and became monkeys. After other thousands of years an aristocracy among the monkeys evolved and became college professors; and that is the attainment of our day.

In answer to our queries they boast of their ancestry and also of their posterity, telling us that, in perhaps a million years in the future they will live everlastingly in a representative sense, in that their children will have evolved to a condition of wisdom and discretion wherein they will not need to die.—Sel.

"When the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied: 'Yes, when they are sick; but never when they are well. A sick sheep will follow anybody.' Just so long as a Christian keeps himself in a healthy condition by feeding on God's word and by exercising in his fields of activity there will be little danger of his going off after the false teachers of the age."—Sel.

Your future good fortune cannot be disturbed by your past misfortune—what's dead cannot disturb what's ahead.

THE TRACT COMMITTEE OF THE ILLINOIS STATE CONFERENCE

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How to Read a Newspaper.

How many of us know how to read a newspaper? That the paper should receive some time, especially in these stirring months, may go without saying. One who remarks with an accent of scorn, "O, I

letting the guilty go free?

Evidently David did not believe either, for he would sing praises unto his God while he had a being, which was equivalent to saying that when he had no being he could not, for in the very day that his breath ceased his thoughts would perish. If anything leaves the body at death, when man ceases to breathe, it certainly cannot think, and therefore is no part of the intelligent man. The sum total of a man's thoughts constitutes all of his intelligence, hence if a man's thoughts perish with the death of the body, all of his intellectual powers also fail; because in his intellectual faculties rest all his powers to think. Thoughts are evolved by the intellect. The greater the intellect, the stronger the power to think. The more it is exercised, the stronger it becomes. The reverse is likewise true; the less it is used, the weaker it becomes. But does the power to think denote the strength of the soul? If it does, what about the soul of the feeble-minded and the idiot? Does the former possess a feeble soul because of its limited powers to think, and the latter no soul at all because it is powerless to think?

Before we can safely argue that man's thoughts are perished, we must prove that the cause to evolve thought, or the power to think, must first perish, at which point the being loses all consciousness, which includes everything that a sentient being perceives, thinks or feels, from whatever source and of whatever character, kind or degree. Then it is that his memory fails, his thoughts perish in death where there is no remembrance of God or anything else. Where there is no thought, pain cannot be realized, hence pain cannot be felt; neither can pleasure and happiness be realized, and therefore they cannot be enjoyed. Now if that which leaves the body when his breath goeth forth has no thoughts, it cannot realize either pain or pleasure, and therefore hell would hold no terror for the bad, nor heaven eternal joys for the good.

Saturday Evening Bible Lesson, Moriah, Ill., May 26, 1917.

THE GOSPEL AS THE POWER OF GOD.

The gospel is the power of God unto salvation to every one who believes it. Vastly important it is, then, that we should know, believe, and obey the gospel. Rom. 1:16.

But if our gospel be hid, it is hid to them that are lost. Is it hid to you? If so, what is your condition? 2 Cor. 4:3.

Though an angel or anyone else preach any other gospel than that preached by Paul, such an one is fit only for cursing. Why? Gal. 1:8, 9.

This gospel was preached 2,000 years before to Abraham,—“In thee shall all nations be blessed.” How? Gal. 3:8.

This blessing is to come through God's favor being shown to Abraham and his seed. That seed is Christ. (Gal. 3:16), Gen. 17:7.

The inheritance is “all the land of Canaan for an everlasting possession.” An inheritance anywhere else has never been promised man. Gen. 17:8. Abraham and Christ are heirs of the world. Rom. 4:13. That Christ has this promise is further shown in Isa. 9:6, 7; Psa 2:8; 72:8; Luke

1:30-33.

The saints are to be joint heirs with Christ. Rom. 8:16, 17. Then the saints do not go to heaven at death or any other time for an inheritance. Pro. 10:30; 11:31; Revelation 5:9, 10; Matt. 5:5; Psa. 37:9, 11, 22, 29, 34.

Christ is now on his Father's throne (Rev. 3:21) and will not take his own throne to reign until he comes again. Matt. 25:31.

Abraham could not understand how a mortal man could inherit an everlasting possession, so he asked, “Lord God, whereby shall I know that I shall inherit it?” Gen. 15:8. Following in the same chapter God shows him that he must go to sleep with his fathers who had died before him. Again, God promised him a son in his old age. In other words, God promised to bring forth to him life, out of a state of death. Rom. 4:16-22.

Paul says that the resurrection of Christ is the ‘first of all’ thing to be believed in this gospel. I Cor. 15:1-4.

The great commission is found in Mark 16:15, 16. Go ye into all the world and preach the gospel to every creature. He that believeth (what?) and is baptised is the one to whom the promise of salvation is made. Do you know of any other means of salvation?

Acts 2:22-36 contains the first sermon preached under this commission. See what it contains. Read also Acts 8:12.

John 3:13 says that no man has ever ascended up to heaven except Christ. Why should men teach that people do go there? David never went to heaven. See Acts 2:34. To teach such things is to teach another gospel and those who do so are under the curse of Gal. 1:6-9.

This lesson will be of value only as we study it with Bible in hand.

S. J. Lindsay.

THE HERALD OF MESSIAH'S REIGN.

(Continued).

By J. M. Stephenson. (deceased.)

Chapter IV.

The Nature of the Davidical Covenant.

Having removed the objections to the application of the prophecies, before introduced, to our Lord Jesus Christ, I will now proceed with the investigation of other evidences upon the same point.

The last words of David express his unwavering confidence in the completion of these promises, covenanted to him through Samuel and Nathan. “Now these be the last words of David. David the son of Jesse, said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said,— The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things sure; for this is all my salvation and all my desire, although he make it not to grow.”—2 Sam. 23:1-5.

That this everlasting covenant, ordered in all things and sure, pledges the great

God to give his son the everlasting possession of his father David's throne and kingdom, will appear from his own testimony and oath. Psa. 89:3-4, 27-29, 34-37.— “I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. Also I will make him, my first born, higher than the kings of the earth. My mercy will I keep for him forevermore; and my covenant shall stand fast with him. His seed also will I make to endure forever. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.— His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.”

Of the same import is the prophecy of the prophet Isaiah, Ch. 9:6-7.— “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” The testimony of the angel Gabriel confirms the foregoing view. Luke 1:30-33.— “And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shalt 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.”

Our Savior's testimony is of the same import as all the foregoing, and proves that he is heir to all those promises covenanted. Compare Matt. 19:28, with Luke 22:28-30, as quoted in chapter 3. Also Peter's testimony on the day of Pentecost as referred to in the last chapter. And Paul's testimony in Acts 13:34, where the Apostle declares that God raised his Son from the grave, “no more to see corruption,” that he might give unto him the “sure mercies of David,” which, as has been shown, are the gift of his throne and kingdom, to the Anointed, his Son, forever.

Also the testimony of Simeon and James, that having taken out of the Gentiles a people for his name, the Lord will return “and build again the tabernacle of David, which is fallen down; and build again the ruins thereof, and set it up.”— Acts 15: 13-16. All of which prove beyond the shadow of a doubt that the throne and kingdom of Christ will be the throne and kingdom of David or Israel restored.

“If your sphere be outwardly humble, if it ever appears to be quite insignificant, God understands it better than you do, and it is a part of his wisdom to bring out great sentiments in humble conditions, great principles in works that are outwardly trivial, great characters under great adversities and heavy loads of incumbrance.” —Horace Bushnell.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

The allegories, of which Job made use, very nicely represent man's condition in death, and they denote a complete dissolution and destruction of everything that constitutes him a man. Therefore the only hope Job had for man in death was in a resurrection or re-creation from the death state. He says the man dies; that the man wastes away. There is nothing left of him any more than there is of the sea or the flood when the last drop of water in them shall have dried away. These similies teach us the utter destruction of all that constitutes man. This being true, where is there room for an immortal soul? With Job the great question was, "If a man die shall he live again?" He did not ask, "If a man die shall his soul live on eternally and know more than ever before the death of the body?" He wanted to know if the man who dies and goes down into the deep shadow of death shall live again. Again signifies that he lived once and that his life ended—became extinct, and Job was very anxious to know if he would live the second time. That was the all-important question. It seemed to weigh more heavily upon Job's mind than any other, and after having carefully considered it he became entirely resigned to his fate and says, "All the days of my appointed time will I wait, till my change come." Job 14:14. If Job were to ask that question today of the church members, ninety-nine out of every hundred would say, "In heaven." Job did not so answer it. He has told us plainly where he expected to wait, and more, he has given a perfect description of the place and of those who will be with him. He said, "If I wait, the grave is my house; I have made my bed in darkness. I have said to corruption, Thou art my father; and to the worm, Thou art my mother, and to my sister; and where is now my hope?" Job 17:13-15. It is evident from Job's language that he expected to wait in the same place where all other men wait between death and the resurrection. He said he made his bed in the grave which is his house and in it he would wait till his change come. If Job's bed is in the dark and silent grave and he waits there till his change shall come, he certainly never went to heaven, and if that patient and sorely tried man was never permitted to go to heaven, how can others expect to go there? If Job could call corruption his father and the worm his mother and his sister, what better terms could he have used to express the thought that Job corrupted and wasted away in the grave? If he had believed that he possessed an immortal soul which would go to heaven and enjoy the society of the heavenly hosts,—of Christ and all the righteous from Abel down to the last saint who shall enter its realm, he never would have asked the question, "Where now is my hope?" That Job had no such hope is clearly proven by his own language. His hope centered in the resurrection of his body, even though it should see corruption and waste away in the grave. Listen to the answer he gave to his question: "O that my words were now written! O that they were printed in a book! that they were graven with an iron

pen and lead in the rock forever, for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27. He here tells us exactly what his hope was and he places so much value upon it that he desired it written in a book for the benefit of all future generations. How often we hear on funeral occasions, "The sister or brother;" as the case may be, "has passed to her or his reward and is now among the angels praising God"? Job had no such hope, for he did not expect to realize his hope at death, but at the latter days. He did not expect to go to heaven to see his Redeemer; but would wait till his Redeemer should stand on the earth. He believed that his flesh, though consumed by worms and wasted away in the grave, should be restored, and with his eyes he should behold his Redeemer. It made no difference with Job what changes should pass over him while he slept in his tomb, he felt confident that his identity would not be forgotten nor pass from the mind of God; but at the appointed time God would call and Job would answer; that he would come forth and be himself once more and not another; that he would see his Redeemer standing upon the earth. This was his hope, and the hope of all God's people during all the ages past. Blessed hope! Reader is it yours?

That Job believed that all consciousness and intelligence would cease at death is made plain when he declared that if he had died in infancy he would have been as though he had not been, or in other words, the same as Adam was before he was created. But to prove man's unconsciousness in death, Job goes a little further and in speaking of the children who survive the death of their father, he says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Though his sons be elevated to the highest positions in life; or thrust down to the most humble and lowly positions, he would know nothing of it. But would that be the case if his soul were immortal and in heaven? David, the sweet singer of Israel, has given his testimony on this point and gives us to understand that the father will forget that he ever had any sons. He will forget everything connected with this world and the existence of his Father in heaven. He says, "Return, deliver my soul; Oh, save me for thy mercy's sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. 6:4-5. Then according to David he loses all mental faculties. His memory fails entirely. He has no remembrance of anything. Remembrance is the power of keeping or consciously having before the mind what is known. Memory is the faculty of the mind by which knowledge is retained or recalled. It is the retention of knowledge within the grasp of the mind. Hence it is easy to perceive that man's intellectual powers, while he is in the chamber of death, are utterly unable to recall to mind one thing he ever knew. Knowing this, David answered his question before he asked it. "In

the grave who shall give thee thanks?" Certainly, no one, for the reason that a person to be able to give another being thanks, and to render praise to his name, must be able to remember that being. If there is no remembrance in the grave, there can be no rendering of thanks or praise. No doubt David had spent much time in contemplating the goodness and mercies which God had shown him. No doubt his voice and the melody of his harp and other stringed instruments had often mingled in praise and thanksgiving to God, for he said, "While I live will I praise the Lord; I will sing praises unto my God while I have any being. 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. 146:1-4. From this language we infer that David did not consider that he could sing praises to God after death, because then he would have no being, and having no being, he would have no intelligence. Where there is no intelligence, there can be no speech, no praise, no singing. David says, "his breath goeth forth," then what next? "he returns to his earth." What next happens to the man? "In that very day his thoughts perish." This is the unmaking of man, which is positively the reverse of the process employed in the creation of man. In creating Adam, there was first the making of the being or body. Second, the giving of life to that body by giving it the breath of life, then it began to act and think. There was nothing said about an immortal soul, neither in the making nor the unmaking. If there had been any such thing given to Adam, would it not have been possible for it to have thought and reasoned before being given to him? Is it necessary for a soul to be shut up in a tenement of clay before it can think? If so, how can it think after being released from it by death? If it is immortal and existed before the creation of the body, is it not as reasonable to say that it always existed and had the power of thought and reason as to say it will always continue to live and think and know even more after the death of the body than before? Why does it not possess the power of giving an account of its whereabouts,—of its joys and pleasures, before being given to man? This should not be impossible if it be true, as some assume, that the seat of all thought and knowledge is in the soul and not in the body. If that be true, then the soul is responsible for all of man's thoughts, whether they be good or evil, and therefore must be responsible for his sins and virtues. How would that reasoning appear when applied to Adam? We read that he sinned by eating of the forbidden fruit. Let me ask, Which ate the fruit, the soul or the body? Evidently the body, you will say. Then why blame the soul for the sin committed by the body? The believer in the immortality of the soul will answer, "It is because the soul is the thinking part of man and guides and directs all his acts. Very well, if that be true, then Adam's immortal soul was responsible for his sin and if so, why did God remand his body back to dust from whence it was taken, and permit his guilty soul to live eternally? Would that not be like punishing the innocent and

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JESUS BETRAYED AND DENIED.

June 3, 1917.
Lesson Text,

John 18:1-18.
John 18:1-11, 15-17.

Golden Text: He was despised and rejected of men. Isa. 53:3.

Time: About midnight before the day of his crucifixion, A.D. 30.

Place: In the garden of Gethsemane, east of Jerusalem.

In the palace of Annas in Jerusalem.

Questions And Comments.

In chapter 16 John brings to a close his account of Jesus' last lessons to the chosen apostles—lessons of love, faith, humility and revelations of his coming separation from them through his death, resurrection and ascension to the Father. In chapter 17 he records Jesus' prayer to the Father, asking for his care and guidance for them during the period of separation. In chapter 18 the first steps are taken which lead to his final separation from them, his ascension.

Read verses 1-2. What words are referred to? Is there any proof in these verses that Jesus did not go there to avoid his enemies? Why not avoid them as he did in John 11:12? Jno. 12:23, 17:1.

John does not relate what took place in the garden. Study the accounts in Matt. 26:36-46, and relate it in class. Discuss the meaning of the prayer, and the submission of Jesus to the Father's will. Jno. 18:11 and Matt. 20:21-23 throw some light on what the "cup" was. Why this awful agony when others have gone through just as great physical suffering with no evidence of such agony? It could not have been fear of physical suffering.

Read the account of Judas' betrayal. Matt. 26:48-50, Luke 22:47, 48. What were the feelings of Jesus toward Judas? Here we see an example of perfect self control. No personal ill feeling toward Judas is shown—only, sorrowful reproof.

What were the officers evidently expecting? Verse 3. How were they disappointed? Verses 4-8.

How does verse 4 and Matt. 26:55 bear out the statement in John 10:17-18? Explain how Jesus could lay down his life at the Father's command and still do it voluntarily.

In the last part of verse 8, and verse 9, Jesus reveals why he had made the people admit whom they sought. What was it? Did the followers of Jesus share with him the hatred of his opponents? Jno. 9:22, 12:10. Were they safe as long as he was with them? Jno. 16:1-4, 11:7-10.

Read the account of Peter's action in verses 10 and 11. Matt. 26:51-53; Luke 22:49-51. Were Jesus' followers willing to fight? Did they still have the fleshly conception of the prophesied King and his kingdom? Why did they not fight? Jno. 18:36. What in this verse prevents it being used as an argument that Jesus had reference to an immaterial kingdom set up in the hearts of men? What in the Matt. ac-

count supports the statement that the sacrifice of Jesus was completely voluntary on his part? What does the healing of the servant's ear signify as to the future work of Jesus?

He will heal and eradicate all the evils resulting from the use of the sword and force exercised by man.

What followed this act of mercy? verse 12. Then came the desertion of the disciples, Matt. 26:56. Try to discern the cause for such action from those who only a few minutes before, had offered to fight for him.

Where was Jesus taken to? verses 13, 14. Read the account of his trial before the high priest—19-23. What position did Jesus take? Was it the only just and right way to do? Does the fact that the high priest asked Jesus, show that he had some degree of faith in his integrity? What again shows Jesus' self control?

It is said that verses 19-23 record Jesus' trial before Annas, but verse 19 says it was the high priest and Annas was only the father-in-law of the high priest. After giving his account of the trial, John says in verse 24, "Now Annas had sent him bound unto Caiaphas the high priest." We take it that John records the first part of Jesus' trial before Caiaphas, the remainder of which is recorded in the other gospels.

Here Jesus refuses to testify, which was right, since they had made no charges against him at his arrest. The other gospels take up the trial and record how they then sought for witnesses. Not to prove a charge already made, but to work up a charge after he was arrested.

Read the account of Peter's denial, Luke 22:55-62. What made Peter realize what he was doing? When had Jesus said these words to him? Matt. 26:31-35.

How may we unthinkingly deny our friendship, or acquaintance with Jesus as Peter did? Do we sometimes make strong avowals of loyalty to, and faith in Jesus, which, when they come to the test, fail to produce results? It is not well to be always proclaiming our faith and loyalty. We rather should pray for more faith to meet the unseen trials ahead. Is the denial of Peter the same as the one spoken of by John in 1 Jno. 2:22?

Why was not Peter stricken dead for this lie as Ananias and his wife were for the lie they acted? Read the account, Acts 5:1-5.

General Notes.

The cup of suffering: While Jesus was in the garden of Gethsemane he was looking forward to much greater suffering than his mere physical suffering. There was the shame and disgrace of his trial; the mockery of his claim to be king, and the taunts, "Prophecy who it is that smote thee." Luke 22:64. "If thou be the king of the Jews, save thyself." Luke 23:37. And, "He trusted in God; let him deliver him now, if he will have him, for he said, I am the Son of God." Matt. 27:42, 43.

There was the public shame of being slapped in the face and spit upon. And all this without one sign of resistance or effort to vindicate himself in the eyes of those from whom he had won love and confidence. He shrank, as any human far less sensitive than he, from permitting himself to appear in this false position of impostor before those to whom he had made so many confident assertions of Son-

ship and Christ-ship. He shrank from losing their confidence and faith for even the short period of three days and nights. He dreaded their consequent desertion, and this seeming desertion of him, in the eyes of the people, by God himself. Without the angel's help, Luke 22:43, he could not have passed this part of his trial. His very love for his disciples would prove to be his undoing.

The desertion: It is not hard to understand the causes which led to the desertion of Jesus by the eleven. Their waning in faith in him as the Christ, as they saw him giving himself voluntarily into the hands of his enemies, coupled with the element of personal danger to themselves, could not but result in desertion.

If he had shown a tendency to resist and protect himself, his disciples would have fought and died with him as they had so stoutly affirmed, for they asked him if they should smite with the sword, Luke 22:49. But when he meekly submitted and accepted death, without resistance, even forbidding them to resist, they, still having the fleshly conception of the prophesied king of Israel and his kingdom, had nothing on which they longer could base their faith in him.

Consequently they deserted; evidently with regret, for some followed afar off, and one even dared to go in with him to his trial, probably hoping that even at the last moment Jesus would take to himself his right to rule in some miraculous manner. When he did not, there was nothing they could do but say, "We had hoped it was he which should have redeemed Israel." Where now was their unshakable belief in him so confidently affirmed a few days before? Jno 14:30. And their surety that nothing could offend them? Matt. 26:34, 35. Jesus knew their fleshly conception of him and his kingdom and how faintly they grasped the fact and purpose of his death. He knew faith based on such knowledge, could not bridge the fact of death, so he could tell them they would be offended. He knew it would take the fact of his resurrection to raise their faith from the fleshly plane to the spiritual, so manifest in the epistles, and so he was patient with their unbelief and weakness.

There was one time when Jesus commanded his followers to take a sword. Luke 22:36. He was telling them of his coming season of trial, and had just told Peter that he would deny him, and that they should all be offended because of him. We may discern two reasons why Jesus gave the advice he did in verse 36. He knew that during the period in which they should have lost faith in him, they would go back to, and have need of their old customs and manner of living, as was proven by Peter, when he said, "I go a-fishing." Then there was the coming incident in the garden of Peter cutting off the servant's ear, through which Christ was to give one last rebuke to the fleshly spirit still in the disciples; and prove to them, by refusing their help, that he was going to his death by his own choice.

"Dreading it is half the battle. And that half is all needless fighting. It wins no victories."

A brave man will not look the clock in the face while at work.

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S. J. Lindsay, Editor and Manager.

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

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Address, The Restitution Herald, Oregon, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Lanark, Ill., May 13.
- Rensselaer, Ind., May 20.
- Moriah, Ill., May 26-27.
- Salem, Ill., May 28-29.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The church at Oregon has consented to release their appointment for next Sunday, May 27, so that Bro. Siple can go to Ripley. Let all those planning to attend services at Oregon take notice of this, and also all in or near Ripley, that there may be a good attendance at that place.

A sister in Mich., writing us, inclosed some clippings showing what effort is being put forth to build a new \$100,000 church. With all the strenuous efforts put forth, only \$36,000 has been raised. After an "Every Member Canvass," which thoroughly covered the town, we read of a "Benefit Performance," at a certain theater, with special attractions for children. Then a "Pancake Supper," and later a "Bake Sale."

Imagine Jesus as captain of such an affair!

Mr. and Mrs. Fred Stebbins announce the marriage of their daughter Vera M. to Mr. Martin Weiland at Charlevoix, Michigan, Monday, April 30, 1917.

At home East Jordan, Michigan, after May 20, 1917.

This announcement calls to our mind an event of only a few years since, when Vera went with others to the bank of the beautiful Torch Lake, in Michigan and there was buried in the waters of baptism.

May our Father bless her in her new relation in life. The best wishes for her success both in the present life and the life to come go out to her and her husband. May they both come to a unity of the faith.

We have received from Bro. George Moyer, Clarksville, Iowa, a supply of his tract, "Anthropos," for free distribution. Like all of his tracts, it is ably written. Send one cent stamp for a copy. As long as they last they are free for postage.

At the Illinois Quarterly Meeting, held at Lanark, Saturday evening, May 12th, it was decided that L. E. Conner, F. E. Siple, and S. J. Lindsay should be the speakers for Annual Conference. The date for Bible School being set for Aug. 7-16, and the Conference for Aug. 16-19. A souvenir prospectus announcing Bible School, Conference, and both National and State Berean events is being made ready for distribution. Notice of same given later.

HELPING FUND.

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

- Mrs. C. W. Chambers,\$1.50.
- A Sister in Michigan,1.00.
- A friend in Minnesota, 5.00.

Notices.

The Church of God at Brush Creek, O., will hold their annual June Meeting the second Sunday in June.

The members of the Church of God in Christ Jesus everywhere are cordially invited to attend. Anyone wishing to do so, will please correspond with our sec'y, Mrs. Clara Hoke, Englewood, Ohio.

Brush Creek, Ohio, Annual Meeting.

- Saturday, June 9.
- 7.30 P.M., Sermon,S. J. Lindsay.
- Sunday, June 10.
- 9.30 A.M., Sunday School.
- 10.45 A.M., Social meeting.
- 11.15, A.M., Communion service.
- 12.00 Noon, Dinner.
- 1.30 P.M. Song service.
- 2.00 P.M., Bible class.
- 2.30 P.M., Sermon,S. J. Lindsay.
- 7.30 P.M., Song service.
- 8.00 P. M. Sermon,S. J. Lindsay.

Those desiring to come from a distance please write Bro. C. F. Doll, Tippecanoe City, Ohio, Route 2. Arrangements will be made to meet them at Troy, Tippecanoe City, Kessler Sta., or West Milton. In case of emergency call by telephone C. F. Doll, Home phone, West Milton.

The Northwest Conference of the Church

of God, invite the brethren of the various churches of the state and other states to meet with them at Felida, Wash., June 21 to 24 at their annual conference.

Eva McIrvin, Sec.

A. W. Darby, Pres.

Michigan Notice.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Mich, will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21, 1917, 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, Ill., will be at the Conference and Bible School to teach the Word of Truth, assisted by Bro. L. E. Conner of Cleveland, Ohio. A large attendance is desired at Dutton.

Emma Jackman, Sec.

F. V. Blakely, Pres.

Dear Brother Lindsay.—

Will you kindly insert in your next issue of the Herald, the following announcement of the May Meeting at Fonhill, Ont.

The twelfth Annual May Meeting of the Church of God at Fonhill, will be held on Friday and Saturday evenings, May 25 and 26, commencing at 8 P.M. On Sunday, services will commence at 10 A.M. with Sunday School and continue throughout the day, at times given out at that meeting. Bro. D. E. VanVector of Argos, Ind., has kindly consented to assist with the speaking, and we are looking forward to some good meetings and results. The usual refreshments for friends coming from a distance will be provided. Everyone welcome; everyone come.

Thanking you in advance for your kind attention, I remain,

Sincerely yours,
Arthur Gilbey, Sec.

Brethren of the Church of God of the Abrahamic Faith, members of the one body in Christ Jesus: There are twenty-two members of this like precious faith in the city of Frankfort, Indiana, who are endeavoring to build a church building. We have a donation of \$231. The lumber man wants \$265 for lumber enough to weather-board, shingle, windows, doors, pulpit, board seats, saw-dust floor. We ask the Brethren of the Churches of God to help us. All donations will be thankfully received. Send all donations to John W. Burget, 401 N. Jackson St., Frankfort, Ind.

To the Iowa Brothers and Sisters.

The Conference funds are getting low, so that I have thought best to call attention to this fact and to request remittance from those who subscribed to the work for the present Conference year and who can conveniently pay at this time.

G. P. Allard, Treasurer.
Fort Dodge, Iowa.

Reports.

Financial report of the Indiana Quarterly Conference held at South Bend, Indiana,

When the Good Shepherd gave his life for the sheep and went to the Father, he provided under-shepherds or pastors to care for the flock. So he said to Peter, "Feed my sheep." The apostles were thus pastors, therefore. So Peter speaks to the elders of the church and calls himself an elder also, speaking of Christ as the "chief shepherd." All church leaders thus become in a general way pastors, but the word is used in a special sense to designate those leaders who are above elders, whose authority and place are below evangelists, and next above teachers.

As an evangelist is the beginner and father of a congregation, a pastor follows in his practical work of overseeing their growth in Christ. Both leaders are necessary, but because an evangelist is the father in faith of the believers and the pastor a secondary worker, the pastor, therefore, occupies a lower place of authority than the evangelist in the body of Christ.

J. W. Williams.

The Great War.

The east and west, the north and south, have met and embraced each other; not, however, in a spirit of love and good will, but rather in a feeling of madness and strife on the field of battle.

The whole world, as it were, is wrapped in a fiery flame of war, with no assured prospect of peace in sight. "Thus saith the Lord, Evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth." And the slain of the Lord shall be from one end of the earth, even unto the other end of the earth. He will give them that are wicked to the sword, saith the Lord. Jer. 25: 31-33.

The great war now raging in Europe is apparently a foreshadow of the Deity's judgments foretold in the foregoing quotation. If the reader will consult Jeremiah 1:10 with 25:15-38, he will be able to see how faithfully the prophet has executed his mission in times past, and is still continuing the work of throwing down, uprooting, and destroying the works, and workers of wickedness. But he is also commissioned to build and to plant. Doubtless the time of building and planting is at hand. The work of destruction had its beginning with Judah and Jerusalem. So likewise the rebuilding and planting begins with the latter day uprising of Israel, visible now in the movement of the Jewish people to recover the Holy Land. The building and planting will not stop with Israel but will proceed with the Gentiles until the knowledge and glory of God fills the earth. In that day, as it is written, the nations shall learn war no more. Ancient Babylon was the head of gold of Gentile supremacy over the earth. There is also a latter day Babylon and a latter day Nebuchadnezzar, as the head of gold, who no doubt, will come to the front as the leader and commander of continental Europe, including also parts of Asia and Africa, or in other words, all those nations represented by the gold, silver, brass, and iron, with the feet and toes that the king saw in his dream. If we are not greatly mistaken as to our whereabouts in the history and chronology of the world, we shall see the development of the latter

day Babylon, with its head of gold, as the outcome of the present world wide war.

There is a certain time measurement that in my judgment justifies this conclusion.

Nebuchadnezzar, on account of his demented mental condition and imbecility, was driven from among men, and made to dwell with the beasts of the field "until seven times passed over him, until thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will."

Literally, Nebuchadnezzar's seven times could hardly exceed seven years, but symbolically they measure 2520 years, styled by the Lord Jesus, in Luke 21, "the times of the Gentiles." In the Hieroglyphic Symbolry of Dan. and John, one time represents 360 years, and hence seven times would equal 2520 years, allotted to the Gentiles beginning with the head of gold, the king of ancient Babylon, B.C. 600 to 603, and ending in 1917 to 1920 A.D. In view, therefore, of the foregoing figures we are able to see that we are living in an epoch of time when world wide astounding events may be expected. Indeed, I look for sensational events to rapidly succeed each other. In the political and ecclesiastical world, we may look for violent upheavals. Moreover, in the natural or physical elements we may look for violent convulsions more or less affecting the growth and maturing of prospective crops. Even at present there is a foreboding fear on the part of government officials, that another unfavorable crop season might cut the supply of bread short, as it is already threatening other parts of the world with famine and hunger.

Then again there is the unstable condition of finance and trade, the fluctuating values of investment securities, with the increased cost of living, productive of a condition of things from which neither rich nor poor can escape.

The fact is we are drawing near to what we may term the center of gravity, the return of Christ, and the establishment of his kingdom and reign over all the earth. Mankind in general may not believe it, because they are unable to see anything above or beyond the natural. It is the old proverb, "Since the fathers fell asleep all things continue as they were."

Having arrived or come to the time of the end, and the downfall of Gentile supremacy, we are justified in looking for the speedy development of a state of things foretold by the prophets, not in detail, but in a general outline, to which, if we hold fast, we cannot go astray. It is impossible for us to forecast in detail the different aspects divinely created to work out the predetermined end. Nations, like men, are subject, and are thus compelled to do what they do not desire, in order to work out a complete development of the Deity's work and purpose. While this process is going on, often times beneath the surface, we are liable to think events are moving in the wrong direction.

Our duty, therefore, as prophetic students is, hold fast to the divinely given outlines, but avoid presumptive and speculative details as to how things should be done. Russia without a czar, to us was unthinkable. Russia as a democracy was the

unexpected event of the hour. God created or permitted circumstances to bring about the revolution no doubt for a purpose.

In view of the foregoing changes in human affairs we ought to sensibly realize the impossibility of forecasting details in the development of events governed only by the Lord God of Israel.

George Moyer.

"Cervantes said, 'Great expectations are better than poor possession.' But may it not also be that great expectations tend to rich possession? You doubtless know people who upon a pleasant day always offset your cheery greeting by saying, 'Yes, yes, but this is a weather-breeder and we shall certainly pay for it later.' Why not say instead, 'Yes, indeed, and a sure weather-breeder of finer days further on?'" —Sel.

'There are many boys and girls full of high hopes, lovely possibilities, and earnest plans, pausing a moment, before they push their little boats from the safe shore.

Let those who launch them see to it that they have good health to man the oars, good education for ballast, and good principles as pilots to guide them as they voyage down an ever winding river to the sea.—Louisa May Alcott.

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 day-spring 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!"

A preacher not far from Boston found himself at one time in a sad dilemma. He stopped in his sermon and said: "If I speak softly, those of you who are in the rear cannot hear me; if I speak loudly I shall certainly wake up those who are close to me. Brethren, what shall I do?" —Sel.

When you have to be advised and supervised your value is merely nominal; the phenomenal man who always draws the big fee is the one who can do his task without being told.

True candor in man's thought will save him from criticizing his competitors; man but dwarfs himself by damning his rivals.

Greed ends in gratitude, only when it gets all; the helping hand that doesn't put all in greed's sack, gets only revenge back.

"Some give this recipe for being miserable: 'Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. In other words, center all your thoughts on yourself, and you will have abundance of misery.'"

Gentle reader, "Let the mind of your Master be master of your mind."

When a man pats you on the back he usually owes you money.

The fellow who fights another's battle usually gets into trouble.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

3736a St. Louis Ave., St. Louis, Mo.

The Executive Board of the National Berean Society met at the home of the president on April 21st.

Bro. Frank E. Siple conducted the devotional services.

The first business was the consideration of the resignation of the recording secretary, Sr. Ella DeMont, of Indiana. Because of excellent reasons given, her resignation was accepted with regret. According to Art. 4, Sec. 6, of the constitution, the Board filled the vacancy and elected Sr. Dessie McDonald of Plymouth, Ind.

The report of the Cor. Sec. showed an increased interest and activity throughout the country. A detailed report will be given at the end of the year.

The tract committee reported nearly 2,000 tracts distributed to date. The money for this important branch of the work came from two sources only, the National paying the postage. What is this work worth to you? This is a matter which must be discussed at the next meeting, do not forget it.

The social correspondence work has been a new department this year and the report of the chairman of the committee shows that it has been eminently worth while. Will any who have received or written letters write to the chairman of the committee, Miss Anna L. Adams, 408 E. Chamberlain St. Dixon, Illinois, before Conference, telling her what you think of this work. Would you like to see it continued?

The organization committee has done splendid work and we feel that putting this work into the hands of a small committee was one of the wisest moves we could have made. Srs. Lydia Railsback, of Indiana, and Idona Romine, Nebr., have done wonderful work in the field as reports in the paper have shown from time to time. Besides the societies that have been organized through their efforts, they are in correspondence with a number of places where the interest is very active.

Plans for the conference were discussed. We hope that as many as possible will try to attend the conference at Oregon, Ill., next August. Let each society try to send a delegate.

E. K. Harsch, Cor. Sec.
Rec. Sec. pro tem.

The quarterly dues from the state societies and all societies not affiliated with some state, are now due. Anyone desiring Berean pins may secure them at 25 cents each. The supply is limited and the new supply will cost more. Send dues and orders for Berean pins to L. N. Roose, Treas., Charter Oak, Iowa.

Guard the Bible.

We sometimes hear people say, "We must guard the Bible." What is the Bible and why should we guard it?

The Bible is the word of God. In Psa. 119 it says, "Thy word is true from the beginning: and every one of thy righteous

judgments endureth forever."

"Thy word is a lamp unto my feet, and a light unto my path." "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Through thy precepts I get understanding, therefore I hate every false way."

We know that the word of God is true, because there are prophecies in the Old Testament that have been fulfilled just exactly as it said it would be. There are other prophecies in the Old Testament that have been fulfilled in the New Testament, and we are looking for a complete fulfillment when he who was born to be King of kings shall come.

Sceptics will scoff at the Bible and make all manner of fun of it. They say you can get any old tune out of it, and that everything comes by chance. How it shocks us and makes us feel sad when we hear people speak so irreverently.

God created the heavens and the earth. He created mankind and provided food and raiment and everything beautiful to look upon. Such a creation did not come by chance, it was planned by our heavenly Father.

David testified that "The earth is the Lord's and the fulness thereof; the world and they that dwell therein: For he hath founded it upon the seas, and established it upon the floods." Psa. 24:1, 2.

We are so glad to have been provided with this Holy Book. "Thy word is a lamp unto my feet, and a light unto my path."

O, precious word! It lights us on through life's journey. It shines ahead and points out the beauties of the age to come, when Jesus will return to this earth. Let us tell the sweet story of salvation. Tell it that others may hear and believe. We are told to be always ready to give a reason for the hope that we have. We are told also to "earnestly contend for the faith which was once delivered unto the saints."

We must guard what God has revealed to us and never give in. Paul in his letter to Timothy said to "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12.

Just before this Paul was speaking of some of the evils of the world. About the rich falling into temptation and into many foolish and hurtful lusts which lead them to destruction. Of those who are covetous after money, for the love of money is the root of all evil. These have erred from the faith and have pierced themselves through with many arrows. Paul tells us to flee from these things and follow after righteousness, godliness, faith, love, patience and meekness, and to fight the good fight of faith and to lay hold on eternal life. Before we are ready to fight the good fight of faith, we must know what the faith is. Jesus said, Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me. Jno. 5:39. Then let us search the scriptures, for they testify of Jesus, and teach us what the faith is. It is through Jesus only that we may have life. For there is none other name under heaven, given among men, whereby we must be saved. Acts 4:12. He was born to be the Savior of the world.

Now he is the Prince of peace, but when

he comes again and calls his own who are sleeping in their dusty beds, and to those who are living and watching with eager eyes for his appearing, he will change them in a moment, in the twinkling of an eye, and go together to meet our Lord in the air. After a little season, Jesus and the company will come back together to dwell on this earth and the company receive their reward according to their works, also the gift of eternal life.

Then he will be King of kings and Lord of lords. We shall be kings and priests and reign with him a thousand years, on this earth. God will wipe away the tears from the eyes of those who have known sorrow. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21:4, 5.

Let us raise our voices to God in prayer, asking for guidance and thank him for the many precious promises he has given. May we pray as Jesus did, Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven.

We are told to take the whole armor of God. Being clothed with this armor and having in our hand one of the most important parts of the armor, the sword of the spirit, which is the word of God, we shall be able to fight the good fight of faith and lay hold on eternal life. With such preparedness as this we shall be able to guard the Bible well.

Dear Bereans and Brothers and Sisters in Christ; stand by this precious word of God. Stand by it and guard it, for there is nothing that can give the comfort and hope in time of trouble or can tell of the beauty and joy of the future, as this precious word of God. Then when we are ready to lay down this life and rest, may we be able to say as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

Your sister in the hope of his coming,

Jessie M. Wilson.

No. 17. Pastors.

A pastor is a shepherd, one who has the oversight of a flock. His work is to oversee and feed the flock. He, therefore, must be alert for danger and acquainted with the dangers likely to come. He must be watchful over the conduct of his sheep. If one begins to wander from the way, he must warn. If lame, he heals, if weary he rests it, if discouraged he cheers, when hungry, he feeds them. He feeds them all with that which is appropriate, for their needs are different. When danger comes he risks or sacrifices himself for the flock. But if he be an hireling he seeks mainly his own profit, that which he gets from the sheep, whether honor, food and clothes or what not. Such shepherds seek not the welfare of the flock, but their own, consequently they will not give themselves for the sheep, but only devour the flock.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, May 30, 1917.

Number 34.

ZANGWILL SEES REPUBLIC HOPE IN PALESTINE.

Declares American Protectorate Would Fulfill Zion and Colonization Program.

A republic of Palestine, under American protectorate, will solve the Jewish colonization and Zionist programs, Israel Zangwill, noted Jewish leader, said today.

"Such a protectorate," he said, "would be expected, of course, to endure only so long as was necessary to see the Jewish nation firmly established among the nations of the earth."

This statement is significant for its indication of a meeting point between the efforts he has led and the efforts of the Zionists, of whom Louis D. Brandeis has been most prominent in America.

The Zionists have made Palestine their sole objective. Zangwill's organization has urged it is more important that the Jews colonize somewhere at the earliest possible time than that they should return to their own ancient land. Now he agrees Palestine itself seems within reach.

"It is not expected," said Mr. Zangwill, "all the Jews of the world would flock there to make their homes. It is my belief that the Jewish agriculturists who find living difficult elsewhere should be aided to return and that they should form the basis of the new nation.

"Jerusalem's location might make it the sight for a great commercial or trading city, but the important thing is not to draw there those who have prospered in other corners of the globe, but to care for the great numbers of oppressed in other lands."

"With a Jewish nation established, the Jews everywhere would feel they have a home again, whether or not circumstances permitted them to live there themselves."
—Chicago Examiner, May 19, 1917.

One of David's Temptations.

King David was tempted to number the children of Israel and yielded to the temptation. His motive was wholly wrong. As one has well said, he acted "from pride and vain glory, from self confidence and distrust of God, and above all from ambitious designs of conquest." As every Bible reader knows seventy thousand people perished from the pestilence which was sent as a punishment for David's sin.

Is it one of the preacher's temptations to number the people? From his elevated position it is easy for the minister to count the congregation. It would be a matter of interest to know how many ministers count the congregation at every service. Why do they do it? The act of counting seems harmless in itself, but what are the motives behind it? Should there be an extraordinarily large congregation would the minister be ready and eager to tell the number? Would the act of telling

MUSINGS.

Back to the old home haunts again,
Back to the house on the hill.
Where we can hear the robins sing,
And list to the meadow-lark's thrill.
Where the leafless branches of the maples
Wave,
Towering towards the sky;
And the grass and buds are bursting forth,
Proclaiming that spring is nigh.

Back to the farm, with the horses and cows,
Where the lambkins gambol and play;
Where the hours of the night are less by far
Than the hours of the gladsome day:
When for fifty years we have lived in one
place,
And the burdens of life we have shared,
Can you wonder that we—near the end of
the race
Find no earthly home—compared?

Children have come—but now they are gone,
And time finds us here as of yore,
Alone—in the old house on the hill,
With experiences and memories galore.
But the sun of our life is going down,
Soon we'll sleep beneath the sod.
With the fathers of old, who still await,
The call—from Jesus and God.

E. A.

make him humble or make him proud?
Would it increase his dependence upon
God or would it increase his self-dependence
and self-sufficiency?

Counting converts is one of the temptations connected with modern revivals. The measure of success seems to be the measure of the number "hitting the trail." I would not decry any of the methods or measures that are used to elicit some kind of expression in response to an appeal. It is all right on occasions to ask people to rise for prayer,..... But it must be remembered that an expression of interest is not in itself conversion. The act may stop decidedly short of conversion. Should the one who has had no experience of real converting power and saving grace be counted as a convert? There is danger, great and grave danger, that revival interest will have its result in outward expression more than in making people new creatures in Christ Jesus. Are we thorough in our evangelistic work—that is the question?

There is a modern danger that people will be received into church membership who do not give evidence of being born of God. A strong temptation confronts the minister in making accessions to membership as large as possible. The ideal church is an organization made up of genuine believers in Christ. How would a church be any better or any more efficient in Christian service than a club or a lodge, if its members are not Christians? Large or small, we need churches that are made up of people who are regenerated and saved. One may have his head full of prophetic truth, and be intellectually a good Adventist, and fall far short of the

spiritual, scriptural standard in a real heart experience.

Let us not be too ready and eager to count congregations or accessions to church membership. I would exhort those who have the responsibility of receiving new members into the church to act with caution, and look for evidences of piety that are satisfying, before granting admission to membership. It is easier to get people into a church, than it is to deal with them in a disciplinary way when they prove unworthy or become a damage to the church.

In conducting the affairs of the church, there is nothing that can take the place of humble reliance upon God. Wisdom and the spirit's leading are greatly needed.

—Enoch E. Rogers, in *World's Crisis*.

Peace.

They have seduced my people, saying
Peace; and there was no peace; and one
built upon a wall, and, lo, others daubed
it with untempered mortar.— Ezek. 13:10.

Peace!

And the words, moving in space,
Ready to wreck the weaker that may move
One inch from its own orbit;
And the very earth beneath our feet
Quarreling with itself!

Peace!

And the deep's Leviathan
'Gulfing the finny tribes:
The hawk, swooping on prey,
Itself the prey of something greater;
The weed choking the flower,
And the giant oak
Crashing to earth, felled by its protege,
The treacherous parasite!

Peace!

The child in the street
Smiting his brother child for coveted trifles;
And the man
Bludgeoning his neighbor, as he did of old
But with his wits;
And, with survivor's earnings,
Decking the woman with rich, sparkling
gems,
Boar's teeth strung on her mother's hair!

Peace!

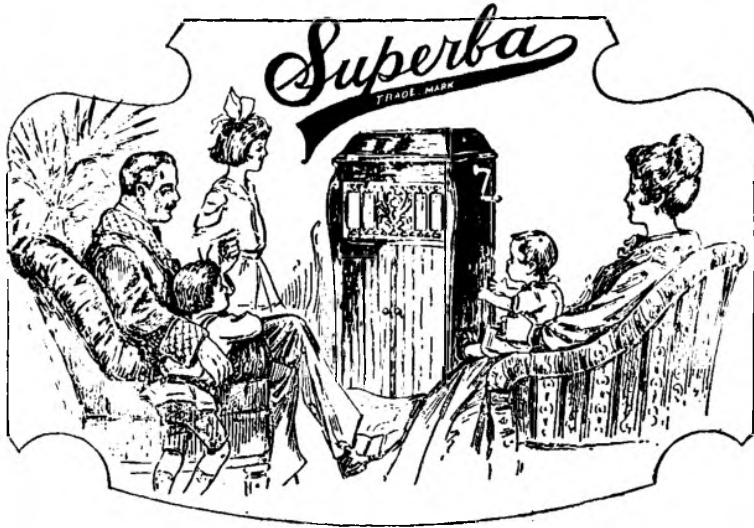
Another name for war!
Will the universe stand still,
Or Dives ask his Lazarus to dinner?
Canst dam the flood that wears the rocks?
Or teach
The lion court the lamb?
Not till Millennium!

—Stephen Chalmers.

Here's an old maxim that it would do
well for every person to keep in mind:

"If your ears would keep from jeers,
Five things keep meekly hid:
'Myself' and 'I' and 'mine' and 'my,'
And 'what I said and did.'" —Sel.

S
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"Sympathy is the magic tie that binds together human hearts and makes them feel that despite their differences they have a common cause." —Sel.

WAR.

Dear Brethren in Christ:

In Joel 3:9,10 we have the words, Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning hooks into spears; let the weak say, I am strong.

Dear Brethren, do we know what war is? Christ says in Matt. 24:6 not to let ourselves be afraid of such a thing as this. But I cannot help worrying about it. You take the great Civil war that was about 53 years ago. They took sometimes all that people had to eat and then burned their homes down. This great war that is going on now is the greatest war that the world has ever known. The Unites States has declared war on Germany. In the book of Revelation 11:18, we have these words, And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great, and shouldst destroy them that destroy the earth. In Matt. 24:3, as he sat upon the mount of Olives the disciples came unto him privately, saying, tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world. Daniel says, (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.

Now what kings does Daniel have reference to here? He says that in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed. He means these warring kings in Europe now. The great country of Brazil in South America has declared war on Germany. The great country of China is about to go to war. So we see that almost every country in the world is at war. So when every country in the world gets into war we can look for the return of our Master, Jesus Christ. Now, dear Brethren, just before the return of our Master we can look for very bad times. There will be signs in the sun, and moon and the stars, and in the land and sea. One of the signs of the times is the great and dreadful famine. In the country of Europe today there are thousands of people starving to death, and also in the country of Mexico, by hundreds for want of food. Another sign is the increase of wealth spoken of in James. He says that they have heaped treasure together in the last days. Now dear Brethren, let us meekly wait and watch for all these signs and before long we can look in the east and see him coming with power and great glory. Your Brother looking for him,

Ora L. Worley.

"Giving should be free, cheerful, thankful. No one is too poor to give something. The blessing is not in proportion to the amount given, but to the cost to the giver and the spirit in which it is given."

Failure is always found at the point on the way where man ceases to try again.

and without even making any friends by the wasteful spending, hence the unjust steward begins with this idea of wasted wealth and closes by enforcing the lesson of making friends by a correct use of wealth.

The rich man of the parable evidently represents God, the wasteful steward, a sinner, (recall 15:1), the threat of loss of stewardship, death to sin, the change in his course as steward, his repentance, his being received into the homes of his friends without having either to starve on the one hand or to dig or beg on the other, evidently represents salvation in the kingdom of God.

Now comes the lesson of the parable: As this steward, though acting unjustly to his Master by cheating him, had yet acted wisely for himself in making friends by thus wisely using his master's goods, so the disciples are not to regard wealth as did the Pharisees, as being a possession, and themselves therefore owners of it, but the disciples are to understand that the wealth is their Lord's and they are consequently merely stewards. Let it be used wisely (not necessarily unjustly) on the disciples' part, that by means of using our wealth for Christian service to others, we may make friends of the divine Beings, who will then when we fail receive us into everlasting habitations prepared for us in his kingdom. For in doing a service to the least of his brethren, we do it to Christ, Matt. 25:40, hence in using our goods for humanity we make the Father and the Son our friends. By us, 10-12 of the parable, the use made now of the goods will determine our inheritance of that kingdom.

The "Lord" of verse 8 is evidently not Jesus, but the man-lord of the parable, the same lord as in verses 3 and 5. This cheated Lord could for all that say that his dishonest servant had been shrewd, wise. So the parable need not justify cheating any more than the prodigal son parable justifies wearing of rings, dancing and feasting, but the lesson Jesus does justify in the unjust steward parable is that of wisely using the goods entrusted to our stewardship.

Being only a steward was obnoxious to the Pharisees, who were covetous, hence they derided him for the lesson, so he shortly gives them the parable of the rich man and Lazarus, to stand for them and the sinners of 15:1, by a rich man and a beggar, respectively.

J. W. Williams.

The Rejection of Jesus.

The town of Nazareth was a small place with evidently a very poor reputation, as we find Philip saying to Nathaniel, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said unto him, "Can there any good thing come out of Nazareth?" This term, "Jesus of Nazareth," was given in reproach to the Lord, it was nailed above his head on the cross, and is the town most intimately connected with his name. After the baptism of Jesus, he labored in Judea for a year, and then went to his home town, Nazareth, where probably his closest natural ties were. We read when the Sabbath came, as was his custom, he went to the synagogue. The Sabbath days in the life of

Jesus were not rest days by any means, but were filled with deeds of love and compassion. The excuse so often heard now-a-days, "I must have one day to myself to rest in," was never given by Jesus, who was ever ready to do his Father's business. When he entered the synagogue on this particular Sabbath, the minister, who kept the sacred books in a chest near the pulpit, and who had the privilege of giving them to whom he pleased to read them publicly, handed him the roll of the prophet Isaiah, the fame of Jesus' miracles in other places, and the fact that he gave himself out as the head of a religious sect, entitling him to this honor. In that day, possibly now also, the Jewish rabbis read the scriptures standing, an attitude of respect, and taught sitting, so we can imagine Jesus after reading from the prophet what the future mission of the Messiah was to be, taking his seat and telling the people "This day is this scripture fulfilled in your ears." This is what he read "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." We know that Jesus was anointed with the Holy Spirit at the time of his baptism, and surely his whole earthly career was a carrying out of these commands, for he preached the gospel by lips and life to the poor, not only those destitute of this world's goods, but also to those poor in spirit, to the broken hearted, the disease found among rich and poor, educated and uneducated. Deliverance to the captives, the slaves of evil habits, the recovering of sight to those both physically and mentally blind, and liberty to all from the galling links of the Jewish law, Jesus also said he could give to them that would believe on him as the Messiah they had been long looking for. His congregation doubtless first listened to his gracious words, and questioned among themselves, "Is not this Joseph's son?" And this was the turning point. Doubts and objections began. Their wonder at his gracious words soon gave way to envy; jealousy began to work among them. Jesus perceiving this said, "Doubtless you will say unto me this parable, Physician heal thyself; whatsoever we have heard done at Capernaum, do also here in thine own country." Oh, if he could then have wrought some mighty deeds, and pandered to their pride. If he could then have excited their emotions by calling forth the supernatural forces of nature, they would have loudly extolled and eagerly claimed him, but Jesus never wrought miracles to justify his claims, faith in him, was the most important factor, and these people of Nazareth did not possess this. They seemed to think if he could heal the sick it was his duty to prove it there, rather than in Capernaum. The Jews had so long been the favored people of God, they would now dictate their own terms to him, and if Jesus was really the Messiah, he should be ready to show forth his power there. Poor, paltry little Nazareth! Christ replied to their silent reasoning by two illustrations. One was of the Phoenician widow who had such faith in Elijah and his God, that during a dread-

ful drouth her barrel of meal and cruise of oil did not fail, and the other was of the cleansing of the hated Syrian, Naaman, of his leprosy, because he believed he could be made clean by heeding the prophet Elisha. Both of these examples, were Gentiles, and this congregation at Nazareth instead of seeing the force of the argument, that God can only give according to faith, chose to be irritated by the comparison of themselves to the loathsome leper and the famine stricken widow. Mad with rage, the assembly became a mob, and driving him not only out of the synagogue but to the brow of one of the precipices on which Nazareth was built, and which is still called the Mt. of Precipitation, attempted to cast him down, but he, who could cause the wild wind and raging billow to be calm by a look, knowing that his mission was not yet completed, passed through their midst and went his way, none daring to touch him. And so, after 30 sinless years among them, they rejected him; he was scorned, despised, ignored in his own town, and thrust out from scenes associated with his earliest and most cherished memories. Not only as a man feeling more deeply any insult offered from those he knew, but as a Savior having the greater longing to rescue them from destruction. So "He came unto his own, and his own received him not," but we have the assurance if we place our faith in Christ as firmly as the Jews did in Abraham, "that to as many as received him, to them gave he power to become the sons of God." And this is the position we should seek, to resemble his life now so when he comes he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Lottie E. Young.

A Candid Mind.

(M. Joblin, Deceased).

In our opinion, after many years of experience and observation, nothing sheds so fine a light upon the human mind as candor. It was called whiteness, by the ancients, for its purity; and it has always won the esteem due to the most admirable virtues. However sought for, or practiced, all felt the power and the charm of its influence. The man whose opinions make the deepest impression upon his fellows, whose influence is the most lasting and efficient, whose friendship is instinctively sought where all others proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose candor and ingenuous truth transmits the hearts real feelings, pure, and without bending to suit circumstances.

There are other qualities which are more taking, because showy,—and other traits that are rated considerably higher in the world's code of honor; but none wear better, or gather less tarnish by use, or claim a deeper homage in the silent reverence which the mind must pay to Truth.

The daily blessings of life ought to be constant reminders of him from whom cometh down every good gift and every perfect gift."—Sel.

The Tabernacle.

By Nelson Barbour, (deceased.)
(Continued.)

Having learned that the court or place of death, of the true tabernacle, is fallen; what are the holy places into which Christ has entered, and of which the first tabernacle was a figure? Holy places: namely, that through the first veil, which brought him into the holy called the sanctuary; then beyond the second veil, into the holiest of all. Entering the first and the second brought him into heaven itself, now to appear in the presence of God for us, Heb. 9:24. Then we know that the holiest, beyond the second veil, is God's throne and kingdom.

What then, is the holy, between the first and second veil, and what is the veil? The flesh, we answer, see Heb. 10:20. And there are two veils to put aside in passing from the court into the holiest. That man was in the holy before he sinned no one can deny; but in his fall he finds himself in the court or place of death. Then restitution brings him again into the holy. How is restitution accomplished? It is by passing through the first veil. But how? Through death; sown in corruption, in the court, and raised in incorruption in the holy, he has passed the first veil. Then the holy, called the sanctuary, is the restored man, mankind delivered from the bondage of corruption. In short, as the court of the true tabernacle, of which Jesus is the minister, is this present evil world; the holy is the restored earth, Christ's kingdom, in which as minister he will be a priest upon his throne. Zech 6:13. While the holiest, beyond the second veil, is heaven itself, the reader will notice, first, that the veil, answers to the flesh, through the veil, that is to say, his flesh. And flesh and blood cannot inherit the kingdom of God. Not the kingdom given to the Son of man; but that in which God, who is a spirit, and who only hath immortality, (1 Tim. 6:16) is all in all. And according to the pattern, God, who inhabiteth eternity, is beyond the second veil.

Restitution carries mankind from corruption and death, back to incorruption, the condition lost by the fall. Adam, through flesh and blood, being in that condition; since death came by sin. But restitution, sown in corruption; raised in incorruption, only carries man through the first veil, that is, from the court into the holy, called the sanctuary. While there is a second veil to be raised before we can enter the holiest of all. The resurrected man is the second man. And so it is written, the first man Adam was made a living soul; the last Adam a quickening spirit. 1 Cor. 15:45. He is a last Adam man, before he becomes a quickening spirit, even as God made man of the dust, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7. Adam is a figure, hence every detail is to be observed. The man was made, and the man became, etc. So it is with the second man; he is a second man before he becomes a quickening spirit; and remains a man until his work on earth is ended. For it is a man and Son of man appointed to judge the world, and reign from sea to sea. And whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and an antichrist. Look to yourselves, 2

Jno. 7, R. V. The best Greek scholars living, the revisers, one in particular, affirmed that 2 Jno. 7, would bear no other rendering.—And it is in harmony with the restitution age and work.

If general teaching is correct, there is no holy place between the court, or place of death, and the most holy; no times of restitution to begin when he sends Jesus, Acts 3:21, absolutely nothing but the first veil. In which case, that which God hath spoken by the mouth of all his holy prophets is not true, and the tabernacle made with hands anything but a correct figure of the true tabernacle.

If we can rely upon law and testimony, no man, not even Christ, as our high priest could enter into, not the holy places made with hands, which are a figure of the true, but into heaven itself, without passing first through the holy place where the high priest was to wash his flesh, before putting on those glorious garments with which he was to enter into the holiest of all, or beyond the second veil. See Heb. 9:3-24; Lev. 16:4. Christ tarried in the holy for forty days, after being raised no more to return to corruption, not a spirit, but a man having flesh and bones, and washed his flesh (the church), with water by the word, Jno 15:3, before he passed in through the second veil, into the most holy, or heaven itself, where flesh and blood cannot enter. And in coming out, if he fulfills the law and testimony, not one jot of which can fail, he will come back through that second veil into the holy; coming again in the flesh; the resurrected man condition.

In the way to God from the court, there is no such thing as entering the most holy, without going through the holy and the two veils. The flesh is the veil, or door to both the holy place and the most holy; and we enter into the holiest, by the blood (life) of Jesus, by a new living way which he hath now made for us, through the veil, that is to say, his flesh, Heb. 10:19, 20. It is the new man, not the old man, that goes in this new made living way; by the blood (life) of Christ. Except ye eat my flesh, (partake of the second man nature), ye have no life in you. He that eateth this bread shall never die. Jno. 6:51. It is appointed unto men once to die. Passing through the first veil is death. sown in corruption; raised in incorruption. This way into the holy, through death, is not a living way, nor is it into the holiest.

Christ died, and rose again, no more about to return to corruption, Acts 13:34, is the true reading, but that way through death only brought him, his flesh that did not see corruption, through the first veil, into the holy, in the way appointed for all men. The living way into the holiest, at the right hand of the Majesty on high; that Christ, as our forerunner consecrated for us, through the veil, that is to say, his flesh; was when he passed without dying, through the second veil, the one and only way into the holiest. His resurrected flesh that did not see corruption, was the veil through which he then passed on entering the spirit condition. It is the living way, not for man appointed unto death, but for the restored man, not for any man in the bondage of corruption, but for children of God, being children of the resurrection.

To teach that any man passes directly

through death into the spirit condition, is to teach that the first man was made a quickening spirit; that Christ did not open up a new and living way through the veil into the holiest; it is setting aside both the holy place and the second veil; and is opposed to both the law and the testimony. Take heed to yourselves.

The law is a shadow of good things to come, and the tabernacle made with hands, is a figure of the true one; everything being made after the pattern shown him in the holy mount. Ex. 25:40.

Is it not true that the way from the court into the holiest, where our forerunner is gone, is through both the first veil landing him into the holy, and a second veil which must be put aside when he entered the most holy? Surely this is true, if God has given a correct pattern of heavenly things, and showed Christ the way of life. Now there is to be a restitution of all things, and man was in the flesh before the fall, he will be in the flesh when restored. He was in a condition of incorruption but not incorruptible; and when resurrected, they are raised in incorruption. The dead in Christ who come forth in the first resurrection will be raised incorruptible. They cannot die any more, on such the second death has no power because they cannot be corrupted again. Rev. 2:11. If Jesus was not deceiving Thomas, his crucified body was resurrected, and he was in the holy, between which, and the most holy there was a second veil. And the law required the high priest to wash his flesh with water in the holy place, both in going in to make the atonement and again on coming out. See Lev. 16. Christ came to fulfill the law, and in going into the holy places, having entered his priesthood after the order of an endless life, to make the atonement as our high priest, he must stop in the holy and wash his flesh, before going on through the second veil into the holiest. He had just passed the first veil sown in the court, raised in the holy. Then he washed his flesh according to the covenant plan. We, the church, his flesh, he washed with water by the word, during that forty days in which he expounded in all the scriptures, the things concerning himself, Luke 24:27. Then in passing through the second veil into the holiest, he was glorified, and in ten days the Holy Spirit was sent—it could not be given until he was glorified. John 7:39.

Questions and Answers.

The unjust steward, Luke 16, especially the 9th verse. Does the 15th verse explain the parable?

It seems to us that in a general way the 15th verse does have to do with the lesson of the parable, for the whole parable has to do with riches and the proper use of them. There is a definite connection of this parable with the one before it, on the prodigal son, and on the one following it, on the rich man and Lazarus, for all have to do with riches. In a way also, all three concern the Pharisees, only that in the prodigal and that on the rich man and Lazarus, both direct the lessons to the Pharisees and the unjust steward directs the lesson to the disciples, as seen by verse 1. In the prodigal son parable, the young man had wasted his possessions,

Sister Cross is chairman of the entertainment committee, she to choose her own helpers. Those seeking rooms away from the hall are to bear their expenses.

Program Committee:

Anna L. Adams, to have charge of the music.

Anna E. Drew, and Almada Glotfelty.

There were two sermons delivered on Sunday to large and attentive audiences.

The weather was ideal and many automobiles were in evidence.

Almada Glotfelty, Sec'y.

Obituary.

Dear Church of God people:

As I, on the 24th day of April, 1917, buried my baby boy, Edra, in the Baxter Spgs Cemetery of the state of Kansas, only six miles of Picher, Okla., where I now reside with my only son, Opal, to mourn the loss of our dear little 4 years and 4 months old son and brother, I want to ask the prayers of my Christian friends of Oregon to assist me in bearing my troubles, as it seems that I am going to be left alone in this wicked world with only the hope of meeting with them in the near future. I have so many times prayed for Christ to make his second appearance without sin unto salvation. Will you please, dear Bro., print my baby's obituary in the dear Restitution Herald, and also send the paper to me at this place, Picher, Okla. I do get so much comfort out of it. Little Edra's father died on the 14th of January, 1914, and Edra's death occurred on the 23rd of April, 1917, leaving his brother, Opal Cates, myself, and his aged grand-parents and others to mourn his loss. Please do me the favor of allowing my eyes to see this in a Christian paper. Also find enclosed check for \$5.00 as a token of good faith.

Your Sister in Christ,

Mrs. J. A. Cates.

Letters.

Dear Bro. Lindsay:

We the undersigned would be glad to take a course in Bible Lessons through the Herald, as mentioned in a recent issue of the paper:

A. M. Jones; Olive Jones; H. C. Kithcart; Orlo Jones; Harry J. Mead; T. E. Wickwire; Mrs. L. Kithcart; Mrs. Harry J. Mead; Inez Titus.

The Sunday School.

By Alta King.

JESUS CRUCIFIED.

June 10, 1917.
Lesson Text,

John 19:16-30.
John 19:16-22, 25-30.

Golden Text: Christ died for our sins. 1 Cor. 15:3.

Time: The various trials of Jesus took place early in the morning, April 7, A.D. 30, from 1 to 9 A.M. The crucifixion followed immediately after. About noon darkness covered the land. At 3 P.M. Jesus died.

Place: Jerusalem and Calvary, just outside of Jerusalem.

Questions And Comments.

The trial before the Jews.— From the accounts of Jesus' arrest we learn that Jesus submitted to an arrest which was not based on any specific charge. According to John 18:13, 19-24, he was taken before the high-priest who endeavored to work up a charge against him by the old method of questioning him concerning his doctrine. But the answer of Jesus forces him to seek his testimony against him from among the people whom he taught. Matt. 26:59-61; Mark 14:55-59, record how they sought for these witnesses and how they succeeded.

What proved these witnesses to be false? What was the Jewish method of establishing the truth of any statement?

Recount the testimony they gave against him. Knowing their lack of power to execute the sentence of death, Jno. 18:31, they know that their charges against him must be such as would convict him in the eyes of the Roman government. Could the above testimony, under any circumstances, be construed into such testimony? Failing to get the desired testimony through false witnesses, they turn their attention to making him admit, directly to them, his claim to be the king of Israel. With this admission in their possession they have the basis to make their later charge of treason against the Roman government.

Do they succeed? Matt. 26:63-66; Mark 14:61-64; Luke 22:67-71. What other admission did the admission of his Christ-ship involve? What stronger statement does Jesus make which shows the fearlessness with which he makes this confession, although he knows it seals his doom? Matt. 26:64. Why did the accusers of Jesus have no right to consider his confession a blasphemous claim? Jno. 15:22-24. Since they had no right to execute the death sentence, how do they overstep the bounds of their authority in Matt. 26:66?

The trial before Pilate.— Give a brief account of his trial before Pilate. Luke 23:1-14. Note the change in the charge made against him. Which part was absolutely groundless?

Would the latter part of the charge have had any weight with Pilate if it had not been coupled with the former? (Pilate's later attitude toward Jesus shows that he considered Jesus' claim merely as the claim of a harmless fanatic).

Read John 18:36, 37, and bring out how Pilate discerns the falsity of their charges that he was endeavoring to overthrow the Roman government.

How does he attempt to free him? Jno. 18:38-40. How does he show his weakness? Jno. 19:1-6; Mark 15:15. How does the submissive appearance of Jesus before them in his garb of mockery and persecution, prove the truth of Pilate's statement that he found no fault in him?

What superstitious fear influences Pilate after he has consented to the death of Jesus? Jno. 19:7-12. What final argument do the Jews bring to bear to make him adhere to his decision? Through making this argument how are they forced to renounce the foundation of their Jewish faith? Jno. 19:13-16.

Note in the various accounts how Jesus invariably fails to say one word to defend himself against false charges. Matt. 26:62,

63, Mark 15:3-5, or a word which would work in his favor. Luke 19:7-9. Thus he fulfilled Isa. 53:7.

The Crucifixion:— The accounts of the crucifixion are found in Matt. 27:32-54; Mark 15:23-39; Luke 23:33-49; John 19:18-30. Make a list of all the statements made by Jesus from the cross. (Seven of them). Bring out the harmony between Luke 23:34, Acts 3:17 and Jno. 16:24. Which one contains cardinal doctrine truths? Which ones show the human side of Jesus? Read John 17:4 in connection with John 19:30. How does Luke 23:46 show his abiding trust in God?

Make a list of the taunts cast in his teeth by his enemies. While knowing the truth of his claims why could he not answer their taunts? Matt. 26:51-54; Jno. 18:11. Make a list of the incidents which fulfilled prophecy in connection with his crucifixion. What physical phenomenon attended his death? What effect did they have? Matt. 27:54; Luke 23:47, 48.

The veil of the temple was between the holy and the most holy place. What significance did the rending of it in twain have? Heb. 10:19, 20.

The purpose of Jesus' death:— In what sense, with much farther reaching results than his physical death on the cross, was Jesus crucified? Heb. 10:5-10; Matt. 26:39.

What was the purpose of his suffering and humility which culminated in his death? Heb. 2:9, 10, 14, 15, 17, 18; 9:14; 1 Pet. 2:21-25; 1 Tim. 2:5, 6; 1 Jno. 2:2.

Is the doctrine of substitution found in any of these scriptures?

Since Jesus was born under the law, was made like unto his brethren, with the possibility of death in his nature, that is mortal, how can it be said that he gave his life voluntarily?

General Notes.

The superscription: "Jesus of Nazareth, the King of the Jews," was put at the head of the cross by Pilate's order, and he refused to change it at the request of the chief priest, for thus he made himself safe from the censure of Caesar for consenting to the death of a man unjustly accused of sedition and treason, for through it was revealed the ground upon which he was convicted. Jno. 19:20 shows why the chief priests were desirous of having it changed. They feared its influence upon the many who read it. The influence of Jesus, who had served and comforted the people during his short life, to a degree they did not try to reach, was still to be feared.

The death of Jesus and the Adamic penalty.— Rom. 5:12, shows that the Adamic penalty has passed upon all men, because that all have sinned. Through sin there is an unavoidable degeneration which must result in death. Thus the Adamic penalty is executed upon all sinners.

Since Jesus was tempted in all points, yet without sin, since he was without spot and without blemish, and since sin is the foundation for the execution of the Adamic penalty, it could not have been executed upon him, and the death he died was a voluntary laying down of a life never forfeited by sin.

He was made under the law, in all things like unto his brethren, that is like Adam, he was made with the possibility of sin and death in his nature. Since he never took advantage of the possibility of sin, as

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S. J. Lindsay, Editor and Manager.

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- F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Michigan.
- E. F. Gesin, 205 Lincoln Avenue, Freeport, Illinois.
- L. E. Conner, 10416 Columbia Ave., Cleveland, Ohio.
- S. J. Lindsay, Secretary and Treasurer.

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, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Bosworth, Mo., May 31 to June 3.
- Brush Creek, Ohio, June 9-10.
- Lawrenceville, Ohio, June 11-13.
- Rensselaer, Ind., June 17.
- Union Church near Nappanee, Ind., June 18-19.
- Dutton, Mich., June 21-28.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Note the petition on behalf of Bro. A. M. Jones' proposition. If so many as 25 will agree to do the work, we will take it up on terms to be stated later.

Will those who expect to attend the Illinois Bible School and Conference write us, stating as much. To all such we will mail our souvenir announcement as soon as it is off the press.

While enroute from Rensselaer, Ind., to our appointment at the Union Church near Nappanee, Ind., in passing through South Bend, we had the pleasure of calling on Bro. Richard Railsback, who has been in feeble health for some time. He reports that he feels better and hopes that

warmer and settled weather will do much for him. He has the distinction now of being great-grandpa.

The editor will be away from the office practically all of the month of June, yet it is our purpose to keep the Herald coming to you regularly.

Our thanks are due Bro. and Sr. E. C. Railsback for the fine cross-country drive to Nappanee, to meet our appointment there. Though the weather was bad on the evenings appointed, the audiences were fair sized and proved to be good listeners.

HELPING FUND.

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

- Miss Rose Miller, \$3.00.
- Mrs. J. A. Cates, 5.00.
- J. T. Brotherton, 5.50.
- S. E. Boyer, 3.50.

Notices.

To the Iowa Brothers and Sisters.

The Conference funds are getting low, so that I have thought best to call attention to this fact and to request remittance from those who subscribed to the work for the present Conference year and who can conveniently pay at this time.

G. P. Allard, Treasurer.

Fort Dodge, Iowa.

The Northwest Conference of the Church of God, invite the brethren of the various churches of the state and other states to meet with them at Felida, Wash., June 21 to 24 at their annual conference.

Eva McIrvin, Sec.

A. W. Darby, Pres.

Michigan Notice.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Mich, will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21, 1917, 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, Ill., will be at the Conference and Bible School to teach the Word of Truth, assisted by Bro. L. E. Conner of Cleveland, Ohio. A large attendance is desired at Dutton.

Emma Jackman, Sec.

F. V. Blakely, Pres.

The Church of God at Brush Creek, O., will hold their annual June Meeting the second Sunday in June.

The members of the Church of God in Christ Jesus everywhere are cordially invited to attend. Anyone wishing to do so, will please correspond with our sec'y, Mrs. Clara Hoke, Englewood, Ohio.

Brush Creek, Ohio, Annual Meeting.

- Saturday, June 9.
- 7.30 P.M., Sermon, S. J. Lindsay.
- Sunday, June 10.
- 9.30 A.M., Sunday School.

- 10.45 A.M., Social meeting.
- 11.15, A.M., Communion service.
- 12.00 Noon, Dinner.
- 1.30 P.M. Song service.
- 2.00 P.M., Bible class.
- 2.30 P.M., Sermon, S. J. Lindsay.
- 7.30 P.M., Song service.
- 8.00 P. M. Sermon, S. J. Lindsay.

Those desiring to come from a distance please write Bro. C. F. Doll, Tippecanoe City, Ohio, Route 2. Arrangements will be made to meet them at Troy, Tippecanoe City, Kessler Sta., or West Milton. In case of emergency call by telephone C. F. Doll, Home phone, West Milton.

Reports.

Illinois Quarterly Meeting.

The second Quarterly Meeting of the Church of God in Illinois, was held at Lanark, May 12-13, 1917.

At the business meeting Saturday evening, nineteen members were present, including the officers and all of the executive board.

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, which follows, was approved.

Treasurer's Report, Jan. 11. to May 11, 1917.

Money received, \$249.50.

- Expenses:
- Paid on note, \$50.00.
- To F. E. Siple, 260.21.
- For tracts, 13.00.
- For stamps, etc., 20.
- Total, \$323.41.

Anna E. Drew, Treas.

Report of our Assistant Evangelist.

My former report covered the work from the first of Sept., to the close of last year.

During the first four months of this year, January, February, March, and April, the work done was as follows:

- Dixon, four trips, Sermons, 7.
- Adeline, four trips, Sermons, 5.
- Bible classes, 3.
- Aurora, two trips, Sermons, 3.
- Bible class, 1.
- Lanark, one trip, Sermons, 2.
- Chicago, one trip, Sermons, 1.
- Oregon, four Sundays, Sermons, 8.

The general attendance has been very good, also the attention and interest.

Salary and expenses rec'd promptly each month.

Frank E. Siple.

The time set for the Bible School this year, is August 7-16; Conference to begin Thursday evening, Aug., 16, and continue over the following Sunday.

The best method to employ to advertise was thought to be by the souvenir method. Six hundred souvenirs are to be gotten out announcing the Bible School, Conference, and National Berean Conference, for \$25.00.

Bros. Conner, Lindsay, and Siple will constitute the preaching force.

F. H. Knodle was appointed chairman of a committee of his own choosing, to hire a cook. He is also at the head of another committee to see to putting the hall in readiness.

until the times of the Gentiles be fulfilled.
A Berean.

Life Of Paul.

Paul was a persecutor of Christians. He was on his way to Damascus with letters from the high priests giving him authority to arrest and bring to Jerusalem any man or woman who believed in Jesus. As he came near to Damascus he was stricken to the earth and heard Jesus speaking to him, and when he arose he was blind. So they took him by the hand and led him into the city. He went to the house of Judas where he remained three days without food or water. On the third day Ananias came to him, just as Paul had seen in a vision, and put his hands on him and he received his sight, and went immediately and was baptised. He then went to the synagogues where he preached Christ.

All that heard him were amazed and Christians refused to be friends with him for fear he was a spy. He preached so faithfully that the Jews took counsel together to kill him. He found this out and fled to Jerusalem. He went to see Peter and the other disciples, but they were afraid of him, but Barnabas told them how he had preached in Damascus and they received him. He preached so boldly here that the Jews again tried to kill him. He left here and went to Tarsus and Barnabas afterward took him to Antioch, working here with him for a year. They were sent out by the church at Antioch as missionaries. It was from here that each of Paul's journeys began and ended. He went throughout all Asia Minor, Macedonia, Thrace, and Achaia, establishing churches and preaching the name of Jesus. He was taken prisoner to Rome where he was kept in chains for two years. After his release he went throughout the territory of his former endeavors, strengthening and confirming the churches.

He was arrested after four years and returned to Rome where he was beheaded outside of the gates, about A.D. 67. Next to Jesus, Paul was the greatest benefactor to the Gentiles of any man the world has ever known. We should all work as faithfully in the Master's cause as Paul did, accepting our trials in the same cheerful spirit. Then if we keep the faith there will also be a crown of righteousness laid up for us.

Reatha Cuffel.

The Prodigal Son.

In the exposition of scripture, especially the parables, we think that we should note, 1, who is speaking or writing; 2, to whom is the person speaking or writing; 3, what the speaker or writer is speaking or writing about. If these things are observed we will avoid many mistakes. We should remember that all the parables were spoken to Israel. They are purely Israelitish. In our explanation of the parables we should avoid the theological idea as given by the nominal church people. They gather their ideas from the theological schools of today.

In this parable we note that Jesus is speaking to the publicans and sinners as one class and to the Pharisees and scribes as another class. It is evident that Jesus

regarded these classes in a different light before his Father. They both belonged to the class of sinners, but with different purposes as expressed by Luke. In Luke 15: 1, 2, we observe that the publicans and sinners drew near to hear. The Pharisees and scribes to murmur. It is known from our investigation of the scriptures that the Pharisees were a selfish murmuring and egotistical class. They were the most inveterate enemies of Jesus. On this occasion the two classes met with different purposes in their minds. One desired to hear, the other to murmur and condemn. We see the character of the Pharisees as exhibited fully in Luke 18:9-15. The estimate that Jesus placed upon the character of the Pharisee is found recorded in verse nine. He spake a parable unto certain which trusted in themselves that they were righteous and despised others. Further the language used by the Pharisee also expresses his character. The Pharisee stood and prayed thus to himself, (not to God). God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. In this prayer he represents himself to be just the opposite to what he is. On more than one occasion he tried to put Jesus to death, and in the end he was the main factor in crucifying the Son of God. The language used by the publican was, God be merciful to me as a sinner. The publican prayed to God, and was heard. The Pharisee to himself, and was condemned.

With these thoughts before us we are now ready to study the parable. It is evidently wrong to apply this parable to the sinner of this age. In the parable we have the two sons. One receives his inheritance from the father and goes into a far away country. For a time he lived in luxury, so long as his money lasted. He then became a swine herder. To the Jew, this was the lowest depth to which one might fall. This son finally became so low that he ate of the swine food. In his extremity his thoughts wandered back to the home of his youth. He said, How many of my father's hired servants have bread enough and to spare, and I perish with hunger.

With these thoughts in his mind he resolves to return to his father's house and confess his sins. His confession was, Father, I have sinned against heaven and before thee, I am no more worthy to be called thy son. Make me as one of thy servants.

It is very easy to determine which of the two classes this son represents. At no time did he exalt himself. In his greatest distress he murmured not. There is nothing egotistical exhibited in his nature. He claimed nothing more than a servant's place in his father's house. A worthy character to receive forgiveness from the father. The parable relates to what extent the father forgave him. He made a great feast in honor of his return. He was honored as a son; the father regarded him as one dead and having been brought to life again.

The music and dancing being heard by the elder son, he returned to the house and called one of the servants and asked what these things meant. Note the charac-

ter of this son. He became angry and would not go in. He violated the law, being angry with his brother. When his father met him and announced that his brother had returned he began to murmur and chide his father. Lo these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid that I might make merry with my friends. But as soon as thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf: This son was arrogant and egotistical, and selfish. We see the character of the Pharisee as given by Jesus, which trusted in himself that he was righteous and despised others. In drawing our conclusions we certainly can see in the two sons representatives of the two classes spoken of in the beginning of the chapter where this parable is found. The publicans and sinners who were penitent and desired to hear, and the Pharisee who was selfish and a murmurer. Jesus said of them, Ye will neither enter the kingdom of God nor permit others to do so. This son refused to go into the feast and make merry because of his brother's return. Since we have gleaned the principal facts taught by this parable we are now ready to apply it. You ask, who is the prodigal son? As Jesus applied it to the class spoken of above we must do the same. In this parable Israel is represented by the publicans and sinners and the Pharisees and the scribes. It is evident that these two classes are in dispersion today. One class will repent and return, and become subjects in that kingdom which Jesus will set up and establish when he comes. The Pharisee class will refuse to become subjects. They will still be self-righteous. When Israel is gathered as recorded in Ezek. 20:33-39, from the countries where they were scattered the Lord will plead with them face to face. He will cause them to pass under the rod and into the bond of the covenants. Then will be rebuilt these whom the Lord will purge out. It is stated that they shall not enter into the land of Israel. The prodigal is not returning when a sinner has been converted. There was but one prodigal son to return to his father's house. When Israel returns the prodigal will return.

D. C. Robison.

How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

Language most shows a man. Speak, that I may see thee. It springs out of the most retired and inmost parts of us, and is the image of the parent of it, the mind. No glass renders a man's form or likeness so true as his speech.—Sel.

It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves.—Sel.

Habits of thinking can be formed as well as habits of saying and doing.—Sel.

Adam and his descendants have, the penalty of sin could not have been executed upon him, but he voluntarily laid down his unforfeited life, that "through death he might destroy him that hath the power of death, that is, the devil." Heb. 2:14.

The flesh and blood nature he possessed alike with man, is that which has the power of death for it is the source of temptation. Temptation makes sin possible, and death results, James 1:13-15.

Although he never yielded to temptation, and thus never forfeited his life, still, the possibility of sin and death, the power of death, would remain in him, just so long as he should retain the flesh and blood nature. But through death he destroyed the "body of sin," the power of death, and gained, not only his own deliverance from such power, but the ability to deliver "them who through the fear of death were all their lifetime subject to bondage." Heb. 2:15.

The purpose of the death of Jesus:— First, his own perfection, "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. Second, condemnation of sin in the flesh, "For what the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. Third, as a consequence, he obtained the power to destroy him that had the power of death" and "deliver those who through the fear of death, were all their life time subject to bondage."

With this power resident in him he is the source of redemption to every man who accepts of his service of salvation and follows in his steps of sacrifice.

Thus his death becomes the ransom price for all because it is the price he paid in order to be endowed with power over death and sin, through which he saves to the uttermost those who accept him. Thus he becomes the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 Jno. 2:2, because through his death and resurrection the way to peace with God is made manifest to man.

The Glory and Majesty of God.

When the Israelites had been delivered from the Egyptians, Moses broke forth into praise of Jehovah, their deliverer, as follows: "Who is like unto thee, glorious in holiness, fearful in praises, doing wonders." Ex. 15:11. Afterward Moses saw more of his power and majesty when he asked the Lord, saying, "I beseech thee, show me thy glory." The Lord said, "Thou canst not see my face, for there shall no man see me and live;" but he put Moses in the cleft of a rock, covering him with his hand, and Moses saw his glory after he had passed, and Moses made haste, and bowed his head toward the earth, and worshipped that glorious being. When the Lord descended upon Mt. Sinai in the sight of Moses and the children of Israel, Moses said of the awe-inspiring scene, "And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the

smoke of a furnace, and the whole mountain quaked greatly." Ex. 19:18. Deborah the prophetess and judge of Israel, describes the same scene in Judges 5:4-5. "Lord when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled and the heavens dropped; the clouds also dropped water, the mountains melted before the Lord, even that Mt. Sinai." These manifestations of power were calculated to inspire awe and fear, and Moses, holy man that he was, said at the sight, "I exceedingly fear and quake;" while the Israelites besought that he would speak God's word to them, that they might not hear God's voice as it filled them with terror. Ex. 20:19. Habakkuk saw in a vision God's glory and power. He says, "God came from Teman and the Holy One from Mt. Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light. He had horns coming out of his hand and there was the hiding of his power; before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow." Hab. 3:3-7. We read in Deut. 4:24, "God is a consuming fire, thunder and lightening are his harbingers." Nahum 1:5 says: "The Lord is slow to anger and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." David wrote in Psa. 104:6, "O Lord, my God, thou art very great; thou art clothed with honor and majesty; who coverest thyself with light as a garment; who stretchest out the heavens like a curtain; who layest the beams of his chambers in the waters; who maketh the cloud his chariot; who walketh on the wings of the wind; he looketh on the earth and it trembleth; he toucheth the hills and they smoke." Daniel had a vision of God, upon the great judgment throne. He says, "I beheld till the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the poor wool; his throne was like the fiery flame and his wheels as burning fire; a fiery stream issued and went forth from before him; thousand thousands ministered unto him and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." Dan. 7:9, 10. Sometime, reader, we shall see the scene Daniel so vividly portrays. What our feelings will be at that time depends upon the way we spend the time given to us in the present life. We read of a class that shall call upon the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Rev. 6:16. "For who can stand before his indignation?" Yet frail humanity sometimes lift up puny arms and defy their loving, omnipotent Creator, or trifle away their day of grace and death snatches them away, all unprepared to meet the great Judge. How sad, that man, God's noblest work, should so often miss the great and glorious destiny that might be his. Let us think often of the "glory to be revealed, at 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, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting, amen." Psa. 65:1, says, "Praise waiteth for thee, O God, O thou that hearest prayer, unto thee shall all flesh come." So whether we come willingly or not, come we must. O now let us pray that the "beauty of the Lord our God be upon us," that we may be among the pure in heart, for they shall see God. Peter tells us to pass the time of our sojourning here in fear; "being born again: no of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Alice B. Curtis.

Berean Column.

Jewish Tribulation.

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. Matt. 24:14. But I say, Have they not heard? Yea, verily, their sound went into all the earth, and their words unto the ends of the world. Rom. 10:18.

Be not moved away from the gospel, which ye have heard, and which was preached to every creature, (creation or nation), which is under heaven. The end referred to here by Matthew was that of the Jewish dispensation, and the context shows that Jesus was telling the disciples of the events which were soon to take place. When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (the idolatrous Roman army with idols for ensigns, surround Jerusalem), then let them which be in Judea flee unto the mountains.

Luke, in recording this same prophecy says, 21:20, And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee unto the mountains, let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes.

History tells us that about thirty-five years after this prophecy and warning was uttered, the Roman army surrounded Jerusalem for a time and then suddenly retreated toward Caesarea, giving the Christians of Judea and Jerusalem an opportunity to escape to the mountains of northern Perea. Josephus says that after this unaccountable but providential retreat of the Roman army, the Jews swam away from Jerusalem as from a ship when it was going to sink.

The tribulation of the Jews, during this period, not only in Jerusalem but in Damascus and other places was horrible, beyond comparison.

Jesus says such as was not since the beginning of the world to this time, no, nor ever shall be.

And they (the Jews), 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,

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Two Golden Days.

To those who are discouraged over the outlook for the future or who hold nothing but vain regrets for the days that are past we would recommend a thoughtful reading of the following beautiful sentiments by the noted lecturer, Robert J. Burdette. There is much of inspiration in them:

"There are two days of the week upon which and about which I never worry, two care-free days kept sacredly free from fear and apprehension.

One of these is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed beyond the reach of my recall. I cannot undo an act that I wrought. I cannot unsay a word that I said on yesterday. All that it holds of life, of regret and sorrow, is in the hand of the Mighty Love that can bring sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of night.

Save for the beautiful memories that linger, sweet and tender like the perfume of roses, in the heart of the day that is gone, I have nothing to do with yesterday.

And the other day I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promises and poor performance, its failures and mistakes, is as far beyond the reach of my mastery, as its dead sister—yesterday. Its sun will rise in roseate splendor, or beyond a mask of weeping clouds. But it will rise. Until then the same love and patience that held yesterday, and holds tomorrow, shines with tender promise into the heart of today. I have no possession in that unborn day of grace. All else is in the infinite keeping of that Infinite Love that holds for me the treasure of yesterday, the love that is higher than the stars, wider than the sky, deeper than the seas.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today: any woman can carry the burdens of just one day."

Sel. by Rufus A. Curtis.

What is Billy Sunday's Religion?

Billy Sunday has got something, and it seems to be valuable, but what is it? Investigators have followed him in the cities in which he has operated and analyzed and tabulated the results of his ministrations.

They have reported that he does good, and they have statistics to show that, as an agency of reform, he is profitable to employ, notwithstanding the large expense of his engagements. They find, no doubt,

COURAGE.

Because I hold it sinful to despond
And will not let the bitterness
of life
Blind me with burning tears, but
look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines, and the broad
breezes blow,

By every ray and every raindrop kissed,
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Chris-
tian's pack?

Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold
reserve,
To cure myself and all who love me?
Nay!

A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, He makes a rain-
bow shine;
Grateful I take his slightest gift—no fears,
Nor any doubts are mine.

Dark skies must clear, and when the
clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet, at last,
Will sound His voice of cheer.

Then vex me not with chiding. Let me be;
I must be glad and grateful to the end;
I grudge you not your cold, and dark-
ness—me

The powers of light befriend.

Celia Thaxter.

that when he has thoroughly beaten up and evangelized a community, he leaves vice deminished in it, drunkenness lessened, dishonesty restrained, and indulgence in all the carnal delights less prevalent than he found it.

These are results not less agreeable to the soul of thrift than to piety. And yet they do not in themselves explain what Billy has got. Evidently he uses in his work a certain amount of religion, but what kind of religion is it? He excites in people the will to be good in the phases of goodness he understands. If they need to be reformed in their habits or deportment he fires them with the will to be reformed. Muldoon by different means can do something like that; so can various keepers of sanitariums. A Jewish or a Mahomedan revivalist might do the same, and so, possibly, might an Indian medicine man.

About the religion of Wesley, of Whitfield, of Moody there was no doubt. It was Christian. But this religion that Billy Sunday works with is a curious thing. It is less reverent than baseball. There is nothing that is much like it in the New Testament, and no preacher who is there

recorded preached or performed at all like Billy.

It may be that his office is not to impart religion, but merely to plough the hard human clay, and so prepare the soil that someone who has religion to impart can plant some in it. If that is the case, a man in whom Christianity is planted after Billy has got through with him may work out into quite a promising Christian. Probably that often happens, because Christianity is the only religion that is much taught hereabouts, and when a soul has been made ready to receive religion and looks about for some, Christianity of the prevailing sort is what it is likely to get.

But that anybody can get it from Billy Sunday seems very doubtful. He seems to have religion and to use it, but what it is, heaven knows. —Sel. from Life.

Sincerity.

Sincerity is an indispensable quality in love and friendship. Without its firm foundation to rest upon, either one is apt to crumble at the slightest provocation.

The sincere person should not be confounded with the one who tells you the brutal truth on all occasions, whether urged to or otherwise.

Sincerity is genuine kindly feeling and desire for the welfare of one's fellow beings. —Sel.

A Sermon.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be constantly striving to please him in all things, take all that he sends patiently; resolve grimly never to commit the smallest deliberate fault, and if, unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him. His presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will. —Sel.

I go to prove my soul!
I see my way as birds their tractless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In sometime, his good time, I shall arrive:
He guides me and the bird. In his good
time. —Robert Browning.

Let us hide our pains and sorrows. But, while we hide them, let them also be spur within us to urge us on to all manner of overflowing kindness and sunny humor to those around us. —F. W. Faber.

Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams.—Daniel Webster.



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It is not what a man has, but what he is in spite of the mighty rush of the world for riches and gain, that gives him his stronghold in life. The only real stronghold is religion. A chain is no stronger than its weakest link under stress. Just so a man cannot be judged when he is prosperous and faring well. To judge him we must note his weak spot when the testing time of life's trouble and sorrow comes. The oak is strong because it reaches down as well as up, and the life is strong when it reaches down into the deep fundamental things as well as out and around into the flimsy things of life. We see the power of the tide when it meets resistance, not when it laps the sand at our feet. And so we see the power of men's lives when they stand stripped of conventionality in the storm of life. And we see that religion is the only thing in the life that withstands the test.

As iron ore is melted and molded and crushed and turned out in iron pigs, so is human life melted and molded and crushed and turned out into character that will endure. Christian character is the only thing that is left when the dross and superficialities of life are burned and crushed away, and it is the only thing that stands ever undefeated. It is that which stands alone when all that a man has passes away and is seen no more.

Christian hope is the only thing that saves to us anything out of the wrecks of life. And the great trouble is that we are bent on getting on in a material way, and fail to get up into a life of consecration to the higher and nobler and better things of life. We leave God out of consideration and plunge in pursuit of the things of this world getting on and on, but not up.

And no man who is a man in God's world can ever climb without pulling someone up. When the horizon fades out and time becomes a parenthesis in eternity, then life begins and we get poise and balance. We do not need to give up hope and ambition and renounce life. We need only to take up religion and begin to live so that when the crush comes we shall have something to save.

—Sel.

It is my joy in life to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live—
God make me worthy of my friends.
Frank Dempster Sherman.

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

—Sel.

There is no greater cause for thanksgiving in the universe than this: That mankind has a Savior from sin. We give thanks for a multitude of lesser blessings, let us not forget the great Gift."—Sel.

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OF THE ILLINOIS STATE CONFERENCE

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As every drop of water falling on a rock leaves its impress, so does everything you do and every word you utter. They leave their impress in your fellow-men, living marks which will outlast yourself, additions to the character of the world.—Frederick J. E. Woodbridge.

this side of the advent.

9. There are two principal opinions as to the nature of the prophecy contained in these chapters, the symbolic view, and the literal view. Thus as the book of Ezekiel in its use of figurative and symbolic language belongs with such books as Daniel, Zechariah and Revelation, many commentators deem that in these two chapters there is a symbolic representation of the great struggle between good and evil, between the church and the forces arrayed against her, and that fulfillment takes place accordingly. Others, however, hold the prophecy to be literal. To be sure, it contains figurative elements that need corresponding consideration; but as a whole the prophecy is not symbolic. It is, therefore, to be literally accomplished. In that case, real armies must invade Palestine, going up against the returned and prosperous people of Israel, whilst the overthrow of the invaders is likewise real.

Personally, we see no good reason for taking the first or symbolic view. The scene as a whole is not set in the drapery of symbolic imagery, and the whole description of what is to take place reads in too literal a manner and has too much the sound of something to be actually and historically realized, for us to think of it as something to be accomplished entirely in the spiritual realm.

10. What follows, then? And here our own long held and well cherished theory gets in the way of exposition. But it is exposition we want and not tradition, truth and not theory. If, therefore, this is not a symbolic prophecy but one that is to meet literal accomplishment, then certain it is that the present writer's old ideas must be set aside. Certain it is that Israel must literally return to Palestine (39: 25-29). For the predicted invasion of that country is to take place after scattered Israel has been gathered and brought again to her own land. This is stated plainly and repeatedly (see, e.g., 38:8, 12, 14-16). We do not accept this on anyone's say so. But candor in seeking the real meaning of the sacred text, has obliged us to see in this return the only meaning that the language will bear. Long though it was that our spirit and training rebelled against it, yet candor compelled us to submit. It is, then, only after this return has taken place that Israel is to be invaded by Gog and his allies. Destruction is to come upon the invading hosts, whilst disaster is to befall Gog's own homeland and other places (39: 6).

After all this, the nations of the earth are seen still to exist as nations (39:21-23). It may not be impossible, therefore, that it is after all this shall have taken place that there shall then occur that other gigantic conflict that is not restricted as is this one of Ezek. 38 and 39, but is general and world wide.—This article was written by G. L. Young, in *The World's Crisis*, an Advent Christian Publication.

Happiness.

Happiness! How eagerly desired and yet how seldom obtained. I truly believe that this is the supreme desire of everyone. It is the chief motive of all that desire right living. Real, true happiness is not derived from out-of-the-ordinary, uncommon things, but from the simplest and most unpretentious things in the world. It

does not abide in selfishness or in greed. Wealth does not insure its possession.

We should make the most of things as they are. We should not defer the happiness of today until some future time, but should enjoy the present moment while the enjoyment may be obtained. We should get enjoyment out of our work. To do the work we like is a pleasure, and to like the work we do likewise is a source of enjoyment. The capacity for happiness can easily be destroyed by constant application to hard work with no recreation or pleasure to relieve the monotony of the everyday task. Work becomes drudgery when done in the light of necessity. When it is done mechanically, with the sole object of merely accomplishing the task in hand—when done in a perfunctory manner, then indeed it is a destroyer of ability and a blighter of enjoyment. Work, when rightly performed, is essential to health, to efficiency, and adds zest to one's life.

Roses have thorns, it is true, but we should not depreciate the fact that there are thorns among the flowers, but to rejoice because among the thorns can be found the choicest blooms. So with life! We must take the bitter with the sweet. Every day cannot be a joyful one and free from sorrow, but, if we will, we can manage to extract out of it some joy, no matter how dreary and forbidding the outlook. Any little incident or condition should not be permitted to interrupt the natural flow of the sense of comfort and happiness. The mistakes that have been made and disappointments that have been realized are things of the past. Forget them.

Yesterday is gone. Tomorrow is not yet here and may never come. Today is ours to do with as we may and we should enjoy it to the full. Inculcating the habit of appreciating and getting the most out of every situation and experience in life adds wonderfully to the sum total of one's happiness. The sense of well doing is a stimulator of happiness.

A temporary defeat should not be a blighter of hope, a destroyer of ambition. Should those who suffer a defeat now and then be cast down, relegated to the rear, to the "has beens," to the discard? To me the suffering of a loss or defeat is a test of true manhood—it should be the stepping stone to success. Defeat tries the mettle and shows the stuff of which a man is made. It should be but a spur to renewed effort, a stimulus for greater endeavor. Failure can be written all over a man who will lie down, quit or give up when experiencing a defeat. It shows up the weakness, the instability of the character. When one acknowledges himself worsted, throws up his hands and quits, there is not much good in him. He does not deserve success. On the other hand, with courage and heart undaunted, and a firm resolve made for a fresh start and greater endeavor, when it is shown that the man is greater than the loss, then defeat can truly be said to be a stepping stone to success—and open door to something greater and better.

When one is made of the stuff that wins where nerve and grit predominate, then misfortunes, losses and defeats only make one stronger. A true man never knows defeat—he does not recognize the word—it is not in his vocabulary.

Coining all one's energies into dollars, with the neglect of the home, the sacrifice of friendships, the postponement of self improvement with the expectation that happiness and life will later be enjoyed to the full, is a great delusion. Unused machinery will soon rust and deteriorate beyond possible use, and the stiffening and neglect of cultivating the faculties that open the only road to happiness will suffer the loss of its appreciation. Happiness consists in the main, I believe, in having a high ideal and a grand life purpose.

A superb personality and stable character contribute much to one's state of happiness, and is the result of priceless friendships and not of the possession of an abundance of this world's goods. To be devoid of great friendships and peaceful home life is to be poor indeed. Every man, to be worthy of the name, should have something finer and richer and of infinitely greater value inside of him than the material things with which he can surround himself. Anyone at all observing is aware of the fact that the grasping, greedy, selfish person cannot be happy, cannot enjoy life as it should be enjoyed. When the above propensities predominate, sweetness, content, and happiness cannot thrive. Things that are admired and sanctioned when done by others are the very things that give the greatest satisfaction to one's self. Isn't it a fact that some can get much that enriches the life and makes living worth while out of cold, forbidding environment, while others who have the most luxurious surroundings and conditions get little of that which is enjoyable? It rests with one's self. Envy, jealousy and hatred rob one of the power of enjoying to the utmost the things and conditions that go to make a happy life.

We should forget things that at any time may have caused us unhappiness. Much of the mental suffering that is caused is wholly without intention. All of us, no matter who, often say cutting, cruel things to our best friends and those we love best, with no real intention of causing injury. Self control is easily lost when the physical tide is at an ebb, and how often those whom we would rather aid than injure are unintentionally caused to suffer. The power of resistance, then, is practically nil and one becomes an easy victim of trifling annoyances, which when the physical condition is at its best, would not be taken cognizance of. One should, and can, if any effort be made in that direction, be master of his moods.

E. O.

If you know how to make man better, if you can keep him from becoming a quitter, it is your duty to speak out with voice or pen to make your fellows better men.—Sel.

Man must be positive to have power; the negative and passive character is the sign of the putty man whom others pull asunder and plunder.—Sel.

Take time to read a few verses from God's word each day.

The triumph of tomorrow stamps the yesterday out of memory.

THE HERALD OF MESSIAH'S REIGN.
(Continued).

By J. M. Stephenson. (deceased.)

Chapter 5.

**The Literal Kingdom of Israel, Restored,
Will be the Kingdom of God.**

The following prophecy spans the entire history of the Kingdom of Israel, from its subversion in the reign of Zedekiah, to its restoration to the Son of God and the Son of David.

"And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." —Ezek. 21:25-27.

The first part of this prophecy was literally fulfilled. The royal crown, the sparkling diadem, these symbols of power, were removed and Israel's proud monarch was abased with the dust of his footstool. His kingdom was overturned by the Babylonians, the Medes and the Persians, the Greeks and the Romans, the Turks, Arabs and Saracens, and will continue in ruins until he come whose right it is, and it shall be given to him. But before it can be given to him, after having passed through these series of subversions, it must be restored. And when thus restored and given to God's anointed, his kingdom will be the kingdom of Israel restored. And it will be just as literal and substantial when thus restored, as it was before its subversion; for the word restore signifies to bring back to a former state, or replace in a former position.

That Jesus Christ is the rightful heir to the throne and kingdom of David, which were the throne and kingdom of Israel, will be seen, not only by reference to all the evidence adduced in the former chapters, but also by reference to his lineal descent from David his royal father, as recorded in Matt. 1, and Luke 3. All other evidences of his Messiahship will avail nothing, without the additional evidence of legitimacy. The right of no prince to his father's throne can be demonstrated without proving by the most unequivocal testimony this vital point. Matthew traces with unerring certainty, the geneology of Joseph, the legal father of our Savior, back to David as his royal father, and Luke traces Mary's pedigree back to the same kingly ancestor.

Joseph had two fathers, just as every married man has—one a legal, the other a natural father.

From David, the king of Israel, issue two lines of geneology; one through Solomon, and the other through Nathan, his sons. These run parallel until they are united in the house of Zorobabel. Again they branch out and run down the stream of time until they are united in the marriage of Joseph and Mary; and Jesus the Christ being their eldest son, has all the right legally, and naturally to David's throne and kingdom. This only rightful heir to David's throne and kingdom, having ascended to heaven without issue, it follows as a necessary sequence, that be-

fore the oath and covenant of God can be fulfilled, in placing Christ upon David's throne and kingdom, he must return from the right hand of his Father, and his throne and kingdom must be restored from their ruins. But when thus restored to Christ, his kingdom will be the kingdom of Israel restored.

Will the kingdom of Israel restored, be the kingdom of God which the gospel promises Jesus Christ, or will Christ inherit two kingdoms?

Answer: As the Son of God and the Son of David, he is heir to both of their kingdoms.

Luke traces the geneology of Christ to Adam who was the son of God, and monarch of the world. Hence, Christ as the Son of God has the right of heirship as well as covenant to the kingdom of God. And not only to the kingdom of Israel, but the dominion of the whole earth; for such was the original title of his great primogenitor. But I will reserve this part of the subject for a future chapter.

That the kingdom of Israel was originally the kingdom of God, and consequently will be the kingdom of God again when restored, will appear in the light of the following testimony, viz: 1 Chron. 17: When speaking of the kingdom of David, God says: "But I will settle him (David's Son and the Son of God, verses 11, 13,) in my house and in my kingdom forever."

David says: "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel. . . . And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon, my son, to set upon the throne of the kingdom of the Lord over Israel." —1 Chron. 28:4, 5. According to the foregoing, the kingdom of David, of Solomon, and of God are one and the same kingdom.

The Queen of Sheba understood that the throne of Solomon and of God were identical. 2 Chron. 9:8.—"Blessed be the Lord thy God which delighted in thee, to set thee on his throne to be king for the Lord thy God."

Again in chapter 13:8, we read: "And now ye think to withstand the kingdom of the Lord in the hand of the sons of David."

The kingdom of Israel must belong to the great God, before he can transfer a valid title thereto to his Son. If, therefore, the kingdom of Israel was originally the kingdom of God, then when restored it will be the kingdom of God again; and when he gives this kingdom to Christ, it will be Christ's kingdom. Thus the kingdom of God, of David, of Israel, and of Christ, are one and the same kingdom.

EZEKIEL, CHAPTERS 38 AND 39.

1. These chapters may not, must not, be explained away. They are in the Bible. They belong there. They thus constitute a part of divine revelation. They must, therefore, be treated accordingly. One has as much right to explain away Joel 3, Jer. 25, and other chapters that treat of war and slaughter as to explain these away.

2. These chapters may not be gotten rid of by the easy expediency of treating them as conditional, by saying that the stipulated conditions were never realized; and that, therefore, these prophecies are null and

void. God's word is not so easily disposed of. For the fact is, as regards these special chapters, that they are not conditional. There is not anywhere the iota of a condition attached to them. They stand in the Bible at their face value. They are to be so taken—or deliberately rejected.

3. These chapters do not in any sense predict a general or universal war. Nor do they have anything at all to say regarding the Turk. What is taught, and that repeatedly, is an invasion of the land of Israel and against the people of Israel (38: 8, 12, 16, 18, etc.) by God in combination with other allied peoples (38:2-9, 15; 39:1, 2. . . .).

4. The destruction that eventually comes upon the invading hosts seems not primarily to be accomplished by human hands (38:18-22; 39:3-5, 17-21). True, in their rout and confusion they turn their weapons against one another (38:21), as did those enemies of Israel against whom Gideon marched (Judges 7:22). But their main overthrow seems to come from God (39:3, 4, 17-21), apparently through the forces of nature (38:19-22), as in the overthrow of Sodom, or, perhaps, as in the destruction of the army of Sennacherib (Isa. 37:7, 36). This, however is not certain; for in the Bible, God is often said to do what he causes to be done by other agencies.

5. The mention of ancient military weapons borne by the invaders (38:4, 5; 39:9), does not necessarily mark the fulfillment as expected to take place in ancient times while such weapons were still in actual use. Any tyro in exegesis should know that the ancient prophets spoke from the standpoint of their own environment and in the phraseology of their own times.

Thus in Jer. 25:29, when God calls for a sword upon all the inhabitants of the earth, we are not therefore to conclude that the dreadful slaughter there predicted is to be executed entirely by swords. So in Joel 3:10, when there is a call for plowshares to be beaten into swords, and pruning-hooks into spears, we do not necessarily gather that the war there predicted is to be waged principally with spears and swords. Indeed, those who look for that prophecy to be yet fulfilled believe otherwise, viz., that modern weapons will be used.

6. These chapters have never yet been fulfilled. If anyone thinks they have, the burden of proof lies with him. It is for him to point out the historic events that fulfilled them. This, however, no one has ever been able to do. If anyone can do so now, he must possess private sources of information unknown to all others.

7. These prophecies, however, are destined to fulfillment. Of course they are. They are unconditional predictive declarations of the Word of God. And he watches over his Word to perform it (Jer. 1:12).

8. Further, these prophecies are destined to fulfillment in the present order of things, before the second coming of Christ. They do not belong over in the new order of things that is to follow his coming.

There is no intimation in either of the chapters of the personal advent of the Judge or of the introduction of the new age. There is not the shadow of statement that the events are to transpire after our Lord's coming. That idea would have to be read into the language; and just where to read it in might be somewhat of a puzzle. No! the fulfillment seems to be placed

Golden Text: Now hath Christ been raised from the dead, the first fruits of them that sleep. I Cor. 15:20.

Time: A. D. 30.

Place: The resurrection took place in the garden near the Damascus gate, north of Jerusalem, and the ascension near the Mount of Olives, near Bethany. The appearances of Christ during the forty days were in Jerusalem, on the way to Emmaus near Jerusalem, and in Galilee.

Questions and Comments.

The discovery of Jesus' resurrection, and how it became known to his friends:

Two detailed accounts are given, Jno. 20:1-18 and Luke 24:1-12. John relates the discovery and the spreading of the news through Mary Magdalene. Luke relates that which took place through the other women. Both the accounts should be studied and the events arranged in a connected story.

Who was this Mary Magdalene of John's account? Mark 16:9. By comparing Jno. 20:1 with Luke 24:1, it would seem that Mary was at the sepulcher at first alone, some earlier than the rest.

What prompted her greater zeal? Luke 7:47. Her love was based on gratitude, which, measured by what he had done for her, far outweighed the gratitude of others. Such make the most loyal, earnest workers. What met her astonished gaze? Matt. 28:2-4, explains how this had happened. The margin for was in verse 2 is had been.

To whom does she tell this fact? What interpretation does she place upon what she saw? Does this prove that the idea of his resurrection had never entered her mind?

Who was the other disciple, whom Jesus loved? Relate what Peter and John did. Remembering the character of the two men, account for the difference between their actions. Of what was John convinced? Verse 2. Why were they so easily convinced? Verse 9.

If they had grasped, even faintly, the meaning of Jesus' words in Luke 18:31-33, they would have been at his sepulcher the first thing on the third day, not to put spices on his corpse, but anxiously to watch for signs of his resurrection, and they would have seen in these conditions, proof of it, instead of added proof of his failure to fulfill his claims. Verse 10 shows that the disciples were already learning to forget and hide their grief and their disappointment in one to whom they had looked for the redemption of Israel.

What different attitude is shown by Mary? Verse 11. Relate what takes place, verses 11-13. Mary does not go into the sepulcher but turns back at the door without receiving the angel's answer.

What takes place outside the sepulcher now? Verses 14-17.

Through what means does Jesus reveal himself? Is her recognition of him instant and undoubting? Does she ask for technical proofs?

What privilege is forbidden? Why? What message is she told to carry?

While Mary was thus talking with Jesus outside the sepulcher, according to Luke, the other women must have come up and gone into the sepulcher.

Relate the conversation they had with the angels, Luke 24:1-9. According to Matt. 28:9, 10, they too, met and talked with Jesus, as they were on their way with the message to the disciples.

Note that these women touch Jesus. Could he then have had reference to his physical ascension in John 20:17? Notice that in the last part of the verse he says, "I ascend," present tense. Acts 2: 33 and Matt. 28:18 may throw some light on the meaning of his words to Mary.

How do the women do the bidding of the angels and Jesus? How do the disciples receive the news? Mark 16:11; Luke 24:11.

The impulsive and changeable Peter makes a second visit to the sepulcher. Note the change in his attitude from that of the first visit. "Wandering in himself," showing that he was beginning to give over his former firm conviction that Jesus' body had been stolen.

Proofs which Jesus furnished to his doubting followers:

1. Appearance to Peter. Luke 24:34. No account is given of this meeting.

2. Appearance to two disciples on their way to Emmaus. Give a brief account of the meeting, Luke 24:13-31.

3. Appearance to the ten apostles, Thomas being absent. Jno. 20:19-23. In Luke's account of this meeting what proofs does he give of the physical realness of his resurrection? Luke 24:36-43.

4. To the eleven a week later, John 20:24-29. What is the chief lesson to be drawn from this conversation? Who have their faith in Jesus based on words alone? Jno. 17:20. How were their words made a sure foundation for early believers? Mark 16:20. How are they made a sure foundation for us? 2 Pet. 1:19.

Why did the apostles record the signs which Jesus gave to prove his resurrection? Jno. 20:30, 31.

How was Jesus occupied during the forty days after his resurrection? Read Luke 24:44, 45; Acts 1:3. Recall also his conversation with the two disciples on their way to Emmaus. From what erroneous conceptions of his mission were his words washing their minds? Were they thoroughly cleansed up to within a short time before his ascension? Acts 1:6. Through what means were they to be thoroughly cleansed? Acts 1:7; Jno. 14:26.

What power does Jesus delegate to the apostles after his resurrection? Jno. 20:22-23. Of what promise made before his death is this a fulfillment? Matt. 16:19; 18:18. What is remission, forgiveness of sins? Through what means were they enabled actually to remit sins by thus removing the penalty? Has this power ever been given to anyone else?

General Notes.

Doubting Thomas: Almost invariably the faith of Jesus' followers in himself had been based, not on his words alone, but on his words backed up by actual demonstrations or facts. Before Jesus came to Thomas, those who had expressed belief in his resurrection had been accorded this basis for their faith. Thomas fell short in that he showed no tendency, nor inclination, to believe the growing testimony. The others were rebuked for the same, Mark 16:14.

They lacked the child-like willingness

and eagerness to believe, which was manifested by the women even before they had seen Jesus himself. This lack of open-mindedness to truth is still in the world, and not only in the world, but also among professed Christians.

Question: From John 20:5, 6, 7, and Luke 24:12 it would seem that the garments of Jesus left in the sepulcher and their arrangement, bore some significance to those who saw them. If there is any meaning connected with them, will someone explain what it is.

The Fatherhood of God: ".....and say unto them, I ascend unto my Father and your Father, and unto my God and your God." It is a fact worth noticing that through Jesus the first revelation of God as Father was made. Up to the time of Jesus God had been revealed to man chiefly as Jehovah, (translated, Lord or Master), as "I am that I am," Ex. 3:14. that is the independent, self existing, all-powerful God. It was Jesus' work who was "the brightness of his glory, and the express image of his person," to reveal the fatherhood side of his character. Herein lies the essential difference between the true Christian conception of the true God, and the heathen conception of the true God. God, viewed as Father through Christ, becomes real, personal, a God of love, the Savior in the deepest sense of the word.

As Jesus' revelation of him unfolds to our understanding, by our study of Jesus' life and words, we lose our heathenish fear of him and imbibe that perfect love which casts out all fear.

David and Isaiah, through their understanding of the prophesied King of Israel, grasped this conception of God. Ps. 68:5, Isa. 63:16. But the revelation of him as such to the world is in Jesus' hands.

It would seem that after the apostles were convinced that Jesus was actually alive again, they would not have permitted themselves to be separated from him, but that their constant companionship with him would be resumed. John 21:1-3, shows this was not true. They were part of the time ignorant of his whereabouts, and were in the meantime occupied with their own work. Of his resurrection they were convinced, but his mission, how he was to become the King and Redeemer of the Jewish nation, and the Savior of the world, was still shrouded in mystery to them. Their question put to Jesus just before his ascension, "Wilt thou at this time restore again the kingdom to Israel," shows that their minds had been busy with this problem. Jesus does not explain the mystery, but lets his own ascension and the consequent coming of the Holy Spirit make things clear to them.

John 20:19, shows that the disciples, after they had heard the rumor of Jesus' resurrection from Mary Magdalene, were afraid of the Jews. Why this fear instead of unbounded joy that their much loved Jesus was returned to life? First, they did not believe the rumor; second, they feared that if the rulers among the Jews got hold of the rumor, they would attempt to put a stop to it and they knew this meant danger to themselves.

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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, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Bosworth, Mo., May 31 to June 3.
- Brush Creek, Ohio, June 9-10.
- Lawrenceville, Ohio, June 11-13.
- Rensselaer, Ind., June 17.
- Union Church near Nappanee, Ind., June 18-19.
- Dutton, Mich., June 21-28.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The editor is away from the office this issue, first to speak words of comfort to bereaved ones as a result of a sad railroad accident, then to minister to our regular Moriah, Ill., appointment. In passing through Marshall we beheld some of the damage done by the storm which was general over southern Illinois, Sat., May 26, but which centered over Mattoon and Charleston, Ill., where nearly 100 people were killed. Sorrow everywhere! What the closing scenes of this age will bring! Why do people not stop to think? But the most of them do not. These are but the warnings given to God's people to prepare. Let us take heed.

Rainy weather hindered our work at Moriah, Ill., at our visit there, but in spite of bad weather there gathered at the home of Bro. and Sr. Weaver, in the afternoon, a splendid class for Bible study. The evening was so rainy that no attempt was made to have a meeting. On Monday evening following, a splendid audience attended and a very interesting service was held. We are writing this on Tuesday. From here we go on our way tomorrow to Bosworth, Missouri, to hold over Sunday.

Notices.

To the Illinois Brethren.

Will those who have not yet paid their pledges for the evangelistic work, please do so as soon as possible? Our funds are getting low. We will be glad to hear from those who have not yet contributed, either by pledge or otherwise.

Also remember that it is now time to make your pledges for the Bible School and Conference expenses, and this should be paid in by the time Conference begins, as we wish to make no calls for funds for this purpose during the meeting.

Anna E. Drew, Treas.
629 N. Galena Ave., Dixon, Ill.

The Northwest Conference of the Church of God, invite the brethren of the various churches of the state and other states to meet with them at Felida, Wash., June 21 to 24 at their annual conference.

Eva McIrvin, Sec.
A. W. Darby, Pres.

Michigan Notice.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Mich., will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21, 1917, 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, Ill., will be at the Conference and Bible School to teach the Word of Truth, assisted by Bro. L. E. Conner of Cleveland, Ohio. A large attendance is desired at Dutton.

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

The Church of God at Brush Creek, O., will hold their annual June Meeting the second Sunday in June.

The members of the Church of God in Christ Jesus everywhere are cordially invited to attend. Anyone wishing to do so, will please correspond with our sec'y, Mrs. Clara Hoke, Englewood, Ohio.

Brush Creek, Ohio, Annual Meeting.

- Saturday, June 9.
- 7.30 P.M., Sermon, S. J. Lindsay.
- Sunday, June 10.
- 9.30 A.M., Sunday School.
- 10.45 A.M., Social meeting.
- 11.15, A.M., Communion service.
- 12.00 Noon, Dinner.
- 1.30 P.M. Song service.
- 2.00 P.M., Bible class.
- 2.30 P.M., Sermon, S. J. Lindsay.
- 7.30 P.M., Song service.

8.00 P. M. Sermon, S. J. Lindsay.

Those desiring to come from a distance please write Bro. C. F. Doll, Tippecanoe City, Ohio, Route 2. Arrangements will be made to meet them at Troy, Tippecanoe City, Kessler Sta., or West Milton. In case of emergency call by telephone C. F. Doll, Home phone, West Milton.

Baptisms.

On Monday evening, May 28, Sylvan Richey and wife, Grace, were baptised into Christ at their home near Martinsville, Illinois. Sr. Richey had been baptised when but a youth, but upon a closer study of the Word she felt that she did not have the proper understanding of the gospel of which baptism is the seal, so of her own accord she applied for baptism. Bro. Richey has had the matter under consideration for some time and concluded that this was the opportune time. Accordingly we went to a small stream near by and here they sealed their covenant with God. It is a splendid sight to see young parents thus minded. This gives reasonable assurance that the two little boys who have come to grace the home will have the sort of training that they are entitled to. May God add his blessing and we our prayers.

S. J. Lindsay.

Obituary.

Glen Arthur Roose.

Glen Arthur Roose, son of Andrew C. and Tilla Roose, was born May 15th, 1899, on a farm near Bremen, Indiana, where he lived with his parents until about a year and a half ago when the family moved to Bourbon, Indiana, where he resided until his death which occurred Wednesday evening, May 24th, 1917. He was 18 years 8 days old. He was the only son, and is survived by his father, mother, one sister, Willo, and a host of other relatives and friends.

Glen and two other young men were instantly killed when their auto came in contact with a swiftly moving Pennsylvania passenger train, at Bourbon, Ind. The whole community is in mourning as a result.

The funeral was held in the home of Bro. and Sr. Willis Roose at Nappanee, Ind., because of the mother's illness, she having left the hospital only Tuesday. Here the friends came to lend sympathy until both the house and yard were filled. We spoke words of comfort, referring to many scriptures bearing on death and resurrection, after which we buried him in the family lot at Bremen, Indiana. May God give necessary strength and comfort to the bereaved ones in their deep distress.

S. J. Lindsay.

The Sunday School.

By Alta King.

THE RISEN LORD.

June 17, 1917 Lesson Text, John 20:1-18. John 20:2-16.

crits, with evil deeds covered up by an outward show of good works.

They know Jesus will tear their mask of hypocrisy off, and so refuse to come to him.

There is no proof in this that there are some who will never see the light Jesus sheds. It rather proves the converse. If hypocrits are brought to see the light of Jesus' mission and made to bring eternal condemnation upon themselves by their refusal to come to it, why not those who are not hypocrits be brought to the same light. Not all who are living outside of the light shed by Jesus are there by hypocrisy, any more than we were before we were brought to the light.

"And ye will not come to me that ye might have life."

Jesus was here talking to the Pharisees, who had seen Jesus' miracle working power and through it must have known that he was the light sent from God.

Jesus is the light of the world. He is the light of the world just to the extent that he lights the individuals making up the world. We must leave the extent to God's judgment. So long as he leaves the term "world," unrestricted, and says that Jesus is the "light that lighteth every man that cometh into the world," we had best preach him as light to just that extent.

(To be continued).

Which is Right?

"Besides these (baptised believers—the faithful and the unfaithful), there is a third class. This third class is the many who have not made a covenant by sacrifice, who have not heard, believed and obeyed the gospel. This third class will consist of infants who die before they arrive at the age of accountability, idiots who are not capable of discriminating between right and wrong, and who cannot comprehend the plan of salvation, and heathen who have not had the gospel preached to them. . . . These being the children of Adam, suffer only the death penalty due to all of Adam's race. . . . While the heathen are thus left to remain in their destroyed condition, not so with God's chosen ones. . . . As the entire human race was in the loins of Adam when he transgressed, on account of which he was sentenced to death; so every child born partakes of his dying nature, and rests under condemnation from which no release was promised when the death sentence was pronounced." (S. T. Blessing, in *Christadelphian Advocate* of Feb. 1917.)

Yes and according to your sophistical argument no redemption has ever been promised. And, futhermore, none will ever be given them from the death state into which they pass "on account of" Adam's transgression.

By your rule of reasoning you are forced to take the position that the first death is a penal death.

Your argument that only those who get into Christ get a resurrection is unsound.

You assert that we put on Christ by baptism. Good! When did this system first begin, before Christ came or after? If after then none of the faithful of past ages will ever see light according to your assertions.

The third class you also divide into three classes, namely: infants; idiots; and

heathen. What is said about the heathen in the following statement is said of the infants and idiots, to wit: "The heathen are thus left to remain in their destroyed condition."

Can any of the above named classes be called and classed as wicked? If not how, then, can those passages of scripture that speak of the destruction of the wicked be applied to them?

Can this be answered by those of this persuasion? If we present scripture evidence to show that the children will come forth from the "land of the enemy," shall we not have proven the above position false and untrue? We now turn to the task of disproving this false doctrine. The scriptures say: "Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears, (why so Lord?) for thy work shall be rewarded, saith the Lord; and they (the children) shall come again from the land of the enemy." Jer. 31:15-16.

Thus Jeremiah foretold what would take place about the time Christ was born, and again what would take place at the resurrection.

See also what is said regarding it in the second chapter of Matt.

Here are two positions: One that infants and children will never "see light," and another one that they will "come again from the land of the enemy." Which one shall we bow to? I bow before truth regardless of man's opinion.

Is it a just act that God bless a portion of humanity with the privilege of hearing the gospel, and cut the other part off without it? We refuse to thus believe until the proof is given.

It has been the rule of those who believe and teach the non-resurrection theory to cull the scriptures as they think best.

We solemnly refuse to bow before such a system. I call your attention to Paul's words: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

Paul asserts that Christ gave himself a ransom "for all," and how anyone can seek by sophistry to undo what Paul here says is for them to answer.

We assert without fear of successful contradiction, the expression "for all," refers to the whole human race. The last part of the passage shows that the "ransom" was given while many were in darkness, and Christ's act was done so that redemption might come.

The writer referred to above, further says: "As baptism into Christ does not change the physical nature of the baptised one, but still leaves him subject to death, it is evident if he die, it will require resurrection out of the death state in order to a future life."

Does "baptism into Christ redeem man from death in Adam? If so then why does he die? If he dies, does he die in Adam or not? If he dies does he not die "in Adam," seeing that "in Adam all die?"

I submit what I have said for your consideration. I object to the non-resurrec-

tion theory because it cannot be sustained by the truth. I further submit that the only death from which there is no promise of a resurrection is the penal death.

T. A. Drinkard.

Watchman, What of the Night?

While earth's night of sin, suffering and death, has been long; it is a consolation to know that it is rapidly drawing to a close. The prophetic word, as a "light that shineth in a dark place," indicates "the day dawn," is now near at hand. 2 Pet. 1: 19-21. "The morning cometh." Isa. 21:12. O, what unspeakable joy it will bring to the faithful watchers, as they behold their descending Lord, "coming in the clouds of heaven with power and great glory." Matt. 24:30; Acts 1:9-11; 1 Thes. 4:16. Coming as the vanquisher of death. 1 Cor. 15: 20-26. Coming as earth's rightful King. Zech. 14:9; Psa. 22:28. Coming to make "wars to cease unto the end of the earth," and to be exalted therein. Psa. 46:9, 10; Isa. 2:1-4. Coming to fill the earth with God's glory. Num. 14:21; Psa. 72:19. Coming to inaugurate "on earth peace, good will toward men." Luke 2:10, 14. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light." Rom. 13:12. "For his anger endureth but a moment, in his favor is life: weeping may endure for a night, but joy cometh in the morning." Psa. 30:5; Isa. 35:10; 51: 3, 11. In the language of H. W. Bowman, (deceased):—

"Earth's long dark night of sin is near its close. Soon the shadows will disperse and the clouds be lifted. Already the beams of light that herald the approach of the 'Sun of Righteousness,' can be seen amid earth's dark shadows. The eastern hilltops of prophecy are all aglow with the tint of coming morn. To the anxious inquiry: Watchman, what of the night?' comes back the answer: 'the morning cometh.' The morning of redemption, of restoration, or resurrection, or reunion and eternal glory. All the converging lines of prophecy now center in the declaration: 'Behold, he cometh!' We have almost reached the last link in the prophetic chain; the last lighthouse on the shores of time; the last guide post on the earthly pilgrimage; the last land mark between the borders of time and eternity, and the next step takes us over the line into the kingdom. The night has been long and the shadows have been deep; but the day will be longer and the light more effulgent because of the contrast.

'When that bright, eternal morning
Dawns at last in glory rare,
And the earth in rich adorning
Feels the breath of God's pure air;
When upon its surface beaming
Stands that City bathed in light,
Light that through its portals streaming
Scatters all the shades of night;
Then amidst its throng immortal
May we stand in glory bright,
And within its pearly portal
Walk with Jesus Christ in white.'

Rufus A. Curtis.

Every right action and true thought sets the seal of its beauty on person and face. —Ruskin.

Letters.

Dear Bro. Lindsay:

In reading the Herald we found your article "Do you want a Bible Study Department?" and we are writing to say that we will do our part to make it a success. If we can do anything let us know, and we will at once go to work at the assigned task. We agree with Bro. Jones perfectly.

The lesson for Berean will be held at Bert Sheet's tonight.

Things are progressing here as good as can be expected under the conditions that prevail.

Your Brothers in hope,
Harry Sheets.
Fred Stephens.

A Pleasant Trip.

It was our pleasure to spend Saturday and Sunday, May 26 and 27, with the brethren at Ripley, Illinois.

We spoke for them Saturday night and twice on Sunday, and the attendance was surprisingly good, considering the storms, mud, and generally bad weather. These people love to hear and talk the gospel, and it is a pleasure to meet with them.

It was our first trip to the south western part of the state, and the only disagreeable part is that one has to ride on no less than eight different trains, and lose the most of two nights sleep in making the round.

This however merely emphasizes the truth of the proverbial teaching that if we want the sweet things of life, we have to take the bitter with them.

Our thanks are due Bro. Paisley who rose at 2 A.M. Monday and drove with us some 11 miles through the mud so we might catch the early train toward home.

We sincerely hope to meet with these people again in the not far distant future.

Frank E. Siple.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

I.

"National Expressions."

"All nations," "Every creature," "All people" and other similar, comprehensive phrases in the New Testament are national and forbid individual application."

This statement is made in support of the idea that the gospel, the good news of salvation, is not intended for all mankind. But does the statement agree with the facts?

A nation is a collection of individuals. The term is meaningless except as it is applied to the individuals. A message, to be received by a nation, must be received by the individuals making up that nation. The national message has covered its scope of work, just to the extent that it reaches the individuals. Man realizes that a national message is intended to reach, as far as it is within human power, each and every individual in the nation. Until it reaches at least a majority of the individuals, it is a national message in word only; not in deed and fact.

Would God, who is the author of the gospel, his message to all nations, and who

has unlimited power at his command, say his message is to all nations, all people, if he did not intend it for the individuals included under those class names?

There is no scripture which excepts any class from hearing the gospel. The angel said it was to "all people" and the apostles were instructed to preach it to "every creature."

This being true, we have no basis for the idea that the gospel is not to all individuals making up the various classes, because if that were true, the individuals, for whom the gospel was not intended, would form a "class" for whom the message was not intended.

"All Flesh" of Gen. 6:13.

"The end of all flesh is come before me: I will destroy them with the earth. Gen. 6:13. Was all flesh destroyed in the individual and universal sense? Was not Noah commanded to take representative parts of all flesh, both the clean and the unclean, into the ark? Not all flesh, absolutely and individually, but all flesh left out of the ark, of course, is what is meant."

This comment on Gen. 6:13 is made in support of the idea that when the angel said that the gospel was to all people, he didn't mean it was to all people individually.

This decision of God did not affect each individual who would be included under the term "all flesh," because God made the exception of Noah and his family. But could that decree have been said to take effect on all flesh as God intended, except as the very vast majority of the individuals were affected by it? If only Noah and his family, the representatives of all flesh, had been affected by it, could it have been said that the decree was carried out? Similarly, then, if only a representative few from all nations hear the gospel can it truly be called a national message to all people?

The fact that God decreed that all flesh should perish by the flood, and yet he saved a few, is an instance of his exercising his inherent right to make exceptions in accordance with his righteous judgment and the good pleasure of his will. If he makes any exceptions concerning his gospel message, which he says is to all people, man has no right to question him. Until he makes known to man who the individuals are, or what people he so excepts, man had best not preach such exceptions.

Many scriptures are quoted in which the terms, "all," "every," etc., are used in the limited sense, to prove that they are so used in connection with the preaching of the gospel. Whenever they are used in their limited sense, the limitation is found either in their immediate context or other scriptures. This is not the case with the scriptures where they are used in connection with the preaching of the gospel. We know of no scripture which limits the word "all," in Luke 2:10, where the angel said, "Behold I bring you good tidings of great joy, which shall be to all people."

"Rights."

"We cannot see what rights rebels have, after forfeiting their lives a thousand times by sin." Sinners, whether they have forfeited their lives a thousand times by a life of sin, or just once by one sin, have

no inherent rights whatsoever. The only right anyone has is what is granted him by God's mercy.

We, who through the influence of birth, environment, and proper teaching, have restrained the evil nature in us until we can show a fairly good record of "good works," are just as much in need of the mercy offered through the gospel, as they who, through the lack of these good gifts from the Father, have gone to the extreme of sinful works. If, from the beginning, he has extended his mercy to us, and continues to extend it, in spite of the number of times we err and stumble in the face of our fuller knowledge of him and his desires, why not extend it, in his own good time, to those about us with whom, outside of his extended mercy, we are on a level as sinners?

It is true no one has of himself any rights, but this fact has no direct bearing on the question under discussion as to whether or not the gospel offer of salvation is to all. If it favors either side of the question, it favors the affirmative.

1 Tim. 2:4.

"Who will have all men to be saved, and come unto the knowledge of the truth," only states that God is willing but sad to relate "all men" are not willing, and thousands of them perish as ignorant of the truth as "natural brute beasts."

This comment is made to support the idea that the gospel is not for all.

God is willing, desirous, that all men should be saved. This is admitted in the comment. If men, (and the vast majority of men at that), are permitted to go into eternal death without even knowing the true God and his offer, it would be proof of his unwillingness to have them saved. Where is the proof that thousands have died ignorant of truth, because of unwillingness to know it and be saved? How could they be unwilling to know and accept something of which they were ignorant? Were we ignorant of truth willingly before it was presented to our understanding and hearing?

If the gospel is not for all, then of course the thousands have died the eternal death, ignorant of truth. But the condemnation of unwillingness cannot be pronounced upon them.

"Natural brute beasts," spoken of in 2 Pet. 2:12 are clearly shown in the context to be those who have known and accepted, outwardly, light from God, the light which radiates from him through the knowledge of the Lord and Savior, Jesus Christ. Peter says nothing about these "natural brute beasts," perishing ignorant of truth. Peter is writing to the church, and the warning is to professed believers in truth, or rather against being deceived by them.

The Light.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This scripture is quoted to support the idea that God's offer of salvation is not extended to all.

Jesus is here talking about himself as the light of the world. The evil doers see the light, that is, himself and his teachings else they could not refuse to come to it. They have evil deeds which they realize will be reproved by that light, therefore they refuse to come to it. They are hypo-

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Oregon, Illinois, June 13, 1917.

Number 36.

SAYS CHRIST IS COMING SOON.

George E. Newell, Kansas City Divine
Also Arraigns Age in Which We Live.

Kansas City, Mo., May 17.—The "signs of the times declare the second coming of Christ is near at hand," Dr. George E. Newell, Pastor of the third Presbyterian Church, declared in a sermon here.

"We now have reached a time when the 'gospel has been preached in every nation,'" said Dr. Newell. "And not only are the Jews returning to Palestine, but they are gathering material to rebuild Solomon's temple.

"Paul's description in Second Timothy, 3:1-4, of the 'perilous times' before Christ's second coming fits our own age. This is a time of great catastrophes, of earthquakes, fires, battles and disasters.

Disobedience Increases.

"The disobedience of children to parents has increased alarmingly in the last half century. In thousands of homes no grace is said at meal time. Then people are becoming lovers of pleasure rather than lovers of God.

"This is also a blasphemous age. A child can't go five blocks on an errand without hearing profanity and obscene things.

"In spite of our boasted morality there are 1,000,000 prostitutes in the United States.

"The turning away of Christians from their faith as spoken of in Timothy is being fulfilled. There has been no time at which the people have turned more to 'isms and seducing doctrines. There are 31 men in the world today claiming to be Christ.

Predictions Fulfilled.

"The words spoken by Christ predicting 'wars and rumors of war and the rising of nation against nation' before the end, are being fulfilled.

"From the time of the Civil war there has scarcely been a nation not at war. And now we have virtually the world engaged in the combat."

Dr. Newell said he believed Christ would come very unexpectedly and would come personally and visibly. At his first return he would reveal himself only to believers and they and the dead Christians would be caught up in the air to dwell with Christ. Then would come the period of great tribulation, in which only the wicked would be left on earth and the devil would reign.

"That time must last seven years," said Dr. Newell, "and it may last 700 or 7,000 years. God pity anyone living at that time. The end of the great tribulation is foretold in the 20th chapter of Revelation. The devil will be cast out and Christ will return and reign for 1,000 years. This will be the millennium, a time of peace and joy. At the end of that time the devil will

AS YOU MAKE IT.



o the preacher, life's a sermon;
To the joker, it's a jest;
To the miser, life is money,
To the loafer, life is rest.

To the lawyer, life's a trial,
To the poet, life's a song;
To the doctor, life's a patient
Who needs treatment right along.

To the soldier, life's a battle,
To the teacher, life's a school,
Life's a good thing to the grafter,
It's a failure to the fool.

To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant, life is trade.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty, to the shirk.

Life is what we try to make it—
Brother, what is life to you?
—S. E. Kiser.

again be loosed from the pit of hell and fire from heaven will consume him. The wicked who are dead shall be raised and the judgment day shall be held."—Sel. by L. M. Howell from the South Bend, Ind., News, May 18, 1917.

TO DEMAND JEWISH REPUBLIC.

Zionist Convention to Urge Allies to Set Up Free Palestine.

The Zionists of the country will meet in a congress to be held in Baltimore beginning June 24, for the purpose of formulating formal demands on the Allies to secure Palestine as an independent Jewish republic.

This announcement was made today by the provisional Zionist committee of America, of which Justice Brandeis is chairman. The committee added that the Baltimore convention is expected to be the most important meeting in the history of the Zionist movement.

"The establishment of Palestine as an independent Jewish republic is being most favorably considered by practically all the Entente Powers engaged in the war," the announcement reads. "It is confidently expected that America will shortly issue an official pronouncement to the same effect. It is known that this was one of the subjects discussed by President Wilson and Arthur J. Balfour, Great Britain's special commissioner to the United States. The hope of the immediate realization of this twenty century old dream lies in the imminent capture of Jerusalem by the British Army under Gen. Archibald Murray, which has invaded Palestine."—Kan. City Times, 5-31-17.

GERMANY STOPPED TURK PLAN.

Fearful for Jerusalem's Holy Places if Jews Were Expelled.

According to information received in Zionist circles from Palestine, the Turks have twice given orders for the ejection of the Jews from Jerusalem, but the orders each time were suspended owing to representations from the Ger-

man government which feared for the safety of the shrines and other holy places, and still more the effect upon the world's public opinion.

The order of expulsion, however, still is hanging over the heads of the residents of Jerusalem, and the consulates and public institutions have their belongings packed and their affairs in order so as to leave promptly should the Turkish commander, Djemal Pasha, enforce it as a general measure.

The expulsion of the Jews from Jaffa, according to the same source of information, was due to the chicaneries of the Turkish officials, who, when the Jews in Galilee sent horses and carts to aid their co-religionists in their exodus, requisitioned all the horses and then provided for their transportation vermin infested railroad coaches which caused an immediate outbreak of spotted typhus among the wanderers.

The Jewish colonists were permitted to remain owing to urgent representations of German officers, who pointed out that the provisioning of the Syrian army would be affected if the Jewish farmers were expelled.

—Kansas City Times, May 31, 1917.

The Highest.

There are many kinds of love,
As many kinds of light;
And every kind of love

Makes a glory in the night.
There is love that stirs the heart,
And love that gives it rest,
But the love that leads life upward
Is the noblest and the best.

—Henry Van Dyke.

The joy obtained from labor means more than the money made; the mental attitude is the mind that makes your happiness.

Nineveh was fifteen miles by nine in extent, the walls 100 feet high and thick enough for three chariots to drive abreast.—Sel.

Daily Thought.

Gentle words, quiet words, are after all, the most powerful words. They are more convincing, more compelling, more prevailing.—W. Gladden.

It has been well remarked: "It is not said that after keeping God's commandments, but in keeping them, there is great reward."—Sel.

Religion converts despair, which destroys, into resignation, which submits.—Blessington.

Leave what you've done for what you have to do;

Don't be consistent, but be simply true.—Holmes.

He gets back most who gives out most; he lives best who serves with zest; he sees most happiness who frees other men from unhappiness.—Sel.

Every burden of responsibility holds within itself somewhere a sweet compensation.—Sel.

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CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the ev-

ening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m., by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Com-

munion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

South Bend, Indiana. Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Kozta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the second Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sunday.

new brought in by his life? I have power to lay down my life, and I have power to take it again, Jno. 10:17, 18. In laying it down he ended the old, in taking it again, he brought in resurrected life. If he did not retake the life he laid down, as some affirm, or even his body, then there was nothing that died, that was resurrected; hence, no resurrection of Christ that died. Then in Heb. 10:16-18, he shows that their sins, after they have received a just recompense of reward, of course, will be remembered no more, and hence, no more offering for sin, or sacrifice for sin. This gives us boldness (marginal, Liberty) to enter into the holiest by the life of Jesus; the new covenant resurrected life. That is to enter through the veil, the only entrance to the holiest, without dying; even as did Jesus, our forerunner, when he ascended on high.

To the natural man, putting off the flesh, or passing from the court into the holy, is death, destruction of the temple, the body, rending the veil from top to bottom. But having the life received from the second man, i.e. aionios, or age-lasting life, there will be no more offering for sin; but a living way, like Jacob's ladder, from earth to heaven, Gen. 28.

Christ and his flesh, the second man and his wife, the perfected seed of the woman, when made one, would be prepared to pass the second veil, but being the seed of promise, they must multiply and bring forth after their kind, until the entire number who are to pass the second veil are regenerated and prepared for immortality, then, like Israel entering Canaan, all pass through together.

Thus the second birth is of a dual nature; of water and of spirit, as Jesus told Nicodemus. Baptism is the water birth, real baptism, death and resurrection. Water is a figure of many things, one of which is death, as in baptism. (See real baptism of Jesus, Luke 12:50; Psa. 42:7, Jonah 2:3). Born of the spirit is passing the second veil into the spirit condition. This dual process is equivalent to begetting and birth. At the first stage, the spirit of him that raised Christ from the dead, shall also quicken your mortal bodies. But these are only begotten sons, what the resurrected Christ is always called; while the full birth through the second veil, brings them to their Father's condition. The blood (life) of Christ is the blood of the covenant, (Heb. 10:29); which see. To touch a holy thing does not make anything holy; but a clean, or holy thing in contact with the unclean, renders such holy thing unclean. See Haggai 2:12-13. Hence to say that the blood (life) of Christ still remains in death, is calling the blood of the covenant an unholy thing.

That which is dead, is called ashes under the soles of our feet (Matt. 4:3), remember the law of Moses. If what there was of the humanity of Christ died, and the word was made flesh, and did not live again, then the Son of God that died is being trodden under foot. If the life that Christ laid down was not taken again but was given in exchange for the life of the world, then the reason given why God loved him, had no foundation, nor would there be any resurrection. But his life was not left in death. Therefore doth my

Father love me because I lay down my life that I might take it again. Jno. 10:17.

The true tabernacle, of which that raised up in the wilderness was a figure, has never been understood by the church, nor can it be understood until they come of full age; it is spiritual. The church is now called the sanctuary, or holy place, only because we have died, been buried, and resurrected, and so, have, in figure, passed into the holy place. Still the tabernacle of God is not yet with men. It is not until we get the victory over the beast, and over his image, and over his mark, and over the number of his name, that the temple of the tabernacle of the testimony in heaven is opened. Rev. 15. The holy, (place, is a supplied word that does not belong to the spiritual), was with men for a little while, in the person of Christ; and will again be with men, and dwell with them. Rev. 21:3. The church is the sanctuary or holy, know ye not that ye are the temple of God, 1 Cor. 3:16. (R.V. Sanctuary), or holy place. We are now in spiritual Egypt; the tabernacle was reared up in the wilderness, not in Egypt. Egypt was the place of death for typical Israel. (They were not supposed to die in the wilderness unless they rebelled). Nothing was to decay, their garments waxed not old, Deut. 29:5, and as with Moses, his eyes waxed not dim, nor did his natural strength abate. (Deut. 34:7). And when baptised out of Egypt, there was not one feeble person among their tribes, Psa. 105:37, and Judah was his sanctuary. The sea saw it and fled; Jordan was driven back, Psa. 114: 1-3. Now these things happened unto them as types for us. (1 Cor. 10:11, margin). Man is sown in weakness, raised in power; there will not be one feeble person in all the tribe, on going out of spiritual Egypt; and Judah, to whom belongs the birthright, with their lion, Rev. 5:5, head, will be his sanctuary. And only the rebellious to whom he swore that they should not enter into his rest, Heb. 3:10, 11, will perish by the way. When Christ's death ended that tabernacle system which was a figure for the time then present, the partition wall excluding the Gentiles was abolished, Eph. 2:14, 15, and the old Adam world, the court of the true tabernacle which the Lord pitched and not man, began to be manifest in the person of the resurrected Christ. The holy, the first of the true tabernacle, is mankind restored; paradise, the Eden system, the new and new earth wherein dwelleth righteousness. Not the globe, but mankind. Notice the court, and not the earth, but fallen man; and the most holy, our ultimate, divine condition. We are the tabernacle of God, he walks in us, and dwells in us. Adam was in the holy place, so Christ was in the holy but like Adam, fell into the court of death, on laying down his abiding life in the garden. The holy and the most holy, are called heavenly places, the church being the kingdom of heaven, or will represent it when the saints take the kingdom under the whole heavens, Dan. 7:18-22, and are really in the holy place or condition. The holy being the first heavenly place, Christ was in heaven, until he came into the court, or under the curse. 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. When in the form of God, he emptied himself and came down from the most holy, to be born into the holy, he was not the Son of man; but when in the garden, he descended into the court, Matt. 26:38, it was the Son of man that came down from heaven. He was the tabernacle of God, that is the first, that in which the candlestick, the light of the world shines. God dwelt in him, reconciling the world to himself, 2 Cor. 5:19. It is the holy, the completed Christ, head and body, that will make all crooked things straight, and reconcile the world to God. And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement, (in the holy place) till he comes out and has made the atonement. Lev. 16:17. No man can be there until he comes out, after the atonement is completed. They could not be made perfect without us. Heb. 11:40. And those who speak not in accordance with the teaching of both the law and testimony, have no light in them. Christ was the holy, but he has ascended into heaven itself, where he was before, and the heaven must retain until the times of restitution of all things. Acts 3:21.

Number 10. Teachers.

The next in order of authority below pastors are the teachers. Isaiah calls the prophets and priests teachers; Jesus taught, and was also called Teacher; when he sent the apostles to preach he said to them, "Teach all nations;" Paul bids him who is taught in the word to communicate (teach) to him that teaches; Paul, Barnabas and others at Antioch are called teachers; Titus is told by Paul to speak to the elderly women to be "teachers of good things," and he also bids the whole Colossian congregation to teach one another.

From these words it is evident that anyone who knows truth and communicates it to another is a teacher. But the word is evidently applied in a special sense to those whose exclusive gospel work consists in imparting the Word definitely to others, and who occupy a definite place of authority between pastors and elders. In their work of teaching they seem to have a special gift of making truth clear and easily understood. They may, like the prophets, use visible means of conveying truth, such as objects, charts, blackboards, and the like. Their service consists not in eloquence or oratory, but in simple instruction, but it has a lasting effect when the niceties of language and display of oratory are forgotten. Eloquence is of value to move people to action, but it has been the writer's experience that teaching is generally more acceptable to learners and does them more lasting good.

We have a good deal of this work in our service.

In the words of Paul, Let him that teaches wait on, or attend to, teaching. So while he may not have eloquence, let him not try to get out of his place and be an orator, but let him realize that his labor is not in vain in the Lord. His service, though humble, will bring results and he shall have his reward, for Daniel says those that be teachers shall shine as the brightness of the firmament.

J. W. Williams.

A World Republic.

We notice that through the statements of some of our statesmen and writers that in time there will be one universal republic. They advocate this as a remedy for the settlement of world wars. They claim that this will unite all governments on the earth and will therefore establish universal peace. We do not wish to go into detailed argument in regard to what republics have accomplished but will call attention to our own government. Have we filled the purpose for which our constitution was framed and adopted? The purpose that our forefathers had in their minds was a grand one, viz, In order to form a more perfect union, establish justice, insure domestic tranquility, provide for common defense, promote general welfare, and secure the blessings of liberty to ourselves and our posterity do ordain and establish this constitution for the United States of America.

Have we, isolated as we have been, as to territory, and are, accomplished the above purpose? Have we been able in the years of our existence to impress upon other nations the superiority of our government over theirs? This is for each of our readers to judge. We have made a wonderful advancement in many respects. But have we been able to preserve our government from the hands of willful and determined men? If so why have we permitted such men to place the price of food products so far above a normal price?

When congress has failed, a call is sounded to the people to cultivate war gardens. How nobly they are responding. It requires no "selective draft" to get them to join the army of producers. No nobler spirit could be shown than that of our people cultivating to save the world from hunger and starvation. Are republics the best form of governments? Is our government stronger than a monarchy? The oftener the unit is divided the weaker it becomes. Our government is made up of executive, legislative and judicial departments. Each possess a different function. From my standpoint this renders us more or less weak. This form of government permits designing men to prevent the object of our people.

An aristocracy under the rule of a just ruler will give us the better form of government. If rulers of aristocracies would act upon the principle that they receive their power from the people, all would be well. I know that I am touching a responsive chord in American readers when I express myself as above. I think the reason is we have always been ruled by human governments. Human governments originated when Cain built a city. Do you think that from such a source a perfect government could be evolved? I am not offering my criticisms against human governments because I can see no good in them. Paul says they are ordained of God. They have and will serve a purpose of Jehovah. They can never bring universal peace on this earth. I have my thoughts firmly fixed on the purpose for which God created the earth and man. I can see when the kingdom of this world will become the kingdom of our Lord and his Christ. Rev. 11:15. This war was based upon the deter-

mination that Germany should become a universal empire. Four universal empires have existed on this earth and the prophet Daniel says, chapter 2, that in the days of these kingdoms, represented by the ten toes of the image, God will 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. In the seventh chapter and twenty-seventh verse he tells us where it shall be, and to whom it shall be given. He states that it will be under the whole heavens and that it shall be given to the people of the saints of the most High and that it shall stand forever, and that all dominions, rulers, shall serve him. In this scripture there is not the slightest hint that republics will become universal on the earth. Is everywhere taught, from Genesis to Revelation that Jehovah will in the near future send his Son from heaven to restore all things which God hath spoken by the mouth of all the holy prophets since the world began, Acts 3:20,21. In the first chapter of Genesis God reveals to us his purpose when he said to the man whom he had created, have dominion over every living thing that moveth upon the earth. Dominion meant to rule, but he lost this privilege through disobedience. The woman was promised a seed that would bruise the serpent's head. This seed is to destroy sin and fill the earth with the glory of God. Isa. 11:1-9; Hab. 2:14. In Jer. 23:5 we learn that a king shall reign and prosper and shall execute judgment and justice in the earth. Isa. 9:6,7, says that the child born, and son given, The Prince of Peace, shall sit upon the throne of David and upon his kingdom to order it and to establish it with judgment and justice from henceforth even forever. In the Lord's prayer, (Matt. 6), Jesus taught his disciples to pray, "Thy kingdom come, thy will be done, in the earth, as now in heaven." It is the kingdom of God that will bring universal peace in the earth, and not a republic. Human governments can never serve God's purpose as the flesh has ever been too weak in governmental affairs. It was the human element in the Jewish theocracy that caused a failure in that semi-divine government. Had they obeyed Jehovah he would have made them a holy nation. Exodus 19:5,6. His purpose will be accomplished when Israel is restored to their ancient home, Palestine, and submit to the rule of Jehovah's Son, Jesus the Christ. See Ezek. 20:33-38. I am aware that when I ask and am granted a place in your excellent paper I am in opposition to almost the entire religious world. We invite criticism if given in a right spirit. Our object is not controversy but to know the truth and the whole truth.

Submitted in a Christian spirit,

D. C. Robison.
Evangelist of the Church of God of the
Abrahamic faith. —Selected from the
Salem, Ohio., News.

The Tabernacle.

By Nelson Barbour. (deceased.)
(Continued.)

The court, the holy, and the most holy;

of the true tabernacle, are conditions into which we enter, rather than localities. Man in the bondage of corruption is in the court; the restored man is in the holy; this is incorruption. Through the second veil where flesh and blood cannot enter, is the God condition of immortality. This being the order of entrance, and of bringing man to God. For this corruptible must put on incorruption; and this mortal must put on immortality. When both conditions are realized, then shall be brought forth to pass the saying that is written, death is swallowed up in victory. But death, the last enemy is not destroyed until the thousand years are ended; not until then does this mortal put on immortality.

As the holy beyond the first veil, is the restored man condition from which Adam fell; it continues during the times of restitution; or during the reign of Christ; and he reigns until all enemies are subdued. 1 Cor. 15:28. It follows, therefore, that incorruption, the restored man condition—not incorruptible, as the dead in Christ are raised,—called the holy, or first heavenly place, is Christ's kingdom, of which the gospel is the good news, or glad tidings that shall be to all people, since restitution is for all; not immortality, that is conditional. Thus life and incorruption are brought to light through the gospel.—Not immortality, a mistranslation. See 2 Tim. 1:10; also Rom. 2:7, R.V. As the holy is the restored man condition, so Christ, the second man, while in the holy, is in the restored man, or unfallen man condition. The veil being the flesh, he can be in the spirit condition, only when beyond the second veil or second flesh life, second human life. His first coming was to the court, or place of death; but he rose no more to return to corruption; (Acts 13:34) hence, his second coming is only to the holy, the second man condition. At which coming, he puts off his present high priest glory, in the holy, and again washes his flesh. Lev. 16:24. Thus he who was the author, will be the finisher of our faith.

As he returns to the restored man, the perfect man condition, so he remains in the holy a thousand years, as the man ordained of God to judge the world. Then this mortal, (the resurrected body, since he raised Christ from the dead also quickens our mortal bodies, Rom. 8:11) will put on immortality; pass beyond the second veil into the holiest; and so the second man, after the thousand years reign on earth, is made a quickening spirit. Passing through this second veil or putting off the flesh by entering the holiest, by a new and living way which he has made for us. Heb. 10:19.

Now notice the context, (Heb. 10.). The Apostle is speaking of the new, or tabernacle system, brought in by the offering of the body of Jesus, verse 10.

His death ended the old covenant, and the veil of the temple was rent. In the letter it was that Jewish temple; in spirit, his body was the temple, that he would rear up in three days. The rending of that veil, the flesh, ended the old, and rearing it up inaugurated the new, or resurrection covenant. This mighty result was accomplished by the blood of Jesus,—blood in the law, means the life; then read it life— how was the old abolished, and the

the evening service and reached home Monday noon, June 4th. We expect to leave again Friday for the meetings in Ohio and expect to be gone the best part of the month. Report of this later.

S. J. Lindsay.

Report For May.

Days served, 31. Services held, 26. Sermons, 14. Lessons, 12. Baptisms, 3.

Receipts: Balance on April expense, \$48. Balance on May salary, \$65.00. Subscriptions to fund, \$21.00. Deposit, \$10.00. Total, \$96.48.

Expense: R. R. fare, \$17.98. Hotel, \$3.20. Transfers, \$5.00. Total, \$21.68.

Balance to apply on June salary, \$9.32. Received donation from H. S. H. \$5.00.

Places visited: Clarksville, Eagle Grove, Ft. Dodge, Hickory Grove, Koszta, Pleasant Prairie and Waterloo.

This has been a good month. In addition to above places visited we had four Berean lessons at our home, three of which were taught by the writer, and also two lessons at the home of Leo Nokes, studying arguments advanced for the immortality of the soul. The Berean lessons were the closing ones on Paul's life, one of which is left for June, and as they were the writer's outlines, it was desired he should conduct those named above.

At Hickory Grove we had about our usual faithful band the first Sunday. The next Sunday, we had our usual interesting time at Koszta and the regular lessons at Ft. Dodge the following two nights. Then the third Sunday an interesting time at Waterloo, made especially pleasant to all by the return of Bro. and Sr. Ellis to live again at Waterloo. On Sunday afternoon we had an interesting question and answer conversation with a Seventh Day Adventist, Mrs. Asay, at the home of Bro. Starbuck in Cedar Falls.

The following three nights we had interesting meetings in the U. B church at Clarksville. We gave special attention to prophecy. Here again we had another quiz with another Seventh Day Adventist at the home of Bro. and Sr. Ed Mead.

Next we had two interesting lessons at Eagle grove, on Salvation, and baptized Mr. and Mrs. Harry Mead and Homer Kithcart. The work there is more encouraging of late.

Conditions at Pleasant Prairie continue good. Our last visit there the fourth Sunday, was more pleasant by the visit with us of G. P. Allard and wife, who gave us some good vocal music.

We are putting in some time fishing and working in the garden.

J. W. Williams.

Obituary.

Persis Tilton.

Persis, the second child and only daughter of Mr. and Mrs. Anda Tilton, was born in Oregon, Illinois, June 25, 1907, and fell asleep June 1, 1917.

Ever since the word went out two weeks ago today (May 20) that Persis had been taken suddenly and acutely ill, anxious fears were aroused among all relatives

and friends as to the possible termination of the attack. The gastric hemorrhages were followed by pneumonia which was more than her frail body could withstand.

The constant ministrations of parents, doctors and nurses, seemed of no avail, and her life slowly ebbed away, going out at last as the flickering of a small, spent candle.

Her life was short—just nine years, 11 months and 6 days—but who shall say it was not complete?

She filled her place. As a child at home, obedient, loving, companionable and helpful. As a pupil at school, a worker specially gifted, always upholding the record and honor of her class. As a little neighbor and playmate, unselfish, cheery, with a pleasant word for all.

Again we ask "why?" But for her we must not mourn. The Heavenly Father has been kind to her—she has been spared the sorrow and trials of this earthly struggle.

And we who are left must wait.

"Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,

And there sometime we'll understand."

The Relatives.

Persis was the grand-daughter of Bro. and Sr. W. D. Tilton, of Oregon, who are well known to the brethren of Illinois. The going out of her bright young life is very sadly felt, and we sincerely sympathize with those who have been so cruelly bereaved. Once more we have been brought face to face with one of the sad realities which should strengthen our determination to fight sin in every form. It is to sin, and sin alone, that we must lay the blame for the coming of death into the world, and not until our Savior has come, in accordance with his promise, and put an end to sin forever, can we hope for relief from this terrible distress.

On Sunday afternoon, June 3, a large delegation of relatives and friends gathered at the Tilton home to pay their last respects to the deceased. Brief services were held here, after which we drove nine miles through the country in autos, to the Washington Grove Church, where we spoke words of comfort to a crowded house of sympathizers; emphasizing the promises of a resurrection for all: that she, never having attained the age of accountability must come forth to hear the gospel—that this is the real meaning of "the times of restitution of all things," spoken of in the 3rd of Acts, and of the expressions found in 1 Tim. 4:10 and 2:4. We then endeavored to impress the fact that our prospect of meeting her in the future life, depends altogether upon whether or not we comply with the prescribed conditions.

At the close of the service Persis was laid to rest in the Washington Grove Cemetery, where she sleeps free from earth's turmoil, waiting the voice of the Son of God.

Frank E. Siple.

The Sunday School.

By Alta King.

REVIEW.

The Purpose of John's Gospel.

Lesson 13.

June 24, 1917.

Lesson Text,

John 21:15-25.

Golden Text: These are written that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name. Jno. 20:31.

Questions And Comments.

The lesson text gives the record of a closing event in the life of Jesus on earth, which is not given by any of the writers of the gospel. To make our study of the book of John complete we will study the text, then consider the purpose of John's gospel as a whole.

Relate in class the events which precede the lesson text. John 21:1-14. Remembering that Jesus had not been long risen from death, what does the fact that these disciples were about their own work, ignorant of even Jesus' whereabouts, show? Either of two conditions may have caused this lack of their former intimacy. Jesus may have disguised himself to them, (Mark 16:12), according to his companionship to them only as he saw fit to reveal himself. Or, the disciples, not realizing the full significance of his resurrection, and still ignorant of the manner in which he would carry out his work, had lost some of their former zealotry in following him.

Which disciple was the first to recognize Jesus? Which disciple was the first to show his love and joy in activity?

In the lesson text what question does Jesus ask of Peter three times? Give the exact answer of Peter each time. What does Jesus demand as the proof of love? (Service). Show that events in the context make this lesson more striking by contrast.

What instruction and promise had Jesus given before his death? Matt 6:31-34. Had Jesus demonstrated his power to fulfill this promise? Luke 22:35. What miracle in the context of the lesson proves the same?

Read verse 18. The first part applies especially to Peter. In the youth of his discipleship he had been the most assertive of his own will and way. How does Jesus foretell his final submission in his service? How far would such submission extend? How does Jesus express the one and only work of Peter from that time on? Verse 19.

Notice in verses 20-23 the lack of their former contention over questions of high positions and their relative importance in the kingdom. Peter, remembering his denial, wonders at his being thus commissioned as leader instead of John whom Jesus loved; but John himself does not contend. How does Jesus answer Peter? When may these words be applied to us?

The purpose of John's gospel: As we recall the various lessons that we have had from John's record of the gospel, we will see the one thread which he has made to run through them all is, in the words of Nicodemus, "We know that thou art a teacher come from God," and its proof, "For no man can do these miracles that thou doest except God be with him." John makes confession of Jesus as the Christ, the Son of God, depend upon the realization and admission of the fact that Jesus was a man approved of God. Being approved by God he could not make a false

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, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

- Bosworth, Mo., May 31 to June 3.
- Brush Creek, Ohio, June 9-10.
- Lawrenceville, Ohio, June 11-13.
- Rensselaer, Ind., June 17.
- Union Church near Nappanee, Ind., June 18-19.
- Dutton, Mich., June 21-28.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
 Adeline, Illinois, the second Sunday.
 Oregon, Illinois, the fourth Sunday.
 The third and fifth Sundays are optional at present.

Bro. L. M. Howell of Gallipolis, Ohio, writes that he expects to be with us in the Bible School at the Illinois Bible School. Several have already expressed their intention to be present. To all such we will send our "Prospectus" as soon as it is off the press. Who's next?

Sr. B. Harris and daughter, Sr. Flora Prior, of Rensselaer, Indiana, are spending a week in our home. We have spent so much time in their home that it gives us genuine pleasure to have them with us.

Sr. Lottie E. Young, of New York City, writes that two more in the body there

have decided to put on Christ by baptism. The few are being called out here and there. May the Lord add his blessing.

Bro. and Sr. T. J. Ellis may now be addressed at 738 Riehl St., Waterloo, Iowa, they having recently returned to that city.

Sr. Bertha Williams, Pittsburg, Kans., writes that she will be engaged in teaching school near that city, beginning with the next school year. We are pleased to learn of her success, for she has had to battle it alone if we understand it correctly. With her devotion to truth we predict she will be a power for great good.

Bro. F. E. Siple, our able assistant, is expecting a visit soon from his brother George and family of Hammond, La., who will perhaps come through in their car.

Bro. Lewis Weaver of our Moriah, Ill., Church is installing an electric light plant for his home premises and is also running wires to the church so that hereafter we may have the benefit of an up-to-date light for our services there.

A telegram was recently received from St. Peter, Minn., by the Hanson family at Lebanon, Ill., calling for a representative of the family to come to the bedside of Sr. Ella who was reported seriously ill. Bro. Will Hanson hastened thither and last report is to the effect that she is much better.

Illinois Brethren: Please begin to plan what you are going to do to make this year's Bible School and Conference effective for good. It does seem that with the stirring events taking place daily, there should be no question where duty lies on the part of children of God. Please place in the hands of your officers the means to do that which you elected them to do. After our financial success of last year, shall we be obliged to go to begging again? Let us do the Lord's work in the Lord's way.

HELPING FUND.

- By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
- A Sister in Nebraska, \$2.00.
 - J. E. Hatch, 1.00.
 - J. W. Hutchings, 2.00.
 - J. F. Richardson,50.
 - Mrs. Amy Johnson,60.

Notices.

The Northwest Conference of the Church of God, invite the brethren of the various churches of the state and other states to meet with them at Felida, Wash., June 21 to 24 at their annual conference.

Eva McIrvin, Sec.

A. W. Darby, Pres.

To the Illinois Brethren.

Will those who have not yet paid their pledges for the evangelistic work, please do so as soon as possible? Our funds are getting low. We will be glad to hear from those who have not yet contributed, either

by pledge or otherwise.

Also remember that it is now time to make your pledges for the Bible School and Conference expenses, and this should be paid in by the time Conference begins, as we wish to make no calls for funds for this purpose during the meeting.

Anna E. Drew, Treas.

629 N. Galena Ave., Dixon, Ill.

Michigan Notice.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Mich., will convene on Thursday of the third full week in June, and will be held at Dutton, Kent Co., Thursday evening, June 21, 1917, 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, Ill., will be at the Conference and Bible School to teach the Word of Truth, assisted by Bro. L. E. Conner of Cleveland, Ohio. A large attendance is desired at Dutton.

Emma Jackman, Sec.

F. V. Blakely, Pres.

Reports.

Further Report of Our Recent Trip.

We closed our report last week with our work at the Salem, Illinois, church, near Marshall.

On Wednesday morning, having returned on Tuesday night to Casey, Ill., with Wm. Lansberry and wife, daughter Hazel and self continued our journey to St. Louis where a part of the day was spent with Srs. Leota Hanson, and Sadie Morse. Sr. Sadie is there for treatment for a rather serious trouble on her lower lip, caused by a bruise. The physician seems to have been successful and she was expecting soon to take up her duties in the State Normal School at Cape Girardeau. In the afternoon of Wednesday, May 30, we boarded the Wabash fast train to reach Bosworth, Mo., that evening. At Huntsville station, not far from our destination, we had our first experience in a railroad wreck. The tender of the engine and the mail car, each had a truck off the track, and ran for some distance that way, giving us all quite a sensational shaking up. No one was hurt but excitement ran high. We surely had a cool-headed engineer. This belated us two hours and we stayed in Carrollton, Mo., all night, reaching Bosworth next morning.

Here we found friends awaiting us and we were soon on our way to the country where meetings were to be held. We gave a discourse Thursday night; a Bible lesson Friday, P.M.; preached again that night and on Saturday P. M. we went to the home of Sr. Elmer Winfrey on the bank of the Grand River. Here were baptised Srs. Azalia Winfrey and Florence Huffman and Bros. Chas. Sturgeon and Ferd B. Winfrey. After the young people had changed their garments we all gathered to partake of the emblems.

Sunday we had three discourses with dinner at the schoolhouse where meetings were held. By kindness of Bro. Ferd Winfrey we were hurried to our train after

In a land where no sound can be made, and where no sound can enter. Praise without sound cannot be heard, and is therefore useless. All the powers of the body and mind are powerless in death, therefore the tongue could not sing nor the mind dictate songs of praise. There the tongue is silent, the ear deaf to every melody, and the eye can see no beauty. They cannot praise God, because they have gone to the land of deep silence, where they shall rest and where no voice nor sound can be heard until God's dead men shall awake from the dust of the earth and sing. See Isa. 26:19.

Thus it is that they shall sing praises and give thanks unto God, and not when they go to the land of deep silence. David asked God the following question, "Wilt thou show wonders to the dead? Shall the dead rise and praise thee? Selah. Shall thy loving kindness be manifested in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88:10-12. If David were to answer those questions he would certainly give an affirmative answer, for no other would be in harmony with the teachings of other inspired writers. He would say, "God will show wonders to the dead; they shall rise and praise him; his loving kindness shall be declared in the grave; his faithfulness in destruction, his wonders shall be known in the dark; and his righteousness in the land of forgetfulness." He has told us that the place to which men go at death is, a land of darkness; of forgetfulness; one of destruction. If that be true then they certainly do not go to heaven or paradise for that is represented as a place of ineffable light and glory; where all who enter have their memory so quickened as to be able to recall everything they ever knew. But David and Job would have us understand that all go to a land of silence, of darkness and of utter forgetfulness; hence the dead must arise before they can praise God, for no dead person can praise him. It is evident from the writings of Job and David that all men, whether good or bad, irrespective of age, character, color or condition, go to one place. Solomon is very explicit on this point and includes the beast with man. 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 have all one breath so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19,20. Then man and beast all go to one place, and not to two or three places. If man goes to heaven, so does the beast. If one goes to hell, so does the other, or else Solomon was mistaken in saying that all go to one place.

Does the inspired word teach that anything leaves the body at death except the breath? Let us examine Solomon's words closely in Eccl. 3: 19-21. Beginning with the 18th verse we read, "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." I greatly fear that if Solomon were to make that statement from one of our popular pulpits he would

be soon silenced. To think of being compared to, and classed with the beasts would be an insult to the dignity of their manhood, which would be resented by expulsion from their church. But why does he make such a statement? This is the reason, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth?" The word breath in the 19th verse and the word spirit in the 21st verse are both translated from the Hebrew word *ruach*, meaning wind. Why did King James' committee give two translations of the same word? Why say breath in the 19th and spirit in the 21st verse? The same word, *ruach*, is used in Gen. 7:15 with reference to all flesh, both man and beast, without discrimination. It reads, And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. Why did they not translate it "wherein is the spirit of life?" Because that, according to their theory, would convey the idea that the beasts were in possession of immortal souls, which, of course, "would not be in conformity with those principles of doctrine which were accepted by the eminent fathers." If *ruach* means spirit for man why not for beast as well? If spirit means immortal soul for man, so it does for beast. Then wherein is there any difference? The only difference that Solomon mentions is, that as a man is upright in stature, his breath goeth upward, while a beast breathes down to the earth. He does, however, teach a difference between a dead man and a live one. He says, "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred and their envy is now perished. Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6. By this he would have us to know, that a living dog, no matter how worthless, is better than the most powerful lion that ever roamed the forrest, so long as it is in the death state. The dead lion could do no harm, but the living dog might.

It is so with man; while living there is hope and knowledge; if dead there is no hope nor knowledge. To say that a dead man has no knowledge is equivalent to saying that a live man has. But if the soul of man is immortal and is the sentient, thinking man and never dies, wherein can there be any contrast between life and death, knowledge and no knowledge? There certainly could be none for the reason that the faculties of knowledge and thought had not ceased; and therefore so far as knowledge is concerned there could be no difference between his condition in life or death. If the immortal soul is the thinking part of man, and possesses all the knowledge that he has, then the body cannot be the intelligent and

responsible part, and if not intelligent and responsible, and is incapable of thinking and knowing; wherein is there any difference between its condition in life or death? There can be none, and hence the nature in which thought and knowledge inheres is not in the body. According to this reasoning the theory of the immortality of the soul has robbed the body of thought and reason and appropriated those God given faculties to itself. Let us see if this theory will hold good in the light of scripture testimony. Solomon has given his views in regard to what becomes of all the intellectual and moral faculties when men die. He says, "Their love, hatred, and envy have perished. This includes all the noblest and meanest passions of the intellect—every moral sentiment. If this be true we are driven to the conclusion that the part of man's nature in which knowledge inheres must die. It matters not whether it be the immortal soul or the body, it must die or else all that Job, David and Solomon have said is untrue. But we are told that the soul is immortal and cannot die. Very well. Please listen. If the soul is the thinking, responsible man, and cannot die, then Solomon was mistaken in speaking of man's condition in death when he said, "Their love, hatred, and envy have perished." David says, "In that very day his thoughts perish." Think of going to heaven where all have forgotten their love and where all their thoughts have perished; or of going to hell where all have forgotten their hatred and envy. In either place you could not find any knowledge or hope. That would be reducing an immortal soul to a nonentity. Surely such a soul would have no more value than a dead lion, and much less than a live dog. No wonder that Job said his sons might be exalted and he know it not, or that they are brought low and he perceiveth it not. No wonder that the dead cannot praise God, for their memory is perished. "They know not anything," the living have knowledge, but "the dead know not anything."

Archery of Life.

Life is an arrow, therefore you must know
What mark to aim at, how to use the bow,
Then draw it to the head and let it go.

—Henry Van Dyke.

The dollar should never blind us so that
we cannot see ahead; the "dollar success"
becomes nothingness the moment we are
dead.—Sel.

Seen in their true relations, there is no
experience of life over which we have a
right to worry.—Anna Robertson Brown.

"It is not enough to be industrious; so
are the ants. What are you industrious
about?"—Thoreau.

The man who thinks sacred thoughts
in secret is not ashamed when his secrets
are proclaimed from the house-tops.—Sel.

Man sinks beneath his load when fear
rises in his heart; drive away his fear
and you will divide his load.—Sel.

Brevity is the soul of wit.

claim to being the Christ the Son of God.

John argues the truth of these claims, not from the standpoint of his miraculous birth, nor of his resurrection, but from the standpoint that Jesus, a man fully approved by God, made such claims.

John, the disciple whom Jesus loved, has emphasized, perhaps more than the other gospel writers, the love of God toward the world. What verse embodies this truth in a few words? Does the whosoever refer to any whosoever in the world, or to any whosoever in a class which God has favored with the knowledge of the gospel?

Show how the following lessons from John's gospel demonstrate God's love for the world:—

Jesus and the Samaritan woman; healing the man born blind; healing the impotent man at the pool of Bethesda; feeding the five thousand.

What important truths did the following lessons teach? Jesus the bread of life; Jesus saves from sin, (how?); Jesus the way the truth and the life, (the way to what); the resurrection of Lazarus; Jesus the good Shepherd.

What lesson taught the nature of true glory and honor? What lesson demonstrated the close harmony between Jesus and the apostles?

What lesson proves Jesus' complete mastery of self?

General Notes.

"If I will that he tarry till I come, what is that to thee? Follow thou me."

Jesus practically tells Peter that it is none of his affair what he has in store for John. He had just revealed to Peter his future of submissive service, even to death. Peter began to wonder about the future of John, whom Jesus loved. (Perhaps a spark of the old time jealousy and contention was stirring). But Jesus tells him plainly that even if he has something more pleasant for John's future, John's future was no concern of his. He had received his commission and his whole duty was, "Follow thou me."

We too should profit by this rebuke, when we permit worry and contention over the fate of someone else hinder us from doing what we know we should do in God's service.

The agony in Gethsemane: The immediate purpose of John, through these final sections, is to contribute to his larger purpose, by showing how entirely consistent with his conception of him as the Son of God is Jesus' bearing in the last scenes. It must be remembered that the effect of the whole history is cumulative. Following upon that which has gone before, the story of Jesus at his trial and in his dying confirms the impression that he stood apart from the ordinary race of men. The spiritual grandeur he manifests is a thing entirely unique. One does not feel toward this Jesus as one would feel towards even a great man similarly placed. One cannot, for instance, pity him. The emotion of pity would be out of place. One worships and adores.— Westminister New Testament.

"Unto my Father and your Father." Jno. 20:17. Even when calling his disciples "my brethren," (in token of his continued fellowship with humanity. Compare Heb.

2:11.), he will not efface the essential difference between his own unique relation to his God and Father and that of his disciples. (Compare Rom. 8:29.) —Century Bible.

The gospel of St. John was written at Ephesus as is generally held, not long before the death of the Apostle; nearly a generation after the writing of the other gospels.

The style is unusually simple; the thought is unusually profound. The writer makes frequent comments on the events and sayings he records, and sometimes it is difficult to distinguish between what he reports our Lord as saying, and what he himself says.

The facts are selected with the design stated in chapter 29:31, to present our Lord as an object of faith and the source of life. But the contents of the gospel show that the selection has also been made to contrast the unbelief and the faith which met the word when he "dwelt among us." In the prologue the plan of the gospel is suggested. (1:11-14). Accordingly the gospel emphasizes the three great truths; the person of Christ; the rejection of the Savior; the new life granted to believers as children of God.

In no other record of the gospel is Jesus revealed making so many direct and positive assertions of heavenly origin and God-given authority. He constantly refers to God as his Father and to himself as the Son. It is not hard to see the reason, for in no other record are the Pharisees and Saducees revealed making so many direct and positive attacks against this claim concerning himself. The more they attack and ridicule his claim, the more boldly he asserts it. And he ever refers them to his miracles for proof. They were the direct testimony from God himself.

Three times Jesus impresses the fact on Peter's mind that love means service. He himself, is a living demonstration of this truth. God also demonstrates the same truth. "God so loved the world that he gave his only begotten Son," etc.

Letters.

Dear Brother Lindsay:

I am sending you today \$1.50 for a year subscription to the Herald. Your paper is very good. One single article is often worth what the paper costs for the whole year, Truly yours,

L. E. Nelson.

Dear Brothers and Sisters:

Good morning, and God bless you and help us all in this time of trouble.

The war is still raging but let not your hearts be troubled. You believe in me, believe also in him that sent me, for I can do nothing by myself, except my Father strengtheneth me; and O how much we need him and his Father.

Amy Johnson.

Dear Brother Lindsay:

I enclose \$5.00 for a long term subscription. The articles by Nelson Barbour on the "Tabernacle," were worth the price

and corroborate many texts relating to the plan of the ages to come. I hope all readers of the Restitution Herald will read them over and again, for they give light on the destiny of the resurrection age.

When we believe that the inhabitants of the Heavenly Jerusalem are sons of God and not subject to laws of gravitation, then we know that the height and breadth and length are equal. It is certainly good to be alive in these "grand and awful times."

Faternally yours,

S. J. Wilson.

Dear Bro. Lindsay:

Please enroll wife and me as members of your Bible class.

Your Brother in hope,

J. H. Morse.

Dear Bro. Lindsay:

On Sunday, May 19, we began a special meeting at Dry Run, Va. The meeting continued up to June 3rd. We delivered 16 discourses during the meeting to large congregations which gave us the very best of attention. Dry Run church is 10 miles from our home and we use a horse and buggy to go and come and while the meetings were going on our baby was taken very sick, and as we were very anxious to continue our meetings without a break, we were compelled to drive home across the mountain after service for two nights, reaching home about 1 A.M. When we came to Virginia we found that to reach our appointments we would be compelled to have a buggy as our carriage was too heavy for our horse to pull across the mountain, and everything was so high we bought a cheap second-hand buggy which we were using in this meeting. Well, last Friday evening, June 1, just after service Bro. S. E. Boyer asked me to meet him in Woodstock next day. We did so and when we got there we went to the carriage house and he informed us that the church had decided to give us a new buggy. Well, we picked out the finest one we could find. One with rubber tires and, I must confess that I felt somewhat proud as I drove down the pike in my new buggy. Brother, you should have seen Sr. Anderson when she got in that buggy to go with me to church that evening. The members have shown their love in acts, and it does us good to work with such people. Well, coming back to the meeting. We tried to sow the pure seed, pointing out the things we must believe and do to be saved, and God blessed the efforts. So on Sunday, June 3, just after preaching we went to the water and baptized Bros. William E. Boyer, Samuel H. Boyer, sons of Bro. S. E. Boyer, and Otis H. Ritenour. We hope God will guide these young men along the narrow way that leads into eternal life.

J. H. Anderson.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

In the 115th Psalm, 17th verse David says, "The dead praise not the Lord, neither any that go down into silence." The reason why the dead praise not the Lord is because they are in the land of silence.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, June 20, 1917.

Number 37.

HOLY CITY SIEGE NOT NOW LIKELY.

Capture of Jerusalem likely to be delayed to very last.

STRENGTH VERY GREAT.

British forces in Palestine likely first to devote their energies to capture of coast regions before attempting to take Jerusalem.

Cairo, Egypt, April 10.—Military men here do not believe the British forces now in Palestine will attempt any immediate advance towards Jerusalem. The Holy City, they say, is for the present a secondary consideration. It is considered unlikely that the capture of Jerusalem will be attempted until all of the coast region of Palestine is secured, which may take some time in the conditions of modern warfare.

The strength of Jerusalem for defense is very great. This is not due to her ancient walls and towers, nor to the trenches which the Turks have dug round about, but to the fact that the city lies about 2,400 feet above sea level, encircled by rugged mountains, while the few passes are in deep valleys, capable of easy defense. It was these conditions of natural strength that enabled the kingdom of Judah to outlive that of Israel by considerably more than a century, that made possible the success of the Jewish uprising against the Greco-Syrians, and two centuries later, prolonged the resistance of the Jews against the Romans.

Against any army advancing from Egypt Jerusalem is secured by wilderness frontiers to the east and south, while no attack is possible from the north until the plain of Esdraelon is secured. The western frontier presents a long wall of mountain. Southwest, the newly made military road running to Beersheba would present a long line of very difficult advance. The pass up the valleys of Es Sant and Es Sur, through which Antiochus V made a successful attack with camels and elephants in 163 B.C. would only be suitable for mountain guns, and could hardly be used for the main attack. The direct routes are by way of the railway through the valley of Sorek, a long winding way through a deep gorge very easily defended, and the more open, but still difficult highroad a little further north. Probably the entrances to both these valleys are well fortified.

The difficulties are so great that it is believed a modern military expedition would, as has occurred several times in history, leave Jerusalem itself as the last aim of the campaign. If the approaches on every side are captured, the city itself must fall; in all probability the Turkish army would hasten to extract itself before the last avenue was closed. The fate

TENDERNESS

Not unto every heart is God's good gift
Of simple tenderness allowed. We meet
With love in many fashions when we lift
First to our lips life's waters bitter
sweet.

Love comes upon us with resistless power
Of curbless passion and with headstrong
will.

It plays around like April's breeze and shower,
Or calmly flows, a rapid stream, and still,
It comes with blessedness unto the heart
That welcomes it aright, or—bitter fate—
It wrings the bosom with so fierce a smart
That love, we cry, is crueler than hate.
And then, ah me! when love has ceased to bless,
Our broken hearts cry out for tenderness!

We long for tenderness like that which hung
About us, lying on our mother's breast—
A selfish feeling, that no pen or tongue
Can praise aright, since silence sings its
best—

A love as far removed from passion's heat
As from the chillness of its dying fire—
A love to lean on when the failing feet
Begin to totter and the eyes to tire.
In youth's brief heyday hottest love we seek—
The reddest rose we grasp, but when it dies,
God grant later blossoms, violets meek,
May spring for us beneath life's auauum
skies!

God grant that some loving one be near to bless
Our weary way with simple tenderness!
—All the Year Round.

of Jerusalem has several times before been settled in the plains.

The British forces have selected the finest season of the year for their entrance into the Holy Land. In April the country is at its best climatically. The fields of Philistia are green with young corn, affording abundant fodder for horses and camels; the ground has hardened since the winter's rains, and fresh breezes and occasional showers mitigate the heat. The malaria, which makes campaigning dangerous in the plains during the summer and autumn is now of a mild type, and can usually be avoided. North of Gaza there should be no lack of water or provender for the army.—Sel.

Fruitful Lands of the Tigris.

In "An Eastern Miscellany" the Earl of Ronaldshay, speaking of the Bagdad railway, says there will probably be few who will deny that railroad iron is the magician's wand that is destined to evoke the sleeping energies of land and water."

"But there are in the southeastern districts of Asiatic Turkey lands which are possessed of infinitely greater potentialities than the provinces through which the railroad already runs, and which are but awaiting the bidding of the engineer to bear produce of incalculable value.

'This land,' wrote Herodotus, 'is of all lands with which we are acquainted, by far the best for the growth of corn. . . . It is so fruitful in the produce of corn that it yields continually two hundred-fold, and when it produces its best it yields even three hundredfold. The blades of wheat and barley grow there in full four fingers in breadth; and though I well know to what a height millet and sesame grow, I shall not mention it, for I am well assured that to those who have never been in the Babylonian country, what has been said concerning its productions will appear to many incredible.' I have never regarded the historian of Halicarnassus as a timed chronicler, or as one who found matter for surprise, even in regard to facts which might strike the average observer as out of the ordinary; and when, therefore, we are told of crops of such a kind that even so bold a historian as Herodotus dares not venture to describe them, we rest assured that we are dealing with material of no ordinary description. But we are not dependent solely upon the evidence of Herodotus for forming an opinion upon the latent wealth of Babylonia. There are in upper Chaldea, according to Sir William Willcocks, the famous originator of the great Assouan dam on the Nile, no less than one million two hundred and eighty thousand acres of first-class land waiting only for water to yield at once a handsome return. 'Of all the regions of the earth,' writes that great irrigation expert, 'no region is more favored by nature for the production of cereals than the lands of the Tigris. . . . Cotton, sugar-cane, Indian corn, and all the summer products of cereals, leguminous plants, Egyptian clover. . . . will find themselves at home as they do in Egypt.'—Sel.

Contentment.

Must we have wealth and power,
Fame, beauty, all things ordered to our
mind?

Nay, all these things leave happiness behind!
Accept the sun and shower,

And see how everywhere
Love comforts, strengthens, helps and
saves us all;

What opportunities of good befall
To make life sweet and fair.

Celia Thaxter.

The Better Way.

A young woman said despondently to a friend recently, "There is nothing left in life for me to live for!" "Then live for other people. That's better," was the inspiring answer. Living for one's self is the sure road to every kind of disappointment there is. Our own personal good is not what makes life worth living, and the sooner we realize it the better.—Sel.

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A Sermon in Rhyme.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them, and by kindly sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy, a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go.
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So until the happy end
Your life shall never lack a friend.
—Exchange.

Strength Givers.

To seek to do only the easy things of life is a foolish and suicidal choice, for anybody, even a nonentity, can do these things. Let us care, rather, to do hard things, the overcoming of which will bring to us moral strength, a tested fortitude, and a wider experience of the deeper meanings of human life.
—Selected.

Wise Maxims.— Write injuries in dust, but kindness in marble. It is good to know much, and it is better to make good use of what we know. Stick to the truth; simply and sincerely do what is right.—Sel.

Your smile teaches 10,000 others to think thoughts of love who will smile back at you; your good cheer today brings you good will tomorrow.—Sel.

Suspicion is the ear-mark of the man who is hunting trouble; he fumes and fights over fancied wrongs.—Sel.

A man's character is like a fence. you cannot help it by whitewash.—Sel.

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Daily Optimistic Thought.

Truth may be smothered but not extinguished.—Sel.

Noble desires, unless filled up with action, are but a shell of gold, hollow within.—Roscoe.

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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:
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The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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You will never fear the trouble that comes your way if you are cheerful; neither will you enjoy the blessings of each day if you are fearful.—Sel.

most holy, all redemptive work for the world is ignored..

(The end).

Lesson 1.

Church of God Sunday School.

Subject.

We must have the spirit of God which is the word dwelling within us.

I believe we must know and be able to quote the scripture, in order to be eligible to dwell with Jesus in the kingdom. In Jno. 6:63, Jesus says, those words I speak unto you they are spirit, if the word is spirit, and you have the word dwelling within you, then of course, you would have the spirit dwelling within you. God quickened Christ from the dead and will also quicken our mortal bodies by his spirit that dwells in us, or the word. I believe God is pleased when we are in a condition that we may be quickened. If we cannot quote any verse of our Sunday School lesson, whom do we please, who is it that wants us to be condemned? But ye are not in the flesh, but in the spirit, if so be that the spirit (or word) of God dwell in you. Now if any man have not the spirit of Christ he is none of his, but the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, for the fruit of the spirit is in all goodness and righteousness and truth. Do you think we could have the fruit of the spirit, love, unless we had the word of God dwelling within us and know about the things God has prepared for them that love him? Can we have the fruit of the spirit, all truth, unless we have the word of God dwelling in us?

Wherefore, be ye not unwise, but understanding what the will of the Lord is. Take the helmet of salvation and the sword of the spirit, which is the word of God. The sword of the spirit is the word of God which proceedeth out of your mouth and if you could not quote any verses of the word of God you would not have any sword of the spirit, and not having any sword you would be a no account soldier. The devil would not be a bit afraid of you, and his teachers would say, it does not make any difference what you believe, just so you believe in Jesus, and not having any sword you could not fight for our Lord Jesus, because the word of God does not dwell in you by knowledge. how many of us are trying to get into the kingdom on flowery beds of ease? We do not have knowledge of the word of God.

Neither will we tribulate ourselves trying to get a knowledge of the word of God. Brethren, I do not believe Jesus would have any use for a soldier who has not a sword, and, of course, could not fight. How do you expect to be quickened from the dead, for if we have not got the sword of the spirit which is the word of God, we could not have any spirit dwelling in us by which God quickens us from the grave. Rom. 8:11.

We all want grace and peace. Peter says, grace and peace be multiplied unto you (how?) through the knowledge of God and of Jesus our Lord, according as his divine power hath given to us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. And besides this giving all

diligence, add to your faith—oh no that would be to much tribulation to add to our faith. We could not go to the ball game, the five cent shows; we could not read the news papers all our spare time, and those good fiction books, but Peter, the apostle of our Lord Jesus, says, add to your faith, yes we all have the faith, we had faith enough to be buried with him in baptism. We have the faith yet, but we must add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for if those things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Brethren, we could not have love toward God if we did not have knowledge of those great and precious promises. But he that lacketh those things is blind, (spiritually blind) and cannot see afar off, and has forgotten that he was purged from his old sins, (purged in the waters of baptism). Just where we were before we were baptized, without hope and without God in the world. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you, which is the word.

Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame. Perhaps the apostle Paul was thinking of the time when the Lord Jesus shall descend from heaven with all the holy angels with him and there would be some of us who would not have the spirit or word dwelling in us, and Jesus could not quicken us. We would be left wringing our hands, big tears rolling down our cheeks, crying for the rocks and mountains to fall on us. What a shame that would be. 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. Take notice that every one of us who has part in the first resurrection shall be a priest, and is there one of us who will dare say those priests will not have the word of God dwelling in them? And before we can have knowledge in the second life, or everlasting life, we must have knowledge in the first, or mortal life, for the word of God says, be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. If you do not have the word of God dwelling in you in this life, don't you think for a moment you can be one of those priests and dwell with Jesus in his kingdom, for whatsoever a man soweth, that shall he also reap. If you do not have the spirit, or word dwelling within you when you part from this life, you have not sown to the spirit, would not reap of the spirit, could not be quickened from the dead by the spirit, because there is no spirit or knowledge of the will of God dwelling within you. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, or word. It takes words to tell what the spirit or will of God is, so Jesus could truly say that those words I speak unto you they are spirit.

And the scripture says we know the things of God by his spirit or word which

we have received, and this is life eternal, if we know God, that is, be filled with the knowledge of his will in all wisdom and spiritual understanding. Col. 1:9, 10; 2 Pet. 3:18. Let your speech be seasoned with salt that ye may know how ye ought to answer every man. Paul says we are saved by the gospel if we keep in memory what he preached unto us. If we do not, we have believed in vain, and have need to be taught, when we ought to be teachers. Heb. 5:12. And I do not believe that the immortality of the soul Sunday School system is the system that teaches us to know God, for how many of us can repeat one verse we have learned at the Sunday School? This Sunday School system is a question and answer system, and it would be impossible for us to take the sword of the spirit, for we do not have the word of God, only questions and answers which we remember today, tomorrow we have forgotten. We are supposed to commit one or two verses to memory, which we do not, even suppose we do get fifty verses to memory on fifty different lessons or subjects. Would we not have a jumbled, confused mixture of scripture; not enough scripture on one subject to make complete sense.

I believe if we had the right kind of Sunday School system, each church of God could send out several preachers and a host of teachers, (in each generation) to proclaim the word of God. I believe we ought to take a subject and commit 20 to 40 verses to memory on each subject each month, 5 or 10 each week, and having enough zeal to go ahead, one lesson of 40 verses committed to memory, is more verses than 75 percent of us get in 20 years studying the immortality system. We could have a men's class, woman's class, young people's class, and little folks class, each class to have a teacher. Would it not be a nice order of service for the little folks to repeat a verse of the lesson by concert sometime during the Sunday School service? I believe if the little folks would entertain the school in a beautiful drill occasionally, it would make them hold for the work for our Lord Jesus.

Brethren, under this system I believe we could please God, but under the immortality of the soul system which we have we cannot please God, try we ever so hard. We have no sword to fight the devil. We have not any spirit, can't be quickened. We have not any knowledge to be a priest in Christ's kingdom, cannot be a temple of our Lord. Peter says we are blind, forgotten we were purged, have not put on Christ, if the spirit or word dwells not in us.

You will find all I have written and much more in the following Church of God Sunday School lesson:

Jno. 6:63; Rom. 8:11; Gal. 5:22; Eph. 5:9, 17; 6:17; 1 Cor. 3:16; 2 Pet. 1:2-9; Rom. 20:6; Gal. 6:7, 8; Eph. 3:16, 17, 18; 1 Pet. 2:15; Col. 3:16; 1 Jno. 1:6, 7; Matt. 15:14; 2 Cor. 4:3; 1 Cor. 2:10-12; 2 Tim. 3:15; Jno. 17:3; James 1:21; Phil. 1:9; Col. 1:9, 10; 2 Pet. 3:2, 18; 2 Thes. 1:8; Col. 4:6; 1 Cor. 15:2; Matt. 22:29; Heb. 5:12.

John W. Burget.
Frankfort, Indiana.

Life, when it is most abundant, is what we are and not what we possess.—Sel.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson* Editor,

3736a St. Louis Ave., St. Louis, Mo.

The National Berean Society of the Church of God of the Abrahamic Faith, was organized in 1914 at Oregon, Illinois. Previous to this Indiana, Illinois, Iowa and Michigan had worked together in preparing lesson books for systematic Bible study. Feeling the benefits of this cooperation and realizing what unity in organization would mean if carried into all other lines of our Berean work, such as maintaining a column in the church papers, tract work and work among the isolated, a general call was sent out for a meeting to organize a national society. The above named states, Fonthill, Canada and Cleveland, Ohio, responded to the call and a National Berean Society was organized. Since then Michigan and Cleveland have dropped out but, through the work of the National Organization committee, Nebraska has perfected a live hard working state organization and Eden Valley, Minn., has become the pioneer Berean society of the Northwest. The tract work, in itself, shows our growth in work, a result possible only through organized effort. During the first year 210 tracts were sent out, the second year 1,832, and the third year, from September to May, 1,885. These were sent for distribution to 23 places, from Texas to Minnesota and from California to England.

Last year we added the social correspondence department. This does for the isolated in a social way, what the Bible Schools do for those who attend them. It is the means of getting acquainted and of feeling the strength of Christian companionship. It is this feeling, more than anything else, that breaks down state lines and that rises above church dissensions. We have some splendid plans for next year, that Nebraska has sent. Come and find out what they are.

This National organization would like to see an organized Berean Class in every Church of God in the country, and every Berean class and every isolated Berean affiliated with us, either directly or through a state organization as our constitution provides.

Our aim is a bond of union among the young people—union in organization, in systematic Bible study, in church service, in brotherly love and in a concentrated effort to break down state lines, to rise above all church difficulties and to present ourselves a unit in loving work for our Master.

Leila E. Whitehead.

The Tabernacle.

By Nelson Barbour, (deceased.)

(Continued.)

Then the tabernacle of God will be with men, and God will be their God. As the death of Christ broke down the partition wall between Jew and Gentile, bringing the whole world into the court of the true tabernacle, so that no barrier prohibits mankind worshiping God, and the elect church can now be gathered out of

all nations, so his second coming and kingdom, bringing in the resurrection of the dead, removes the wall around the holy. That is, when the partition wall was broken down, it brought the world into the holy. This is God's plan to eventually bring fallen man to himself. First into the court, then into the holy, and after that into the most holy. If it be asked: How are we to know this is the way to God, we answer, when Christ broke down that partition wall, it brought the world into legal relationship to God, so that a seed, the church of the first born, could be taken out of all nations. Rev. 5:9. And when the wall around the holy place is removed, it also becomes world wide, so that the nations of them that are saved, walk in the light of the city. Rev. 21:24. The city is the bride of the church, the name New Jerusalem being written on the overcomer, Rev. 3:12, and the church, one but many, are the seven golden candlesticks located in the holy place. The tabernacle, the figure of the true, had a covering of the first, ramskin, then badger skin, and third, a cloth of linen over all; Ex. 26:14; 36:8, so that not one ray of light from the candlesticks could, or ever did reach the court. It is not given to them that are without to receive one ray of spiritual light. Mark 4:11. Babes can see only the letter, Christ and him crucified; they must be in the holy before seeing the light from the candlesticks. The holy is now in the court, that is, surrounded by the court, thus the light is in the darkness, but the darkness comprehendeth it not. Jno. 1:4-5. The holy remains in the court until the elect seed is taken out from among the Gentiles; then the court will be abolished. Resurrection brings man through the first veil, and into the holy where the light from the candlestick will shine, and the nations of them that are saved, will walk in the light of it, Rev. 21:24, until the knowledge of the Lord shall cover the earth, as the waters cover the sea, for God will have all men to be saved first, and come to the knowledge of the truth afterward. 1 Tim. 2:3, 4. And his body must eat the flesh of the sin offering in the holy place while it is within the court, (which exists only because of the fall) is forever abolished. From the language of Lev. 6:16 and other places, some have supposed the court the holy, or holy place, With unleaven bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it; (see also verses 25-26). From which it appears that the sin offering was eaten, in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Christ is the sin offering, and his flesh is to be eaten; but where? In the holy place in the court, is the answer. The court surrounded the holy place, hence the holy place was in the court. The court is the fallen man, the holy is the restored or unfallen man. The holiest is the divine, or God condition. When the Adam race has passed away, the holy will cease to be in the court. Christ and his body, perfected before the court is removed, as it is to be, since the kingdom is to be set in the court, and it was only Aaron and his sons who were to eat the flesh of the sin offering and all these holy things, that were to be eaten in the holy place,

in the court. See Lev. 6:16, 26; 7:6. No other except the high priest family were to thus eat in the holy place, in the court, either of the sin offering, or burnt offering, or the lamb of trespass offering, all of which were holy, and were killed in the holy place. Lev. 14:13. Christ, in whom all these had their fulfillment, laid down his life in the holy. He, like the unfallen Adam, being sinless, was the tabernacle of God; the first, wherein was the candlestick, the light of the world. Heb. 9:2. Thus he was the Son of man in heaven and entered the court, only when he came under the curse of God, after giving up his life in the holy. To eat the flesh of this sacrifice, is to appropriate, or assimilate the Christ nature. We do that by faith now, but not in fact, until the entire body enter the holy place, to become one with him, and as this is before the times of the Gentiles end, the royal priesthood eat the sacrifice while yet the holy place is in the court as the law requires. If our high priest's body did not pass through this change until after the old Adam race passed away, we would eat the flesh of the sin offering in the holy place, just the same, but not in the holy in the court. The law is a shadow of good things to come, Heb. 10:1. It agrees with the testimony, teaching that the Christ body is to be perfected before the old Adam race shall pass away. The common people never ate of these sacrifices, not even the lower order of Levites, Only Aaron and his family, his own flesh and blood. Only Christ and his body, the second man and his wife, the promised seed, are to be saved, or restored out of the fallen race. It was only the first man and his wife that fell; all others were born in this condition. So only the second man and his wife, a seed, are developed out of the fallen condition, all others will be born in the holy place, not developed to that condition. Thus we learn why the high priest family were to eat the sacrifice in the holy place, in the court, and why the sin offerings were killed in the holy. As the most holy is beyond the holy place, it follows that entering the holy, evil is not yet entirely eradicated; else there could not be another condition called the holiest of all. Heb. 9:3. During the times of restitution, Acts 3:21, or reign of Christ, since they only begin when he sends Jesus; he reigns until all enemies are destroyed, and all crooked things made straight, before he gives up the kingdom to God, even the Father; and thus reigns in the midst of his enemies. Psal. 110:1-2. It follows, therefore, that in the new heavens and new earth in which righteousness dwells, promised in Isa. 65:17, that evil will not be extinct, for the child shall die an hundred years old, but the sinner an hundred years old shall be accursed. Isa. 65:20. Compare with 2 Pet. 2:13. The holy city, the sanctuary, the bride, are one and the same, the perfected church; the tabernacle of God, the candlestick, or lamp for giving the light. And the nations of them that are saved, (from the Adamic death), walk in the light of it. Rev. 21:24. And yet, without the city, are the sinners accursed, dogs, sorcerers, etc., Rev. 22:15. In leaving out the restitution age, the church of the first born, or holy, from between the court and

always impending, with the last days, with the birth of a promised seed, with an endless kingdom, with an holy anointing, a promise in virtue of which there should at last be universal peace on earth with universal righteousness. —Bible Dictionary.

Verse 13: The American Revised translates, "and if there be a tenth left in it it also shall in turn be eaten up; as terebinth, and as an oak whose stock remaineth, when they are felled; so the holy seed is the stock thereof."

It shall be a tenth: A tithe, a small portion. The remnant often referred to in Isaiah's prophecies. It shall return: from exile, as the second part of Isaiah so fully describes.

And shall be eaten: Destroyed again as before, referring to successive captivities, and perhaps looking forward to the destruction of Jerusalem by the Romans. Yet this is not the end, for it shall be "as a teil tree," "as an oak," "whose substance is in them when they cast their leaves."

"These trees were selected on account of their peculiar facility for springing up again from the root even when they had been completely felled."

They seem to be dead, but are not, and shall produce leaves again. The stumps of these trees have life, and they send forth new shoots which often grow larger than the original tree. This is illustrated more fully by the new shoot of Isaiah 11:1. — Selected from Peloubet's Select Notes.

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Chapter 6.

The kingdom, Local and Universal.

In the second and seventh chapters of Daniel, we find the symbolic history of five consecutive and universal kingdoms upon the face of the whole earth, viz:—Babylon, Medo-Persia, Greece, Rome, and the kingdom of God. While four of these kingdoms as universal monarchies, were successive, yet as local kingdoms they were contemporaneous. And as such they will exist contemporaneously again to be broken to pieces together by the stone cut from the mountain without hands.—Dan. 2:34, 35. These four kingdoms each existed in two conditions, or occupied a two-fold position in the earth, 1, As local kingdoms, and 2, as universal kingdoms. In all the forementioned respects, they were fit types of the kingdom of God. This kingdom will exist as a local kingdom, contemporaneously with the kingdoms of the earth. It will also exist in two conditions, 1, as a local, and 2, as a universal kingdom.

The symbol of the stone, exhumed from the mountain of the fourth kingdom of earth, and the mountain into which the stone is magnified after having broken in pieces the component parts of the image, represent these two conditions. See Dan. 2:34, 35. The stone existed as a symbol, contemporaneously with the image as a symbol of the four kingdoms of the earth. It occupies one locality, while the image occupies another. It breaks the image in pieces; in other words, it demolishes the mountain from which it was taken, and

then becomes a great mountain and fills the whole earth. Thus as a mountain it supplants its predecessor; and as a symbol of a universal kingdom, it supplants the symbols of all the kingdoms of the earth. Hence, the image in all its parts, as a symbol of the kingdoms of the prophetic kosmos, is represented as being ground to powder, and driven as chaff with the wind of heaven, before the rolling car of this triumphant stone.

Having explained the four grand divisions of this stupendous image, as the pictorial representatives of four great kingdoms of earth, and the infusion of a fifth element prefiguring the last phase of the fourth kingdom, Daniel next introduces the fifth kingdom, symbolized by the stone; and describes minutely its relative position among the kingdoms of the world. Also its transition from a local to a universal kingdom; verse 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."

Note, 1. The stone represents the kingdom of God.

2. This kingdom will be set up in the days of these kings.

3. It exists as a kingdom contemporaneously with the kingdoms of the earth. It is set up or organized into a kingdom, before it breaks in pieces, or subdues one of the surrounding kingdoms of the world. It occupies one locality, while they occupy other localities. Hence it must be, as all its predecessors had been, a local kingdom before it becomes a universal kingdom.

4. Like the four great kingdoms which preceded this kingdom in its transition from a local to a universal kingdom, it breaks in pieces and consumes all interposing kingdoms, and occupies their territorial domain. But unlike its predecessors, it will not be left to other people, but those who take it possess it forever.

Where now are the proud kingdoms of Babylon, Medo-Persia, Greece and Rome? Where Neebuchadnezzar, Cyrus, Darius, Alexander the Great, and Julius Caesar, with all their splendid crowns and costly diadems, with all their magnificent, yet diabolical rule? Their kingdoms have long since passed away, and they are now mouldering in the dust. But the kingdom of God shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Having consumed all the kingdoms of the world, it will be a universal kingdom. Thus, the kingdom of God will exist in a two-fold condition. 1, As a local, 2, as a universal kingdom. Or, more strictly speaking the kingdom local, and the dominion universal.

This discrimination between the kingdom proper and its dominion, seems to be referred to by Daniel and Gabriel in their sublime description of the kingdom of God, in Dan. 7:13, 14, 27.—"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 they were given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an

everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

In reference to the foregoing scriptures, please observe the following ordinal points, viz:

1. The time when the kingdom of God shall be set up, namely, when "one like the Son of Man comes with the clouds of heaven."

2. In regard to the locality of this kingdom, it is to fill the whole earth,—the dominion under the whole heaven—to be located in the same territory previously occupied by the four successive kingdoms of the earth.

3. In regard to the order, it is first a local, and secondly a universal kingdom; or in other words, first a kingdom, and secondly a dominion. These points are clearly demonstrated by the foregoing scriptures.

At this point of the investigation,—permit me first to illustrate the foregoing position, and secondly to avail myself of the evidences adduced in the former chapter relative to the nature of the kingdom promised to Jesus Christ and the saints. Babylon existed as a local kingdom more than seventeen centuries before it became a universal kingdom. Christ's kingdom will exist as a local kingdom for at least forty years before it extends its dominion beyond the boundaries of the land promised to Abraham. For proof please read carefully the following texts of scripture. Ezek. 20:33-38; Isa. 11:11-16. Compare Micah 7:14, 15; Num. 14:33, 34.

A Cleveland pastor thinks Darwin is to blame for the war. Still, when getting right back to first principles, Adam and Eve were probably fundamentally to blame.

I believe in gittin' as much good outen life as you kin—not that I ever set out to look for happiness; seems like the folks that does, never finds it. I jes' do the best I kin where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time.—Mrs. Wiggs.

All judgment comes from comparison and man's joy carries him as high as his sorrow sinks him low—without the one man would never know the other.—Sel.

The week-day sympathy goes further toward making the world better than does the Sunday song—helping another is holy service.—Sel.

What, indeed, does not that word "cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means a generous appreciation of others, and a modest opinion of self.—Thackery.

Our grand business undoubtedly is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

Be not carried about with divers and strange doctrines.—Paul.

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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

Address, The Restitution Herald,
Oregon, Illinois.

Editorials and Church News.

Editor's Appointments.

Unless further notice is given, the following appointments will be met:

Bosworth, Mo., May 31 to June 3.
Brush Creek, Ohio, June 9-10.
Lawrenceville, Ohio, June 11-13.
Rensselaer, Ind., June 17.
Union Church near Nappanee, Ind.,
June 18-19.
Dutton, Mich., June 21-28.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The Brush Creek, Ohio, annual meeting is now history. It was our first meeting with this body and we surely did enjoy it. We hope to meet them again. A report will be given later.

To our great surprise and extreme pleasure we found Sr. Montross (formerly Lorene Robbins of Sac City, Iowa) living in Troy, Ohio. Though isolated, she has been faithful and her faithfulness is bearing fruit. We spent a most pleasant two hours in her home and she spent the day with her husband and friends at our Brush Creek meetings. May God bless such faithful ones.

Notices.

To the Illinois Brethren.

Will those who have not yet paid their pledges for the evangelistic work, please do so as soon as possible? Our funds are getting low. We will be glad to hear from those who have not yet contributed, either by pledge or otherwise.

Also remember that it is now time to make your pledges for the Bible School and Conference expenses, and this should be paid in by the time Conference begins, as we wish to make no calls for funds for this purpose during the meeting.

Anna E. Drew, Treas.
629 N. Galena Ave., Dixon, Ill.

The Sunday School.

By Alta King.

THIRD QUARTER, JULY—SEPTEMBER.

Lesson Topics for July:

July 1. Isaiah's Call to Heroic Service, Isaiah 6.
July 8. Ahaz, the Faithless King, 2 Chron. 28:1-5, 20-27.
July 15. Hezekiah, the Faithful King, 2 Chron. 30:1-13.
July 22. Sennacherib's Invasion of Judah, 2 Kings 18:13-19:37.
July 29. God's Gracious Invitation, Isa., 55:1-11.

ISAAH'S CALL TO HEROIC SERVICE.

Lesson 1. July 1, 1917.
Lesson Text, Isaiah 6.

Golden Text: And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here I am, send me. Isa. 6:8.

Time: Isaiah prophesied from that later half of Uzziah's reign, 760 B.C., till the early years of the reign of Manasseh, about 694.

This event in Isaiah's life took place in the year that Uzziah died, 755 or 749.

Place: Isaiah's home was in Jerusalem.

Questions and Comments.

For the next three months we study the dealings of God with the Jews before the birth of Christ. The chief practical good to be obtained from them is found in the words of Paul, "Behold, therefore, the goodness and severity of God, on them which fell severity; but toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off."

Since the severity of God toward them is unduly emphasized to give foundation to the theory that the Jews are not to be restored as a nation, we should notice with special care those scriptures which promise a restoration, often given along-side the measures of severity.

From the use of Bible dictionaries etc., be able to discuss Isaiah as a man, prophet and writer. Describe Isaiah's vision of God on his throne, Isa. 6:1-4.

Read in connection 1 Kings 22:19, Heb. 1:7, 14. See margin on verse 3. "And the house was filled with smoke," read in con-

nection Lev. 16:12; Rev. 15:8; 1 Tim. 6:16.

How did the above vision affect Isaiah? Verse 5. Notice how he lacks all self righteousness. Although called by God to be a prophet he places himself as one with a people of unclean lips.

Why should "unclean lips," be selected as a symbol of his sinful nature? Jas. 3:5-8.

How was Isaiah made fit for service? Verses 5, 6. To what did this act point? Eph. 1:7, Heb. 1:3, 9:14.

Explain how the blood of Christ, (symbolic of the sacrificial offering of himself on the altar), can purge, forgive the sins of man. 1 Pet. 2:20-25; Rom. 4:25.

This side of the resurrection are we purged of our sins and justified in very fact, or by faith? Compare 1 Jno. 1:8-10 and 1 Pet. 1:3-5.

Read God's call and Isaiah's answer, ver. 8. What lesson to be gleaned from this?

What message was Isaiah to carry? Ver. 9-10. Under what circumstances did John quote and apply this scripture? Jno. 12:37-41.

For how long a time was the above message to apply to God's people? Ver. 11-12; Rom. 11:25. Explain verse 13 and bring out its connection with its context.

Has the holy seed, the substance from which the restored nation of Israel was developed been destroyed? Rom. 11:5. Will this remnant ever spring into a nation which will be no more rooted up? Ezek. 37: 19-28. For what purpose will they be thus restored? Ezek. 37:28.

General Notes.

Isaiah as a man and prophet:

1. His name means, "The salvation of Jehovah."

2. His home was in Jerusalem.

3. His lineage: We only know that he was the son of Amos. Amos 1:1.

4. His social standing was high, as shown by his intimacy with kings, Jotham and Hezekiah. He was a man of influence, the foremost citizen of Judah during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh.

5. Isaiah lived in troublous times. He was a reformer striving to rescue his nation from their sins into loyal obedience to God.

6. He was the leading statesman of the times.

7. He was the greatest of prophets.

8. He was an author, the qualities of whose work place him in the highest rank in the literature of the world.

9. He was heroic, single minded, patriotic, fearless, dauntless, a man of immense personal power and influence.

10. He was the prophet of hope.

11. The keynote of his long life was faithfulness and fellowship with God.

12. The book of Isaiah: "Even in literary form, the world has produced nothing greater than Isaiah." —Selected from "Peloubet's Select Notes."

Every part of the book presupposes the doctrine that Israel was a people chosen to fulfill God's purpose for the nations, and that God had made a promise to Abraham, to Israel, and to David—a promise conditional in some of its aspects on Israel's obedience, but in itself irrevocable and eternally operative; a promise which connected itself with the day of the Lord

cut me off with pining sickness; from day even to night wilt thou make an end of me. Behold for peace I had great bitterness; thou in love to my soul delivered it from the pit of corruption; for thou hast cast my sin behind thy back. For the grave cannot praise thee, they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:9-12, 17-19. By carefully analysing the foregoing a very striking analogy may be observed between Hezekiah and Job with regard to the soul. It is plain that neither considered it immortal. Job says, "So that my soul chooseth strangling and death rather than life. Job 7:15. If a soul cannot die why did Job speak as he did? If a soul can be strangled to death how much better is it than a mortal body? Hezekiah says, "Thou in love to my soul delivered it from the pit of corruption." If a soul cannot die and pass into corruption how could God have delivered Hezekiah's from the pit of corruption by adding fifteen years unto his days? Isa. 38:5. Why did Hezekiah weep so bitterly when told by the prophet to set his house in order, that he should die and not live, if the theory of the immortality of the soul be true? If death would liberate his immortal spirit, and it could fly away, up through the celestial regions to God's throne in the blest city of love, there to enjoy the society of the angels and the good of all ages; while his body—his old prison house should tumble down in destruction and decay; would it not have been an act of mercy for God to have permitted Hezekiah to have gone then, rather than to have given him fifteen more years of confinement in his fleshly prison house?

We are told by popular theologians that when the body dies the soul or spirit passes into a higher sphere where it can progress and grow in bliss and glory. If such were true why did not Hezekiah rejoice at the news of the prophet instead of weeping, and praying to God for more time? Would it not have been a blessing rather than a misfortune for him to have vacated his prison house—his unconscious, unintelligent body, which, at best, was only a worthless appendage—a hindrance to his progression in a higher sphere? It seems to me that after his sins had been forgiven that it was opportune time for him to have left the body and gone immediately to heaven and thereby escaped the taunts and and jeers of his pretended friends; the temptations and sorrows that might have followed during his added fifteen years. He mourned and lamented because the residue of his years were to have been denied him, and because he could not see the Lord in the land of the living. Why should he thus mourn? Could he not have seen God if he went to heaven, and could he not have beheld "the inhabitants of the world, from his "mansion in the skies" while his body was in the pit of corruption? The fact that he mourned when told to set his house in order, that he should die and not live; and that he rejoiced when he learned that he had been granted fifteen years more, shows that he had no knowledge whatever of an immortal soul. He must have considered himself mortal. He says, "For the grave cannot praise thee: death cannot celebrate thee: they that go down into the pit can-

not hope for thy truth." He must have believed himself mortal and when he went down into the pit of corruption he would be as unconscious, and unintelligent as he was before he was created. This was the reason why he mourned as a dove and chattered like a crow or swallow when he thought he must die; but when he learned he was to live fifteen years more, it was good and welcome news to him, and he rejoiced, and sang songs of praise to God. He said, "The Lord was ready to save me, therefore will we sing my songs to the stringed instruments all the days of our life in the house of the Lord." Isa. 38:20.

He believed that when he died that he could not see the Lord in the land of the living, or behold man or the world, and therefore he could not be in a state of consciousness either in heaven or elsewhere. He believed he would go to the grave and calls it the pit of corruption. He believed he was a unit being—not a dual being—not part mortal and part immortal. He believed when he died death would "make an end of his life." He must have believed in the mortality of the soul, for he said, that God by preventing his death had "in love to his soul delivered it from the pit of corruption." This shows that he expected his soul would have gone down to the pit of corruption; therefore he considered it corruptible; and if corruptible it must have been mortal, for immortality cannot corrupt, or decay.

That Job thought his soul could die is clearly shown by his own words when speaking of the comforts of his home. He said, "When I say my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life." It appears that Job could get no comfort day or night; for his complaint sorely distressed him by day and caused him to dream horrible dreams, and to behold terrifying visions at night. So great was his suffering that he would rather die than live. If Job did not consider his soul could be strangled to death why did he mention it? If he believed his soul was immortal and could not die it would have been useless and idle talk for him to have said, "my soul chooseth strangling." A soul that could be strangled to death could not be immortal for immortality is that quality of life that cannot be terminated by death. A soul that could be strangled would serve a man to no better purpose than a mortal body, the life of which could be destroyed in a thousand ways.

To avoid a repetition of terms the word "grave," is sometimes used instead of "death," or the "dead." For instance, Hezekiah said, "For the grave cannot praise thee, death cannot celebrate thee." Evidently his thought was that those who were in the grave could not praise God—that those who were in the death state could not celebrate his name. Continuing, he tells who shall praise him." The living, the living he shall praise thee, as I do this day." This language is in harmony with Isa. and Solomon, and proves that no part of man survives the death of the body that is capable of praising God. His conclusion is that only the living could render praise and thanksgiving

to God. Surely an unconscious, unintelligent, dead body could not manifest any signs of gratitude toward another being. Then if man has an immortal, intelligent soul which survives the death of the body, why is it not possible for it to praise God as well after as before death? If it knows more after being liberated from its teneament of clay why isn't it more capable of singing songs of praise? The theory which teaches that all is responsible and intelligent in man survives the death of the body presents difficulties which cannot be harmonized with the teaching of Holy Writ.

The Kingdom of God and Coordinate Incidents.

Preparatory Texts: 2 Tim. 2:15, 3:16-17; 2 Pet. 1:20-21; Jno. 7:17, 20:31, 6:63.

1. The coming of Jesus and the resurrection. Proofs: Jno 14:3 Jude 14; 1 Thes. 4: 13, 18; Phil. 3:20, 21; Acts 1:11; Rev. 22:12; 1 Cor. 15:23; Col. 3:4.

2. The judgment of the saints and the indignation. Proofs: 2 Cor. 5:10; Acts 10:42; Rev. 2:26, 28; Dan. 12:1; 2 Tim. 4:1; Isa. 26: 19-20; Dan. 11:36; Psa. 149:5, 9; Rom. 14: 9-12.

3. Christ and the saints at Jerusalem and the Armageddon. Proofs: Psa. 24; Zech. 12:6, 8; Joel 3:9, 18; Rev. 19:19; Psa. 2:4, 12; Zech. 14:5; Rev. 16:16, 17:13, 14.

4. The restoration of Israel and the kingdom of God set up. Proofs: Acts 6 and 7; Micah 4:1, 7; Jer. 16:14, 15; Ezek. 20:33, 39; Zech. 2:10, 13; Amos 9:11, 15; Acts 15:13, 18; Isa. 10:20.

5. Zion built up and the Lord in his glory. Proofs: Psa. 102:16; Isa. 61: 4, 11; Ezek. 36:21, 25; Matt. 19:28; Isa. 60:1, 6; Ezek. 36: 33, 38, 37: 21, 25; Acts 3:20, 21.

6. The judgment of the nations and Jesus as universal King.

Proofs: Psa. 2:8, 12, 89:14, 18, 96:10, 13, 97:1, 7; Matt. 25:31, 46; Isa. 9:6, 7; Jer. 23: 1-5; 1 Cor. 15:24, 28; Zech. 14:9; Rev. 11:15, 19:16; Rom. 14:11; Psa. 72.

7. The purpose of God completed and the earth filled with his glory.

Proofs: Isa. 45:18; Eccl. 1:4; Psa. 104:5, 119:90; Matt. 5:5; 2 Pet. 3:13; Dan. 2:44, 7:27; Rev. 22:1, 8. The Amen: Num. 14:21; Isa. 11:9; Hab. 2:14; Psa. 72:19, 20.

This outline is for the student. Preparatory texts to be committed to memory.

D. C. Robison.

"There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness."—Henry Drummond.

"It's enough for a man to understand his own business, and not to interfere with other people's."—Dickens.

"Ships sail east and ships sail west

On the very same winds that blow;
'Tis the set of the sail, and not the gale,
That determines where they go."—Sel.

The rainbow is made of sunshine and adverse skies; our hope is made of mingled tears and smiles.—Sel.

The way never looks so hard when we are on our feet as it does when we sit at ease.—Sel.

Number 19. Elders.

The word means "older," that is, an elderly person. As aged people are rich in experience and mature in judgment, their counsel is more to be heeded than that of the younger, hence under the law the heads of families were constituted an assembly to judge the people. This is the sense in which Paul calls the sanhedrim, or counsel of the Jews, "the elders," and "the rulers."

So in the church Jesus has ordained elderly people as being next in authority to pastors. But they must have certain qualifications given in 1 Tim. 3, and Titus 1. They are not elected by the church, but appointed by those next above them in order of authority, apostles, evangelists or pastors. They themselves are pastors or shepherds over the flock. They are therefore required to be able to teach the word and exhort the wayward and be themselves spiritual in their walk. The word provides that they receive something for a living for themselves and families.

Any evangelist who establishes a congregation which he must leave, or any pastor who has partial oversight of a flock who need a leader in his absence, should appoint from among the members, either by his own knowledge of their state or upon recommendation of members, a pastor, or elder over them, if anyone among them has the scriptural fitness. But rather than have someone in such a position when unfit, the office better be left vacant.

The flock are exhorted in the word to be obedient to such rulers. The question arises, would there not be danger of oppression and corrupt rule by obedience to man? Not much if the men selected have the qualifications named; for spiritual men will not oppress nor command anything unrighteous. Then, too, the scripture is the only proper authority they may use as a basis of their rule and commands, and all of us are bound by that, whether we merely read it or hear it from the lips of a leader. Moreover, church leaders are responsible to one another for right conduct, and whenever any one of them missteps he is accountable to his equals or superiors in authority, hence the only way for the whole church to be misruled would be for the whole leadership to become corrupt at once, which is highly improbable, and even then it becomes the privilege and duty of any member to call a reform.

Since the Bible is the basis of all commands given to the church by an elder, obedience to elders becomes a parallel case with that of Christians obeying the civil law and the case of wives obeying husbands. In all three cases no magistrate, husband, or elder has a right to bind one under his rule to do what God has forbidden.

In some of Paul's writings there are visible more than one elder in one congregation. Not, however, a "first" and "second" elder, but anyone who fulfills the Bible qualifications, may be, and is an elder by God's hand, and if every congregation had a goodly number it would be a blessing, for "In a multitude of counselors there is safety."

J. W. Williams.

A letter and an Answer.

Dear Mr. Lindsay:

I would like, if it is not too much trouble, if you would send me a few facts, points, statistics, etc., which will prove that the world is growing worse instead of better. A certain preacher here continually argues that the world is growing better. He points to the work of the great evangelists, and says that the Bible is being read more than ever before.

Mr. E. wants to discuss the other side of the subject a week from Sunday, if he can have his subject ready by that time.

If you haven't time to send me points individually, I would be glad if you could take it up in "The Restitution Herald."

Sincerely yours,

Mrs. H. C. E.

Is the World Growing Better?

The foregoing letter has been at hand without answer longer than we had intended when it was first received, but our labors have been so pressing that we could not comply sooner.

Is the world growing better? Aside from the Bible, our opinions upon this subject will differ in the exact proportion of our knowledge of history and our situation in life. No two persons would see it alike. The Bible should be our guide as it is the only safe one for us to follow in this as in other matters.

We first call attention to Daniel 2, in which Daniel tells the heathen King what his dream was and then gave him the interpretation of the same. A great image of a man was described. This image represents the history of man made governments. The head of gold, a most precious metal, stands for the old world-wide, Babylonian empire; the chest and arms represent the second world wide empire, Medo-Persia, which is of silver, not so precious as gold; the belly and thighs of brass, a still baser metal, represents Greece, the third universal empire, while the cold, rasping iron of the legs and feet stand for the Roman empire. The iron, the least precious of all the metals named, is made still weaker and more worthless by the addition of the miry clay. In other words, the history of man made governments leads downward and not upward. Starting with a unit, the head of gold, from henceforth as they descend, they are divided. Division weakens. Furthermore, the intrinsic worth of the metals decreases as we descend. Every point in the image from which we are left to draw our conclusions, leads our minds to believe that under man's rule, the governments of the earth deteriorate until the fifth universal empire, God's kingdom, comes in to break them up and do away with them.

If the kingdoms of men were growing better and better all the while, it is only reasonable to conclude that they would draw continually nearer to perfection until they should become perfect; then God could have no good nor legitimate excuse for putting an end to them. The Scriptures, however, teach that it is because of their extreme wickedness that God puts an end to them. Read the closing verses of Isa. 26, which shows conclusively that it is God's purpose to send Jesus Christ

for to punish the inhabitants of the earth for their iniquity. The history of nations is that each in turn has reached its zenith through practicing virtue, only to descend to destruction through their vices. Our own United States of which we boast so much, has reached a point where it is declared that four of every five of our young men, 80 percent, are unfit for army service, very largely through the vices that are sapping their lives away.

Jesus says, Nevertheless, when the Son of man cometh shall he find faith on the earth? Paul exhorts Timothy to preach the word, to be instant in season, out of season, etc., for the time will come when religious people will not stand for sound doctrine; that seducers shall wax worse and worse, deceiving and being deceived.

Man has ever proved himself a failure and because of his failure to govern himself, it is God's plan to bring in a better, a perfect government under which equity and justice shall be done. Because we realize man's weakness and failure, we look for the kingdom of God and pray, Thy kingdom come, thy will be done in earth as in heaven.

S. J. Lindsay.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

The living can praise God but the dead cannot. For this reason Solomon said, "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Eccl. 9:10. To whom was this language addressed, to the body, or to the immortal soul? If to the soul, then Solomon considered the soul subject to death and liable to pass into utter forgetfulness. If to the body, he considered it capable of knowledge and thought before death; which would overthrow the doctrine of the immortality of the soul.

Theologians claim that the body has no power of thought or knowledge and hence he must have been addressing the soul. Why speak of the body as having no knowledge, thought, or wisdom in the grave if it had none before going there? It would have been useless and idle talk. If a person should go from Chicago to New York and should tell you on his arrival at his destination that he had no money, would you not infer that he had some before he started? Thus it is with the body which has no thought, nor knowledge, nor wisdom in the grave. We are warranted in saying that it possessed those faculties before going to the grave, therefore we may justly conclude that the body possesses the intellectual powers of thinking and knowing, which is in accord with the views of Hezekiah king of Judah. Listen to what he has written, "The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I shall not see the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life; he will

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The Way to Conquer.

"I'll master it," said the ax; and his blows fell heavily on the iron.

But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and he fell aside.

"Ha, ha!" said the hammer, "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame, but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of those, and hard indeed, is the heart that can resist love. —Sel.

Zangwill Sees Jewish Dream Coming True.

London, April 22.—(By Mail)—The Republic of Judea or the Republic of Israel, a home-ruled nation—under the protectorate of the United States of America. Site: the land of their fathers, Palestine; capital, Jerusalem.

The world war in the view of many seems about to bring true the dream that has persisted through the centuries that the Jew has wandered the earth. He is about to have his own home back again, to live there or visit in security. That this security should be maintained by America is the idea of Israel Zangwill.

"Such a protectorate," he said, "would be expected, of course, to endure only so long as was necessary to see the Jewish nation firmly established among the nations of the earth."

This statement to the United Press by the great leader of Jewish opinion is significant for its indication of a meeting point between the efforts he has led and the efforts of the Zionists of whom Louis D. Brandeis has been the most prominent in America. The Zionists have made Palestine their sole objective. Zangwill's organization has urged that it is more important that the Jews should colonize somewhere at the earliest possible time than that they should return to their own ancient land. Admitting the strength of the tie that bonds them to Palestine, he has urged that if this is not feasible they should settle elsewhere. He has in the past sought the British government's aid for a proposed settlement in South Africa, Canada, or Australia.

SOMETHING KIND.

If thou can'st tell me something kind
That has been thought of me,
If thou can'st lift my spirit up
To moods of buoyancy,
Then speak the words, I pray thee, dear,
However light they seem.
Withhold not from me anything
That adds to life's sweet dream.

If thou can'st tell me of someone
Whom I have chanced to aid,
If thou can'st point me to some spot
That I have brighter made,
Then whisper softly unto me,
In accents fond and low;
The kind truth never hurts nor harms,
But sets the heart aglow.

So come with light and warmth and cheer
To meet me every day.
Reflect to me the world's bright smiles,
And hide its frowns away.
Oh, hast thou sorrows of thine own?
Have others injured thee?
Unburden as thou wilt, thou't feel
My tender sympathy.

But if some cruel, heedless tongue
Has uttered words of hate,
With justice or injustice cursed
My errors, hesitate
Before thou tell'st me what will bring
But shadows in my life.
God knows we all have need of love
To calm our secret strife!

If thou can'st tell me something kind
That has been thought or spoken,
If thou can'st lift a spirit up
Too oft by treachery broken,
Repeat it, dear, my faith inspire,
However vain it seems;
For I would fain be trustful still,
Nor wake from life's sweet dreams.
—Sel.

Now he agrees Palestine itself seems within reach.

The eyes of thirteen million Jews, scattered throughout the world, are on Gen. Murray's army, now seeking to drive the Turks out of the country that the Jews once had. From this thirteen million, perhaps, should be excluded the six hundred thousand that are fighting in the various armies; they, by fates irony, will be last to know that the war may mean something to their race.

There is a strong belief in England that restoration of Palestine to the Jews would be a profitable political undertaking for the British.

"It is not expected," said Mr. Zangwill, "that all the Jews of the world would flock there to make their homes. It is my belief that the Jewish agriculturists who find living difficult elsewhere should be aided to return and that they should form the basis for the new nation. Jerusalem's location might make it the sight for a great commercial or trading city, but the important thing is not to draw there those

who have prospered in other corners of the globe, but to care for the great number of oppressed in other lands.

"With a Jewish nation established, the Jews everywhere would feel that they have a home again, whether or not circumstances permitted them to live there themselves."

Zangwill won the support of Joseph Chamberlain and Winston Churchill to his colonization scheme before the war, but South Africa, Canada and Australia opposed it in turn. A Jewish nation in Palestine is another matter.

The menace which Turkish possession of Palestine offers Egypt and the trade route to India must be removed, British statesmen agree. Even before the war many considered the recreation of the Jewish state the best solution. Opinion changed, however, during the war, largely because of the sympathy many Jews of German extraction in America admitted for Germany. It was feared that a nation sympathetic toward Germany would be a dangerous one to have so close to the strategic link in the British empire.

The Russian revolution has changed this. Jewish sympathy, alienated by the treatment of the Jews in Russia under the old regime, has been won back by the new regime. Jacob Schiff's declaration for the allies, following the announcement of the provisional government of equal rights for the Jews in Russia, was not the only one to come to the attention of the British government. A Jewish state in Palestine would be a friendly—even grateful—state, it is believed.

Zangwill's idea of an American protectorate is based on the desire that the Jewish interests should be protected by some great power that has no self interest there to serve. Whether such a protectorate would appeal to British statesmen is doubtful. It is more likely that in case a Jewish nation is set up, Great Britain herself will garrison the country until law and order and the stability of the new government is assured.

Cablegrams received by the Jewish Daily News at New York from Petrograd have stated that Prime Minister Lvoff and Minister of Justice, Kerensky, addressing crowds on May Day pledged the Russian provisional government to work for the establishment of a Jewish state in Palestine. —Sel.

We cannot tell the soil where the good seed will yield the largest returns. "The way that goeth down from Jerusalem unto Gaza which is desert," was to be the new scene of Philip's labors, and at first glance it did not seem to promise much.—Sel.

When your work is worthy your associates will assist you, but men will hang around to hinder you when your habits are bad.—Sel.

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THE WHOLE FAMILY
WOULD ENJOY A

"Superba"

Phonograph. Why not bring into your home the music of the best artists?

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When a man is first of all true to himself he is more sure to be loyal to his employer; man learns to be false to others only when he forgets himself.—Sel.

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Eloquence.

Eloquence is the child of knowledge. When a mind is full, like a wholesome river, it is also clear. Confusion and obscurity are much oftener the results of ignorance than of inefficiency.—Lord Beaconsfield.

The School Wallflower.

A word ought to be said about your duty to the students who are always "left out of things." Many a real tragedy has been silently lived by misunderstood or disliked boys and girls at school. If you are one of them, make up your mind that you will be agreeable. Don't resent it; that only makes it worse. Just be cheerful and patient; watch yourself to see if you have any little oddities that make you an undesirable companion; try to like everybody—and you will soon find people liking you. If you are one of the popular set be on the lookout to cheer those who are among the "left outs." You will be surprised at the pleasure you will find and at the sweetness of some of the friendships thus formed.—The Christian Herald.

Some Day

Don't you see the Savior coming?
With his angels he is coming;
With his robes all aglowing,
As he promised at his going.

Is not that a lovely sight?
There upon those clouds so light,
Jesus dressed in robes so bright;
He has come in power and might.

Loudly Jesus now is shouting,
He is calling for his own.
Long have they been sleeping
In the cold and silent tomb.

And those saints who in Jesus slumber,
Who are mouldering in the grave,
Shall hear the voice of their Redeemer
And awake no more to save.

Yes those saints who are believing,
Who have not passed this mortal strife,
They too, have heard the trumpet sounding
Changing them to immortal life.

See! Abraham, Isaac, and Jacob approach,
They have risen from the grave,
There too is Brother Enoch,
Him too, does Jesus save.

Hear the weeping and the wailing,
Of those lost for evermore.
They are sorry they did not study
The word of God a little more.

There is the busy Christian,
Planting corn and raising rent
They had no time to get salvation,
So they are wailing with the rest.

John W. Burget.

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 friend to all—the foe—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 A. Walters.

Take time to breath a morning prayer, asking God to keep you from evil, and use you for his glory during the day.—Sel.

Think much—say little.

speaks of the great multitude of the church having passed through the great tribulation. Much of the Book of Revelation was prophecy about 70 A.D., but is now the history of the sufferings of the real church in the dark ages, under the power of the false church—the papal Antichrist. The great tribulation was to fall distinctly on the Lord's own—Jews, Israelites, and the church—whereas the "judgment of nations" is falling and will fall on the Gentile nations, the Lord's enemies. The great tribulation was also that spoken of in Malachi 4:5: "The great and terrible day of the Lord," for Jerusalem and the Jews. The promise in Mal. 4:5 was fulfilled: "I will send you Elijah, the prophet, before the great and terrible day of the Lord come.

John the Baptist was Elijah.

(See Matt. 17:12-13), and he came about 40 years before the great and terrible day of the Lord. Joel 2:1, 11, 31, also speaks of the great and terrible day of the Lord. Verse 31 said the sun would be turned into darkness before it came along. This darkening of the sun did take place on the crucifixion day, about 40 years before the great and terrible day of the Lord. This great and terrible day is also spoken of in Zeph. 1:4-14; and Ezek. 22:19, which, if compared with the description by Josephus of the slaughter of the Jews at Jerusalem by the Romans, about A.D. 70, will leave little doubt as to its being "the great and terrible day of the Lord" upon the Jews, and the "great tribulation" spoken of by our Lord who also said it would never be so again (Matt. 24:21.) Therefore, it is not right to expect it to take place in our future.

The Falling Away.

Began before the dark ages. In the sixteenth century a change came by the beginning of the great "reformation." There was a falling away of late years, but it was small compared with the great falling away before the dark ages. The latter day falling away ceased on August, 1914. The tide has turned; the drifting away has stopped. The Bible is now, and will be, exalted, read, and followed in such a way as never before. The Lord has called a halt to infidelity, and to the whole world. He will now demand attention to his word, and vindicate it by the fulfilment of prophecy.

The Great Antichrist.

The man of sin or lawlessness ruled the world in the dark ages, in which "no man could buy or sell without the mark of the beast." Since then his power has declined, and at the appearing of Christ (now very near) he will quit. He has been revealed to those who have discernment. He was responsible for the death of over 50 million Christians. He was revealed when Rome pagan (the one that restrained) was removed. Rome papal represents him literally and fully. Too many Christians are looking yet for another Antichrist to come up out of the pit; instead of looking for Christ to come down from heaven. There are many Antichrist's (John's letter 2:18); the latest one is capitalism (who does the buying and the selling), now soon to quit also. James 5:1 says: "Go to, now, ye rich; weep and howl for the miseries that are coming upon you. Your riches are corrupted. Ye have heaped up your treasures in

the last days." The scattering has now begun by the loss of trade, commerce, rent, interest, etc. The weeping and howling are now in evidence. God is vindicating his word everywhere. We will soon be able to buy and sell without the mark of these beasts—combines, trusts, syndicates, etc., who are now, as ever, cornering and raising the price of our foodstuffs.

Daniel's 70 Weeks.

Were completed over 1800 years ago, on the date Christ was Baptized and anointed by the Holy Spirit. Dan. 9:24 says: Seventy weeks are decreed upon thy people and upon thy city. Here follows a list of things that were to be done within the seventy weeks of years. The last of that list is, "To anoint the Most Holy" (Christ). Therefore, the very day Christ was anointed the 70 weeks were fulfilled. Seventy weeks of years (490) from the baptism and anointing of Christ in sacred (sabbatic) time takes us back to the first post-exilic jubilee, where the seventy weeks count begins. Seven weeks, and three score and two weeks are 483 years. From the anointing go back 483 years in golden (solar) time, and we come to Ezra 7:8, who came to Jerusalem in the fifth month. Sixty nine weeks in silver (lunar) time, 483 from the anointing, takes us back to Nehemiah 6:15. Nehemiah and Ezra were both connected with the restoring and building of Jerusalem. The prince that was to come was Titus, who destroyed the city (Jerusalem) and the sanctuary (the temple), and caused the sacrifice and the oblation to cease. Seeing this has all been enacted once, why look for a second doing of it? Daniel did not say it was to be executed twice.

Gospel of Salvation Already Preached to all Nations.

This was done centuries ago. See Col. 1:23: "The gospel which ye heard, which was preached in all creation under heaven." It is the gospel of the kingdom (reign of Christ) that is yet to be preached to all nations. It is now being done, and will receive greater force in our near future, when the church wakes up, immediately after the Lord comes as the "bridegroom," and translates his bride (a select portion of the church) and the invited guests for his wedding. It will be gospel (good news) indeed to this warring world then to know that the Lord will soon return. "He shall judge between many peoples, and shall reprove strong nations afar off, and they shall beat their swords into ploughshares, their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore." Micah 4:3.

Bible Lesson for Moriah, Sat. Evening, June 30. THE CHRISTIAN'S ARMOR.

Read 1 Samuel 17 and Eph. 6. Armor implies war. Find one New Testament text which teaches that we are soldiers.

Find three New Testament texts which teach the necessity for fighting.

Against whom does the armor described in Eph. 6 protect us?

Explain Rom. 13:14; Psa. 119:105; 1 Thes. 5:8. When is the battle most difficult, when alone, or in the association of others?

What benefits arise from fellowship? Upon what basis should our fellowship stand? Why is the church a better place for fellowship than any man-made organization, such as

lodges, etc.?

What is the result to us at the end of a successful warfare? Give a text.

S. J. Lindsay.

Letters.

Dear Bro. Lindsay:

Find enclosed one dollar and one half for the Restitution Herald for one year.

I have been receiving a few copies of it from members and finding so many good things in it would like to get it all the time.

I am an isolated member and have not heard a sermon for nearly a year. I get very hungry for a word of truth. I am trying to tell those about me of the coming kingdom but few will listen.

Will you give us something through your paper on Acts 2:17; Joel 2:23, 28, 29; Hosea 6:3; Matt. 13:37-39?

Does that mean that some will be given power of the Holy Spirit in this age?

Prophecy is being fulfilled very fast and we long to see the time when these conditions are at an end.

Your Sister striving for a place in the kingdom,

F. L.

Helena, Oklahoma.

In reply to the foregoing we will say that "the last days," or "last times," is an expression used to describe this full gospel age. For instance, John, in his epistle (1 Jno. 2:18) carries this idea, as does the writer to the Hebrews in verse 2 of chapter 1.

Peter says (Acts 2:16). This is that which was spoken by the prophet Joel. Then he goes on to name the events in the order in which they shall transpire down through the period called the "last days," closing with the darkening of the sun and moon, etc. The manifestation of the Spirit introduced those days; the darkening of the sun and moon will close them.

The "former rain" was given to give the crop a start while the "latter rain," the gospel is given to bring the crop to its full harvest. The rain evidently stands for the spirit of God. On Pentecost a heavy shower was given, but from the time the effect of that rain ceased, we have had the steady shower of the gospel. Jesus says, The words which I speak unto you, they are spirit and they are life, and it is these words that are working toward the harvest. We do not look for a return of the early rain until the latter rain has produced the harvest. We believe this answers the question asked, according to our understanding of the language.

S. J. Lindsay.

It is every Christian's privilege to preach Christ, whatever his occupation. Philip had been appointed one of the seven who were to oversee the distribution of supplies to the poor, but he also was ready to do the work of an evangelist.—Sel.

To read God's word is not enough. We must read with the spirit and the understanding.—Sel.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

Use of Force.

"If all men must come to a knowledge of the truth whether they want to or not, then those who hate the light, together with those who will not come to the light, must be forced to embrace what they hate, and to come to what they despise."

This comment in no way proves that the offer of salvation is not intended to be extended to all. It is an unfair criticism since nothing has been said upon which to base it. 1 Tim. 2:4 was quoted to prove God's willingness to have all men saved, and in accordance with that willingness, his offer of salvation extended to all men. Nothing was said about forcing haters of the light to embrace it.

Extending the offer of salvation to all alike necessitates in no way a forcing process. The light of love and truth will shine freely and unrestricted upon all alike, just as does God's physical light, the sun. Those who hate the light and will not come to it, in the sense of accepting and submitting to it, will not be forced. Nevertheless, they see, and in this very fact of their seeing and not coming, lies their condemnation.

"Universalism."

Universalism does not, through logic or any other process develop from the teaching that the gospel is for all. What does develop, however, is the possibility of having God's plainly stated desire to have all men saved gratified, if man so chooses.

It follows also that those who go into eternal death will go there from choice.

The offer of salvation made known to all is the only possible way that all men can exercise their will, their power of choice. The Adamic life, its attending sinful nature and the Adamic death are not matters of choice. They are matters of necessity. Eternal life, its attending righteous nature, and eternal death are matters of choice. Before the choice can be made the possibility of both must be known. This possibility can be known only through the gospel, and the true gospel at that, not the perverted gospel.

Either the gospel is for all, or the individuals for whom it is not intended form a class, a people outside of God's mercy, who have no choice between life and death. The scriptures say the gospel is to "all nations," "all people," and "every creature."

Either the gospel is for all, or there is a class of people born into the world, destined to eternal death. There is no scripture for this.

"God is willing that all should be saved" during Paul's time, but they were not, and from century to century his entreaties have been published among men, but as a rule the preachers have had to ask, "Who hath believed our report?"

Yes, God is, was, and always will be willing and desirous that all men be saved and this statement is the main support to the statement under discussion, namely, that God's gospel offer of salvation is intended for all. If, as has been stated, some are permitted to go into eternal death

without so much as hearing the gospel, the offer of salvation, there can be no other conclusion than that God is not willing nor desirous of their salvation. The ideas that God is willing that all men should be saved and that he makes known the gospel, the means of salvation, to only a representative few, are entirely contradictory.

The doctrine that some are outside of God's mercy, which is a necessary conclusion, if it is true that some go into eternal death without hearing of the true God and his offer of mercy, cannot, of all doctrines, be stated in Bible language.

Can we, in the face of facts, say the true gospel has been preached to such an extent that it has been published from century to century among men, as though the truth were equally known with error? The perverted gospel has been published from century to century among men to a far greater extent than the gospel has, but even that has reached but a comparative few.

"It is God's part to give the word and he has given it (Psa. 68:11). It is man's part to hear—a condition on his part which but few have obeyed."

There is no truer statement than that it is man's part to hear God's word, that is, give heed to it. And this fact affirms rather than denies, the statement that the gospel is for all. Since God has made conditions which man must fulfill in order to be saved, it follows that those whom he desires to be saved must know those conditions. We have already seen that God is desirous and willing that all men be saved. Therefore, he either makes known now, or will make known, his conditions, the gospel to all. It is only a question of time. If he has not done it in the past and is not doing it now, he will do it in the future.

If we say that those who have died, and are dying without hearing the gospel, have gone into eternal death then we must admit that there is a class to which God's mercy is not extended. Admitting this, we must also admit that were Jesus here today and met some who are suffering from either physical or mental defects, he would pass them by without extending the help he can so abundantly give. He would look upon them as no better than beasts and would extend his help to a representative few only. This borders very closely to the spirit of the Pharisees.

THE WAR OF THE GREAT DAY OF GOD THE ALMIGHTY.

Commonly Called Armageddon.

(This article is printed by request of Bro. J. E. Cowles, Holbrook, Nebr., and it is desired that some reader may offer criticism or otherwise, of the thought contained in it.—Editor.)

"Armageddon" is a figurative word used by writers and military men when referring to the final war of this age, which is now in full blast—1914, 1915, 1916. The title "Armageddon" is not strictly correct, as there is no such war as Armageddon mentioned in the scriptures. Revelation 16:14 designates the final war of this age as

the "War of the Great Day of God the Almighty." It is only the final phase of this great war that takes place at

Har-Magedon

which is the Bible word (Rev. 16:16, R.V.) referring to the location in Palestine where the nations, represented by their armies, are to be gathered for the final judgment of this age by the Lord Jesus Christ. It is now close at hand, and is referred to in Zeph. 3:8: "My determination is to gather the nations that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger;" Joel 3:12: "Let the nations bestir themselves and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about;" Matt. 25:31, 32: "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all the nations."

Judgment of the Nations.

It is now taking place, by the present war (reports in our daily papers evidence to its presence). Isa. 34:1-8 speaks of it thus: "Come near ye nations to hear, and hearken ye peoples: let the earth hear, and the fulness thereof: the world and all things that come forth of it. For the Lord hath indignation against all the nations, and fury against all the armies: he hath delivered them to the slaughter. Their slain shall be cast out, the stink of their carcasses shall come up. It is the day of the Lord's vengeance, the year of recompense in the controversy of Zion." Also Isa. 26:21: "Behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity." The final phase of this judgment of the nations is to be enacted at Har-Magedon and Jehoshaphat, in Palestine. For some reasons why these judgments are being executed connect Germany with the so-called "higher criticism" teachings, which are simply a denial of the Word of God. Belgium with the Congo atrocities, France with the spread of lewd fashions, and the white slave traffic.

End of the Age Near.

Many will not believe that the end of this age and the return of Christ to reign are so near, because they have been taught to believe that so many things prophesied are yet to be fulfilled in the future before he comes. Some of these are: "The Great Tribulation" (Matt. 24:21), "The Great Falling Away" (2 Thes. 2:3), "The Great Antichrist" (2 Thes. 2:3), "The Gospel to be Preached to all Nations" (Matt. 24:14), "Daniel's 70 Weeks" (Dan. 9:24). These great events have all been fulfilled in the past, therefore, we should expect Christ to return in the near future.

The Great Tribulation.

"The great tribulation" began while the Temple our Lord frequented was still standing in Jerusalem, about 70 A.D. It fell most keenly on the Jews at the destruction of Jerusalem by Titus (the Roman prince that was to come); it followed the Jews, Israelites, and the Church down through the dark ages. The church was not translated to escape the great tribulation, but had to pass through it. Matt. 24:9: "They shall deliver you up into tribulation and shall kill you." Verse 21: "Then shall be great tribulation." Rev. 7:9-14

structing her husband, Mr. Montross, and the family with whom they room. The four came out to Brush Creek and spent the day, on Sunday of the meeting there. On our return from Lawrenceville on Friday morning, June 15th, we stopped in Troy long enough to hear a good confession of faith from both Mr. and Mrs. Strock, after which they were both baptized. After this service the table was prepared and we observed together the commemoration of the Lord's sufferings and death by partaking of the emblems. Thus we introduce to the household of faith Bro. and Sr. Glen C. Strock. May they be faithful unto the end and receive the crown of life. May God also add his blessing to Sr. Montross for her faithfulness for she is the one who carried the Word of Life to them.

S. J. Lindsay.

Obituary.

Letta Halstead was born in Crawford County, Ohio, Aug., 8, 1824 and died in Rensselaer, Ind., June 14, 1917 at the age of 92 years, 10 months, 6 days.

She was the oldest of five children born to Samuel and Susanna (Webster) Halstead and was the last to die.

On Sept. 10, 1848 she was married to Jared Benjamin. To this union were born four children only two of whom survive her. These are Mrs. Teresa Martindale and Martha Benjamin.

She embraced the faith of the gospel and united with the Church of God in the year 1875.

She died firm in the hope of this gospel and expected a resurrection to eternal life when Christ the life giver returns to reward those who continue steadfast unto the end.

Aunt Letta, as she was familiarly known, was one of the few sturdy, pioneers of the locality where she had lived so many years. The writer has served the Rensselaer church nearly six years regularly now and he does not now recall that Aunt Letta has ever missed a preaching service in that time. She was one of the kind who made it her business to be present. The time between preaching services seemed long to her. Her last message to the writer was to hurry up and come back. We came back to speak words of comfort to a large congregation made up of her relatives and friends. Kind hands ministered to her every need to the last and then they surrounded her with flowers, mute tokens of the esteem in which she was held. We laid her away in the beautiful cemetery just at the edge of the city, where Bro. Benjamin had preceeded her some years since, there to await the Master's call in the morning.

S. J. Lindsay.

Fred Sanford.

Fred Sanford, the husband of Sr. Orpha Sanford of Aurora, Ill., died in a St. Louis hospital, Wednesday night, June 13, 1917.

He had been in poor health for some time, and the dreaded disease of the heart finally laid him low.

Sr. Sanford hurried to his bedside as soon as she was informed of his critical condition, and rendered what comfort she could during his last hours.

On Sat. Afternoon, June 16, we laid him to rest in the beautiful cemetery at Dixon, Ill., and beside the open grave spoke words of comfort from passages of scripture dealing with the resurrection, and the making new of this sin cursed earth. John 5:25-29 were cited to establish the resurrection of all, and in connection with this came the expressions of Paul found in 1 Tim. 4:10 and 2:4. These verses show plainly that it is God's plan to save all men from the Adamic death. This having been accomplished, each one will stand upon his own foundation, and then it will be that the truth of Rom. 6:23 shall come in force: "The wages of sin is death." The death which we die now is not for our sin, but because of the curse upon the race of man brought by Adam's sin.

Hence if each man is to either die or live for his own actions, he must first come forth from the Adamic death.

We then pointed out the hope of Christ's return and the blessing he will bring, using 1 Thes. 4:13 to end as a basis, and then showing the beautiful picture of the restored earth as found in Rev. 21:1-5.

The only hope ever given to man is that based upon a restored earth, and to that end we must strive to please our great Redeemer.

Frank E. Siple.

George W. Smith

was born in Vermillion Co., Indiana, Dec. 9, 1838. He was the son of James W. and Eliza (Pugh) Smith, and the oldest of a family of eight children. He died June 11, 1917 at his home, aged 78 years, 6 months, and two days. On Feb. 22, 1862 he enlisted in Company K, Indiana Volunteers, and served until the close of the war, lacking only a few days of being out four years.

April 9, 1867 he married Julia A. Jones, daughter of Robert and Elizabeth Jones. The marriage took place in Warren Co. but they went to housekeeping in Vermillion Co., Illinois upon a farm he had previously purchased. In 1876 they returned to Warren Co. where they lived until 1903 when they moved to Howard Co., near Greentown, where they lived till the time of his death.

Those that survive him are the wife, two children, Ashley R. Smith, of Greentown, Howard Co. Ind., and Nettie Smith Evans, of Williamsport, Ind., three grandchildren, and one brother, Marion Smith, of New Richmond, Ind. Besides these he leaves many friends and business associates.

He had a deep sense of honor and his ideas of right were firm and of the highest order. He had been a member of the church of God of Warren Co. for many years and lived a faithful Christian life.

Nettie S. Evans.

A short service was held at his home in Howard Co. and the remains then conveyed to Williamsport by motor car where the regular funeral services were held at the home of his daughter, at 10 o'clock, June 15, 1917. The house was filled with the relatives, brethren, and friends to whom we spoke words of comfort from Rev. 1:18. Many beautiful floral offerings were given in testimony of the high esteem in which Bro. Smith was held by those that knew him best. The funeral procession then proceeded to West Lebanon, where he was tenderly laid to rest to await the coming

of our Lord and Savior, Jesus Christ, and his resurrection. For he spoke back from heaven through the beloved apostle, John, saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death." And when he comes and uses these keys Bro. Smith will be delivered from both the place and the condition of the dead into the glorious liberty of the children of God.

The deceased had been very successful in the acquisition of property in his long business career. He owned some 2900 acres of the best land in Indiana, besides being the largest stockholder in the Williamsport State Bank, and was a large stockholder and president of the First National Bank at Swayzee, Ind., and the possessor of much property. But this accumulation of property did not turn his head away from the path of rectitude and integrity, nor shake his loyalty to his family and friends, nor seduce him to infidelity to Bible teachings, all of which is the best evidence of his high and substantial character and faith in God.

D. E. VanVactor.

Robert Sanford Sullivan.

Robert Sanford Sullivan was born near Thomasville, North Carolina, Jan. 4, 1846. He departed this life at his home in Attica, Kansas, May 28, 1917, aged 71 years, 4 months and 24 days.

In the year 1870 he moved with his family to Lawrence County, Missouri, living there ten years. He then moved to Harper County, Kansas locating on a homestead near where the city of Attica now stands. Here he engaged in farming until about the year 1896 when he moved into the city of Attica to engage in the furniture and undertaking business, retiring from same only a few years ago owing to ill health.

He was married to Martha Younts Dec. 25, 1866. To this union were born seven children, only two of whom are now living; to wit: T. H. Sullivan and Mrs. R. O. Williamson, both residing at Attica, Kansas. He is also survived by his wife, Mrs. Martha Sullivan, two brothers, H. L. Sullivan and David Sullivan of Sturgis, Ky., and three grandchildren, Ray Clifford Sullivan, Blanche Sullivan, and Donald Williamson, all of Attica, Kansas.

In early manhood he became a member of the Church of God. He was taught the precious faith through the teachings of Bro. A. F. Servis, who has been asleep for some years. Bro. Sullivan and his wife were baptized by Bro. James Butt about the year 1875, while living in Lawrence County, Missouri. From that time they have been strong in the faith and conscientious supporters of the kingdom. He and the writer were the first ones to introduce in his community the doctrine of the kingdom of God and the coming of the Lord Jesus. The first meetings of any kind held in the new settlement were held by our people. He was a firm believer in the yearly communion. In the spring of 1883 the brethren met at the home of S. C. Oliver for that purpose, Bro. Sullivan being present. He has ever lived faithful to that tenet not missing a communion meeting from that time to the time of his death. At our last meeting held on the night of April 5th, this year he said that he thought

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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- S. J. Lindsay, Secretary and Treasurer.

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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. J. W. Cooper of Ripley, Ill., now answers when you say "Grandpa" to him. A son came to the home of Loren and Mary (Cooper) Burnett, June 2nd. All are reported doing well. Congratulations.

Sr. Elizabeth Huffmon of Hale, Mo., is now at St. Mary's hospital, Kansas City, Mo., having recently undergone an operation for appendicitis. She is reported doing nicely, for which we are glad.

Report comes to us that Bro. Fred Drew who moved from the old home farm near Dixon, Ill., to a farm near Franklin Grove, Ill., lost practically everything recently by a fire which destroyed the home in which they were living.

Bro. George Siple and family of Hammond, Louisiana are visiting Bro. F. E. Siple of Oregon, Ill., and having a view of the Herald office and its work.

Friends of Sr. Esther K. Richardson are receiving announcements of her recent marriage to a Mr. Holmes of Arizona. All join in hearty congratulations.

Word comes that Lois, the daughter of Bro. and Sr. Blakely of Grand Rapids, Mich., is seriously ill. She took sick at school with fainting, and in falling bruised herself badly about the head. We trust that she may soon be herself again.

Mr. and Mrs. George Wiseley, Jr., report the birth of a nine pound boy, June 8, 1917. Sr. Wiseley was formerly Sr. Rosa Roose. The newcomer is to be known to us by the name of Verdean Roose Wiseley. He must surely be a boy after his grandpa Roose's kind to start life with nine pounds. We congratulate all concerned and hope some day to meet all the younger members of this family as several have been added since our last visit to the Roose home.

HELPING FUND.

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

A Sister in Dixon,\$1.00.

Reports.

Dear Brethren of the household of faith:

The Lawrenceville Church of God enjoyed a season of refreshing and good spiritual food which has made us more anxious to press on towards the prize of our high calling in Christ Jesus. After enjoying the annual all-day meeting held at the Brush Creek church on Sunday, July 10th. Brother S. J. Lindsay held meetings at Lawrenceville four nights. We found our Brother sound in the Gospel, a true lover of God's word and an able and interesting speaker. Some few outsiders listened attentively, especially when "war" was discussed, and yet when a Bible class was held on Wednesday afternoon not one of the strangers seemed interested enough to come and search the scriptures.

Tuesday and Thursday nights a number of Brush Creek church members came to share our spiritual feast and added much to the services of the evening. Bro. Lindsay very kindly attended our Sisters meeting, held in the home of Sr. Anna Beck, on Thursday afternoon and gave us some instructive points on the five universal empires. The meeting closed on Thursday night, with a sermon on the kingdom—that grand and glorious subject of which we never grow tired of listening. Good-byes were said and all departed feeling it was good to be there and we trust the good seed which was sown will fall on good ground and bring forth a hundred fold.

May each one striving for eternal life be found worthy when Jesus comes to make up his jewels.

Jessie M. B. Kauffman.

Dear Editor: On Sunday, June 10 we held our annual June meeting at Brush Creek. Our visiting teacher was Bro. S. J. Lindsay and our hearts were once more made glad to listen to the word of God masterfully expounded by the Brother.

On Sat. evening we listened to an excellent sermon. Subject was, "The signs of the times."

On Sunday we had a feast of good things

both natural and spiritual. Sermons Sunday afternoon and evening. Sunday afternoon subject, "Does it make any difference what we believe." Sunday evening subject, "Serve not the law in letter but in spirit."

These meetings were excellently attended. Those having an invitation, and all did, that could have come surely missed something good.

Your Brother,
H. D. Pearson.

Dear Sir and Brother: I beg leave to report through the Herald the contributions I have received for Bro. Webb:

- L. E. Whitehead, M.D., Chicago, \$10.00.
- H. Dickel, Philadelphia, 5.00.
- A. E. Shaw, Stockville, Nebr. 5.00.
- J. W. Good, Fondis, Colo., 4.00.
- Edna B. Anderson, Aurora, Ill., 1.00.
- H. H. Chamberlain, Eastport, Mich., 1.00.
- Mrs. J. G. Adams, Oxford, Mich., 1.00.
- Mr. and Mrs. Ernest Crundwell, Brownwood, Texas, 1.00.
- Mrs. Anna Willey, Laurel, Wash., 1.00.
- Total, \$29.00.

To all the contributors, let me thank you for your benevolence in behalf of Bro. Webb. May the seed sown to this cause bring fruit both spiritual and temporal to all the contributors. Through the efforts of the church at this place we have raised a little over \$50.00 for the brother. You can hardly imagine how it cheered and gladdened the heart of the Brother when I made my report to our Bible class and handed him the money that had come to me for him. When you know of a worthy cause for contributions, do not hesitate to call on us.

Respectfully submitted to all the readers of the Restitution Herald.

Your Brother in Christ,
J. B. Morgan, M.D.

P. O. Box 105,
Buffalo, South Carolina.

Baptisms.

At our regular services at Hillisburg Sunday morning, June 17, Bro. Charles H. Lewis requested baptism. Upon his confession of faith we went to the water near by and immersed him in the name of Jesus Christ for the remission of sins. Bro. Lewis lives at Colfax, Ind. He and his wife, Alga Lewis, will put their membership into the Hillisburg church. May the Lord Bless these good people in their manifestation of an active Christian life. May they achieve all their anticipations of development in their association with the church and be able to receive the crown of life in the soon coming kingdom.

D. E. VanVactor.

As we were taking our places at the dinner table at Bro. Howard Pearson's home near Troy, Ohio, on Sat., June 9th., he mentioned that Sr. Eva Stearns had a sister living in Troy. We knew that Sr. Lorene Robbins had married and moved to Ohio, but where we did not know. An auto trip for the afternoon was at once planned. We not only found Lorene, but we found that she has been faithful to the truth she has been taught since her childhood, so much so that she has been in-

him so that he may and will invariably use this creative power to do evil. And this is good. For it is only through personal experience with sin that we may learn to hate sin and love him who alone can save from sin.

Can a Personality Exist Without Corruptible or Incorruptible Material.

"Thus saith the high and lofty one that inhabiteth eternity." Isa. 57:15. "I am God and there is none else. I am God and there is none like me." Isa. 46:9. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psa. 90:2. His divine, immortal, incorruptible, material personality existing today, had no beginning, and will have no ending. He is the same personal, incorruptible, material being inhabiting eternity, before he brought forth the mountains or formed the earth or the world. How short the time of about 6000 yrs. when compared to eternity, that God formed our earth. How small it is, not so large as a drop of water, compared to eternal space. Only a few years ago, comparatively, we had neither world, earth or firmament, nor sun, moon or stars. We believe our God is a personal being because he made the personality of his only Son, (when he received his second life.) "Who being the brightness of his (God's) glory, and the express image of his person when he had by himself purged our sins, sat down on the right hand of the majesty on high. Being made so much better than the angels." Heb. 1:3-4. The personality of the Son is a sample or pattern of what the saints will be in the world to come. "I am he that liveth and was dead; behold I am alive forevermore." Rev. 1:18. He was made mortal, corruptible, material; made to die. "Made lower than the angels that he should taste death for every man." Heb. 2:9. "He was made of the woman, made under the law to redeem them that were under the law." Gal. 4:4-5. "Born of the woman." "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. God was the life-giver of his Son. His Father gave his Son life the second time. The first time a short, mortal life, so he could die for the people. "Thou shalt conceive in thy womb, and bring forth a Son and shall call his name Jesus." Luke 1:31. "The second time eternal life, when God raised him from the dead." Rom. 8:11. "He rose the third day, one day too soon to see corruption or putrefaction. David fell on sleep and saw corruption." Acts 13:36. But the body or flesh of Christ saw no corruption." Acts 2:31.

"It is Anti-christ to believe he did not come a flesh being." 2 Jno. 1:7. He came a flesh, mortal, corruptible, material personality. He is now a spirit being with a divine, immortal, incorruptible, material, personality. "Who being in the form of God thought it not robbery to be equal with God." Phil. 2:6. When the "word was made flesh and dwelt among us." Jno. 1:14. "And was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth." Phil. 2:7-9. This great, divine, being was once the sweet, mortal Babe that was born in a manger. He was once the same prattling, intelligent boy of 12 years, of Bethlehem, who astonished the lawyers and doctors "about his Father's business." He once was the same brave, young man of 33 years, who performed the greatest feat of the world, when he ascended to Jerusalem and died for the people. God, his Son, and holy angels are spiritual, incorruptible, material, personalities." He maketh his angels spirits." Heb. 1:7.

Now, no other beings possess these heavenly natures. All of God's children, will possess this highest nature when their natural bodies arise spiritual ones. "The things which are seen are temporal," (corruptible, material, and will soon pass away). "But things which are not seen are eternal." (incorruptible, material and will never pass away). 2 Cor. 4:18.

A short review of our brother's subject, a student of Aurora College:

1. Yes, thought is always a product of a material, living, organized brain, which is either corruptible or incorruptible materiality.

2. It is impossible for the product to exist before the producer. God's immortal, incorruptible personality existed before he created the corruptible, material world, which will be changed, or pass away into an incorruptible, material, new heaven and new earth. "For things which are not seen are eternal."

3. "Did the thought that designed a material universe spring from a material brain?" "Yes. But not from a corruptible, material brain; but from an incorruptible, material one."

4. "Did God create the material of which he himself consists?" I answer no, his immortal, incorruptible, material personality always did and always will exist.

5. Yes, it is true as John 4:24 said: That God is a spirit." But it is not true that God does not possess a material organism. God is a spirit, so is his Son, and holy angels. And the promise to his saints that they will be spirits, or have spiritual bodies when their natural bodies arise spiritual ones. It is absolutely impossible for any being to exist without mortal, corruptible, material or immortal, incorruptible, material bodies. It also would be absolutely impossible for God to create corruptible material into incorruptible, immortal beings, and change them to be mortal, corruptible material. Utterly impossible. It would be a contradiction of all his promises to the children of men, and would dethrone the maker of all his natural and divine laws. "It is impossible for God to lie." Heb. 6:18. Let us not go back to the dark ages and teach that God is a spirit without a body or parts. God, with two of his angels, ate bread, meat, butter, and drank milk, that Abraham had prepared in his tent, under a tree, in the plains of Mamre. Please read the whole chapter of Gen. 18: he was the lord, "the judge of all the earth." After the resur-

rection of Christ, he said unto them, "Have ye here any meat? And they gave him a piece of broiled fish and of an honeycomb. And he took it and did eat before them." Luke 24:41-43. "I will not drink of the fruit of the vine until I drink it new in the kingdom of God." Mark 14:25. "Blessed is he that shall eat bread in the kingdom of God." Luke 14:15. "That ye may eat and drink at my table, in my kingdom and sit on thrones judging the twelve tribes of Israel." Luke 22:29-30. Not eat to live in the kingdom of God, but eat for enjoyment as we do today.

God did not create his Son; had he done so he would not have had a mother. God generated his Son, which gave him both father and a mother. He was a mortal, corruptible, material being during his first short life. After his second life God changed his mortal, corruptible, material, personality into an immortal, incorruptible, material spiritual being. Who now is a spirit just like the nature of his Father. Who is not now "in the days of his flesh." Heb. 5:7. "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5:16.

This is God's theology and only revealed revelation on this subject.

William H. Huls.

Rachel's Children.

I have frequently noticed the erroneous use of Jer. 31:15-16 relating to the sorrowing of Rachel for her children but in turn being comforted with the knowledge that they should come again to their own border. There can no more grave error be made than to cite a passage of scripture in proof of a statement and on perusal find the citation bears on a wholly different subject, and the same is true of the use of a subject erroneously. I know of the use of the name Rachel for but one personage in all the scripture and she had but two children—Joseph and Benjamin—and gave her pure, sweet life in giving birth to that second son, not having lost any children over whom to weep. You will find in working out the references given from those two verses and the next, that the name Rachel is used in figure as the household head to the house of Israel, and the children here referred to are "the children of Israel."

In all my perusal of the scriptures I am not able to cite one word regarding the future of children, however, may we not in confidence commit them in their innocence to the great judge of all and know that he will judge them with justice and righteousness? keeping in mind his statement: Except ye become as little children ye shall in no wise enter into the kingdom of God.

F. M. McCrory.

Don't feel your self importance; invert the field glasses upon yourself and see how little you look to other people.—Sel.

"Service is the measure of a man. He is the greatest king who is the greatest servant."—Sel.

Something good for something done makes you and him one—a brotherhood of two.—Sel.

it would not be long until the Lord would return. He was a firm believer in the mortality of man. He believed that the Lord Jesus the Christ will soon come to raise the righteous dead, to change the righteous living, clothing them with immortality and making them partakers of the Divine nature. He believed they are to become the sons of God on the Divine plane and be joint heirs with him; that they will sit with him on his throne, the dominion of which shall be from sea to sea and from the river unto the ends of the earth.

He died as he had lived, a worthy citizen, a faithful friend, a loving father and husband, a Christian man full of the faith once delivered unto the fathers. Let us of the faith of this community and the brethren elsewhere so live that we may be ready to meet Bro. Sullivan in that bright morn where there will be no more death, neither sorrow nor sighing, where all tears shall have been wiped away, and the whole earth filled with the knowledge and goodness of the Lord as the waters cover the sea.

S. C. Oliver.



Letta Halstead Benjamin

whose obituary appears in the first column of page 301, this issue.

The Sunday School.

By Alta King.

AHAZ, THE FAITHLESS KING.

Lesson 2. July 8, 1917.
Lesson Text, 2 Chron. 28:1-5, 20-27.

Golden Text: Without faith it is impossible to be well pleasing unto him. Heb. 11:6.

Time: Ahaz reigned 16 years, B.C. 739-723 (Beecher) or 714-727 (Hastings).

Place: He reigned over Judah, the two tribed kingdom. His capital was Jerusalem. The building was destroyed within a few years after the death of Ahaz.

Questions and Answers.

What kind of kings preceded Ahaz and what was the condition of the kingdom when he became ruler? Study and relate briefly in class 2 Chron. 26:1-15; 27:1-6. In 2 Chron. 26:15-23 we have recorded the one

sin committed by Uzziah, grandfather of Ahaz, which brought upon him leprosy as a punishment. Study and relate this incident.

How did Ahaz handle this prosperous kingdom? Verses 1-4, 16, 21-24.

He burned his children in the fire after the abominations of the heathen—Tophet, south of Jerusalem, where at least later the refuse of the city was burned. It is the New Testament gehenna. Here stood a frightful image of Moloch. "The arms of the brazen image sloped downward over a cistern which was filled with fuel, and when a human sacrifice was to be offered to him the child was probably first killed, then placed on the brazen arms as a gift to the idol. It rolled down into the flaming tank and was consumed amid the strains of music.—George Smith.

He made molten images for the Baalem, the plural of Baal, a heathen idol, made attractive by the licentious character of the worship. The plural is used because the idol is found in many places.

He spread idolatry through his kingdom, "in the high places and on the hills and under every green tree," in which places the abominations of the heathen immoralities were common.—Sel.

From verses 5-7, 16-20, describe how God punished not only Ahaz, but also the people who permitted themselves to be led away from God. For what purpose does God inflict punishment on his people? Ezek. 14: 8-11; Psa. 119:67, 71. Does man ever defeat that purpose by stubborn refusal to profit by his corrective punishment?

Read verses 8-15 and relate in class how God showed mercy to the women, sons and daughters of Judah.

For what purpose did Ahaz take a portion out of the house of the Lord? Verse 21, 2 Kings 16:7, 8. Is there danger of our using for personal benefit, the time, talent and money which belong rightly in the anti-typical house of God to be used in his service?

Why did Ahaz sacrifice to the gods of Damascus? Verse 23. Instead of help, what did he receive?

Mention some of the gods which God's anti-typical people worship and explain how they may be the ruin of the worshippers.

Why did Ahaz take vessels from the house of God? Verses 24-25; 2 Kings 16: 14, 17. In Romans 9: 21-24 Paul compares persons in God's service to vessels, some being vessels of wrath through which God reveals his power; others, vessels of mercy, through which he makes known his glory and mercy.

How are some of these vessels, sometimes even the vessels of mercy, used in the worship of idols?

How does the Golden Text apply to Ahaz? Why is it impossible to please God without faith?

General Notes.

Purpose of the Lesson Leaflets: These lessons may come nearer to being a practical help in our study of the Bible if the purpose for which they are written is known.

They are not intended to take the place of a teacher or leader in the class. A leader can present his subject much more profitably if he works up his own lesson

and handles it in his own way. The Leaflets are intended primarily as a basis for home study, so that the class and leader of the class may have some common knowledge of the lesson to be presented, and both be able to ask questions and offer suggestions and explanations.

None of us, not even the best of teachers, are past making mistakes in our understanding and interpretation of scriptures, but we can materially help one another to avoid mistakes if each has personal interest in the study for truth and will kindly give and kindly take criticisms in the interest of truth. This is impossible in any class unless the class, as well as the leader, has some working knowledge of the subject to be discussed. The lessons are intended as the basis for such knowledge, but its comments and conclusions are not intended to be above disputation and criticism.

God never does evil that good may come of it. Whatever he does toward anyone or any land is for their good. He overcomes evil with good.

I have before me a recent sermon on "What Kind of a Father is God?" Is our Father good, always, at all times? If so how does it happen that there is so much sin and suffering, sorrow and hardship, upon this earth? How can we account for race hatred, wars, vice, and all the other dark things of life (such as we have just been studying), if our Father in heaven is perfectly good?

Some have put the blame on matter, saying it was vile and intractable. Others have said that the evils of the world are to be laid to a devil, a being quite as old and quite as powerful as God.

There are many Orthodox Christians who believe in two supreme powers, one of whom is infinite in goodness, the other infinite in badness, and they think the world in which we live is a product of an everlasting conflict between the two.

Either God is good and everything in the universe is good when measured by the purpose he has in view, or there is no God. Everything has come from the same original source, whether we call that thing good, or whether we call it bad. There is but one central creative source and whatever we find in the world must have come from that one central creative source, no matter what it may be.

God gave man the power of choice, so that it is possible to do things contrary to what God wishes him to do. Man's will is a creative power, (but a creative power entirely dependent upon and subject in its activities, to the supreme creative power and will), and all the real evils in this world are from the wicked use of this power.—Selected.

Man's creative power comes from God and the ability to use this creative power contrary to his desires also comes from God. Thus may we understand what is meant in Isa. 45:7, where God when asserting his own absolute supremacy, says, "I form the light and create darkness; I make peace and create evil. I, the Lord do all these things." God does not force man or lead him to do evil; but he has endowed man with a creative power, and created

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An Actual Conversation Between a Catholic Priest and a Methodist Minister.

This Methodist minister, who was just through college, said he would like to get a chance at a priest to ask him why they were not allowed to marry.

As he seated himself in a train one day, he happened to see a priest seated in the same coach and occupied with reading a prayer book. He went to the priest and asked him if he might sit by him, to which the priest gave his consent.

Pretty soon the minister became rather inquisitive and said, "May I ask a question of you?" and the priest said, "Certainly, but don't take me for an encyclopedia. What is your question?" The minister asked: "Why don't priests get married?" "So that is what you are after is it?" answered the priest—"Then I will answer your question by asking you another one—why do you baptize infants? of course you claim that what you do is according to the Bible, don't you?" "Oh, yes, certainly," replied the minister. "Then give me chapter and verse showing why you baptize infants."

"I can do that easily," said the minister, and went fishing into his pockets for the Word of God, but he did not happen to have a Bible with him. The priest perceiving that to be the case, said: "Haven't you a Bible?" to which the minister said that he had forgotten to bring one.

The priest said: "Then you claim that your church is according to the Bible, and you are a soldier of the cross, and you haven't 'the sword of the spirit, the Word or God' with you; and the priest drew from his pocket a Douay Bible and handed it to the minister.

The minister got busy at looking up the verse and the priest went back to reading his prayer book. After a while the priest turned to the minister and asked him if he found the verse and the minister said: "No, not yet." The priest again turned to his prayer book and the minister was hunting and hunting for the verse. As they were nearing the end of their journey (the city of Toronto) the priest looked up and said: "Have you not found it yet?" and when the minister said that he had not, the priest said: "Let me tell you where it is—it is next to the verse where it says priests should not marry." Perceiving the intent of the priest, the poor fellow was quite taken aback. Then the priest told the minister that it was not there, neither was the other verse in the Bible. The priest continuing, said: "Our church does not pretend to have everything in keeping with the Bible, but yours does. We got that ordinance about baptizing infants from Paganism and you stole it from us." —Sel.

Better be small and shine than be large and cast a shadow.—Sel.

MAN'S MORTALITY

Like as the damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the goad which Jonas had;
Even such is man, whose thread is spun,
Drawn out and out and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The goad consumes, the man—he dies.

Like the grass that's newly sprung,
Or like a tale that's new begun,
Or like a bird that's here today,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of a swan;
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long.
The swan's near death, man's life is done.

—Anonymous.

Where is Your Boy Tonight?

Life is teeming with evil snares,
The gates of sin are wide,
The rosy fingers of pleasure wave
And beckon the young inside.
Man of the world, with open purse,
Seeking your own delight,
Pause, ere reason is wholly gone—
Where is your boy tonight?

Sirens are singing on every hand,
Luring the ear of youth;
Gilded falsehood with silver notes
Drowneth the voice of truth;
Dainty lady in costly robes,
Your parlors gleam with light,
Fate and beauty your senses steep—
Where is your boy tonight?

Tempting whispers of royal spoil
Flatter the youthful soul
Eagerly entering into life,
Restrive of all control.
Needs are many, and duties stern
Crowd on the weary sight;
Father, buried in business cares,
Where is your boy to-night?

Pitfalls lurk in the flowery ways,
Vice hath a golden gate;
Who shall guide the unwary feet
Into the highway straight?
Patient worker with willing hand
Keeping the home hearth bright,
Tired mother with tender eyes,
Where is your boy tonight?

Turn his feet from the evil paths
Ere they have entered in;
Keep him unspotted while yet ye may,

Earth is so stained with sin.
Ere he hath learned to follow wrong,
Teach him to love the right;
Watch ere watching is wholly vain—
Where is your boy tonight? —Sel.

What the world needs is the resolute
step, the look of cheer, the smiling counte-
nance, and the kindly word. Keep sweet.
Selected.

Half the joy in life is in the little
things taken on the run.—David S. Jordan.

The Hope of Zion.

Fair daughter of Zion, arise from thy
sadness,
And put on thy garments of bridal array!
The song of thy mourning be turned into
gladness,
Behold the first dawn of Millennial day!
Go look to the east where the crescent is
waning,
Where Israel's portion hath desolate lain,
On the hills, on the plains, in the valleys
of Canaan,
The land is restored to its verdure again.

Are these not signs that Messiah is near-
ing,
When Jacob no longer an exile shall be?
When they from afar on the mountains
appearing,
Shall bask 'neath their booths in the
great jubilee?

Sure these are the days of which prophets
have spoken,
When Gentiles, no longer shall Zion
oppress;
When the yoke from the necks of her sons
shall be broken,
And the land be restored to its long
promised rest.

Then David their Prince shall appear in
his glory,
And the heavens shall glow with the
light of his train,
While earth shall re-echo the jubilant story
That Shilo in Israel in triumph doth
reign.

Then Zion's fair city, the joy of the nation,
Shall ever be free from the chastening
rod;
Her streets shall be thronged with the
heirs of salvation,
Her temple resound with the praises of
God.

The songs of her glory shall vibrate
through heaven,
And nations shall learn of her fame
from afar;
While praises unceasing to him shall be
given,
The Rosebud of Sharon, and Bethlehem's
Star.
C. Patterson.



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are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And glad, strong music of happy psalms,
And bliss, unruffled by any strife;
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be;
When the lights are down from the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life song changes to sobbing prayers,
When my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed 'neath shame and wrong;
When I am not good, and the deepening shade
Of unconscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above!
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakens the song;
The burdens that bow me down he bears,
And loves and pardens because he cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from his throne above
To soothe and comfort us with his love.
He leaves us not when the storm beats high,
And we have safety, for he is nigh.
Can it be trouble when he doth share?
Oh, rest in peace, for your Lord does care!
A. F. Cowles.

When men are as ready as God is, salvation takes little time. The eunuch from Ethiopia listened, believed, and was baptized. One of the tragedies of life is that people spend years where moments are enough.—Sel.

In helping one we may help a multitude. How little the one who first pointed Moody to Christ guessed what he was doing for the world. This man of authority in Ethiopia (the eunuch) doubtless carried the story of salvation back to his land.—Sel.

God counts the salvation of one man important. This devout traveler seeking with all his heart for higher truth, and failing to find it because he lacked a teacher, must be provided for.—Sel.

Sincerity and truth are the basis of every virtue.—Confucius.

People looking for "trouble" will find it sooner or later.—Sel.

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The man who dodges his work is likely to die in the poorhouse; when man works only to shorten his hours he shuts off his salary.—Sel.

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He Careth.

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

What can it mean? Is it aught to him
That the nights are long, and the days

THE WAR OF THE GREAT DAY OF GOD THE ALMIGHTY.

Commonly Called Armageddon.

(This article is printed by request of Bro. J. E. Cowles, Holbrook, Nebr., and it is desired that some reader may offer criticism or otherwise, of the thought contained in it.—Editor.)

Some Ancient Prophecies.

Which are being fulfilled before our eyes today: Daniel prophesied B.C. about 534. He wrote under the inspiration of the Holy Spirit about events that would take place at the "time of the end"—that is, the end of this age (not the end of the world as many think). See chapter 12:4-9.

Many Shall Run to and Fro.

This prophecy is literally in evidence at the extreme end of this age, and refers to the traveling public, ocean steamers, railway trains, motor cars, and aeroplanes, etc., etc. The "many" run to and fro. The "many" indicates the enormous number that travel nowadays on land and sea.

Knowledge shall be Increased.

How marvelously this has been, and is being fulfilled in every department of life, Biblical, scientific, mechanical and social by printing, books, papers, universities, colleges, day and night schools, Sunday Schools, technical and cookery schools, surgery, mechanical inventions, etc.

Electric and Motor Cars.

Another prophecy found in Nahum 2:4, who wrote B.C. 713: "The chariots rage in the streets, they rush to and fro in the broadways; the appearance of them is like torches, they run like the lightnings." This was to be in the "day of his preparation." (verse 3). That is now, when the world is being prepared for the reign of Christ, the millennium. The above verse, considering it was written over 2500 years ago, is an excellent description of an electric or motor car rushing along our streets at night time.

Give Us of Your Oil.

Let us now turn to Matt. 25:8, who wrote over 1800 years ago, and spoke of the day (this day) when people would be alarmed, and aroused by the signs of the times, and would say "Give us of your oil." (Oil is prophetic knowledge and evidence of its fulfillment.) At the present time people are aroused from the sleep of pleasure and money hunting by the alarming state of the world, and are saying on every hand: "What do you think of this and that? Is it Armageddon?"

Is the End of the World Near?

The end of the world is at least 1,000 years ahead of us, but we are right at the end of this evil "age," and drawing nigh, very nigh to the "golden age" when Christ will appear and speak peace to the nations. "They shall beat their swords into ploughshares and their spears into reap hooks, and learn war no more" Isa. 2:4. "Lord hasten that day," should be the earnest prayer of all his people. Let us look at another prophecy, written over 1800 years ago, Luke 26:35.

Signs in Sun and Moon.

There shall be signs on the sun (sun spots are some of them), moon and stars. On the earth distress of nations in perplexity, for the roaring of the sea and the bil-

lows; men's hearts failing them for fear, and for expectation of things which are coming on the world. Is this not literally fulfilled now? Men's hearts are failing them for fear everywhere, in expectation of the things coming upon the world.

Roaring of the Sea and Billows.

"The roaring of the sea and billows" are words symbolic of great upheavals among the people, such as the great labor revolt against capital; but how much more so of the great upheavals among all the nations to-day. There would not be so much fear if people would brush the dust off their Bibles, read and believe their contents, repent of their past sins, and neglect of the Word of God, and learn to pray. Especially does this apply where the "Union Jack" (Union of Jacob, the 10 tribes) flies, because beneath its shelter nestles the Lord's inheritance, his people Israel, of whom he said: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Also to whom he says, in this great day of trouble: "Come, my people, enter into your chambers, shut thy doors about thee (we have closed every door in the Empire), hide yourselves for a little moment until the indignation be overpast." We are a much blessed people, and have many promises of protection and blessing from the Lord, which the great majority of our nation will yet enjoy to the full.

A Warning.

To those living in sin and iniquity: Quit it at once, for the Judge is at the doors. When Christ comes, he will gather out of his kingdom (the British Empire) all things that cause stumbling and them that do iniquity. So beware, ye transgressors; "cease to do evil, learn to do well."

The British Empire.

Is the literal kingdom of God on earth. Christ (the Nobleman) will soon return to take possession of it (to which will be added all other nations). It is the stone kingdom of Daniel (2:44, 45) and of Matt. (21:43, 44), in which our Lord told the Jewish priests and Pharisees, saying: "The kingdom of God shall be taken away from you (they never had the spiritual kingdom), and shall be given to a nation (not a church), bringing forth the fruits of it." The best fruits of the kingdom are sending out missionaries, printing and distributing the Bible—God's Word. Find the nation that is doing the bulk of these things, and you find the nation to whom was given the kingdom of God when it was taken from the Jews. The kingdom of God was Israel in the old days, and it is so now. Great promises were given to Israel, and certain signs and names whereby we could find them in the latter days before they joined Judah again.

A Nation and Company of Nations.

"Shall be of thee" (Gen. 35:11). The promise was given to Jacob. This nation and company of nations must be in existence before the return to Palestine, because, according to Ezek. 37:22 they are to become one nation in the land when they return to their old home. Britain and her company of daughter nations fulfill today that which was promised to Jacob: "A nation and a company of nations shall be of thee."

British Lion.

Numbers 33:24, speaking of Israel under great prosperity and numbers, said: "Behold the people riseth up as a lioness, and as a lion doth he lift himself up." And 29:9: "He couched, he lay down as a lion. Who shall rouse him up?"

John Bull.

Numbers 23:22; 24:8, speaking of the same people, says: "He hath, as it were, the strength of the wild ox."

Lending to Many Nations.

A promise given to Israel in Gen. 28:12: "Thou shalt lend unto many nations, but thou shalt not borrow." Britain has out on loan to many nations over 3000 million pounds sterling, and does not borrow of any other nation. In the present war Britain has financed her Allies to the extent of about 900,000,000 up to Nov. 1915. Mr. McKenna, Chancellor of the Exchequer, said recently that Britains wealth was estimated at 26,000,000,000 pounds, giving a yearly income of 4,000,000,000 pounds.

Gates of Their Enemies.

In Gen. 22:17 is the promise: "Thy seed shall possess the gate of his enemies." For many years Britain has possessed the main "gates" leading from the continents of Europe and Asia—Strait Dover, Gibraltar, Port Said, Aden, Perim, Singapore, etc. Today we have shut the gates of our enemies, their ports and trade routes.

Britain rules the "Sea"—main gate of our enemies.

No Weapon Formed Against Britain to Prosper.

A remarkable promise to Israel (Britain) is given in Isa. 54:17. "No weapon that is formed against thee shall prosper." Zepelins, submarines, warships, or any other weapon formed against us, may have a limited success for a little while, but they will not prosper in subduing us; for our people soon produce weapons to counteract our enemies' weapons, and their evil intentions against us.

King George V.

Is a descendant of king David. To David and his posterity were promised an everlasting throne and kingdom. Psa. 89:3 says: "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." Verses 34 to 36 say: "My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness, I will not lie unto David: his seed shall endure forever, and his throne as the sun before me." The sun and the moon are still in existence, therefore the throne of David must still be in existence, it is. The Lord has not broken his covenant, nor altered his mind. The British throne is the throne of David. When Christ comes, which is very near, "They shall give unto him the throne of his Father David;" which will then be transferred to Jerusalem, in Palestine.

The honest, earnest man must stand and work;

The woman also; otherwise she drops
At once below the dignity of man,
Accepting serfdom.—Mrs. Browning.

"The flower never cares who shall inhale its fragrance or admire its beauty."

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson, (deceased.)

To illustrate the difference between a kingdom proper and its dominion, take Britain as an example. The kingdom proper of Great Britain occupies a small sea-girt island, while the sun never sets upon its dominion. So with the kingdom of God; while it, as the kingdom proper, will only occupy the territory between the two rivers and the two seas, the territory promised Abraham, Isaac and Jacob and Christ, its dominion will girdle, with a belt of glory the whole earth. Let the stone, according to the divine application of it, represent the kingdom of Israel restored, which originally occupied only the land of Canaan, and let the dominion extend from that central point over the subjects of earth's kings and potentates, who will melt before the victorious march of Messiah's Kingdom like mist before the rising splendor of the sun, and all is plain and harmonious.

In the light of the foregoing view, we can easily understand the application of the following parables: Matt. 13:31-33—"And another parable put he forth unto them saying, the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in the branches thereof." If the kingdom is like this parable then this parable is like the kingdom. Let, therefore, the field represent the land of Canaan covenanted to Abraham and Christ. Let the grain of mustard seed be analogous to the stone, and represent the kingdom of **Israel to be located in the promised land**, thus fulfilling the promises covenanted to Abraham and David concerning the land and the kingdom. Let the full grown tree be analogous to the mountain, and represent the dominion of Judah's king which shall fill the whole earth.

"Another parable spake he unto them, The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The leaven controls the measures of meal and assimilates them to itself. Let the leaven represent the kingdom of God, and the three measures of meal the left of all nations.—Zech. 14:16-21; Rev. 20:3; 21:24; 22:2. Let the conversion of the three measures of meal by the leaven represent the world's conversion through the instrumentality of the kingdom, as a great missionary society planted in the garden of the world, and the great central position between the rivers and seas, with Jerusalem for its capital, which is destined to be the metropolitan city of the world, whence laws shall be fulminated for the world's control and the world's conversion. Isa. 2:1-5; Micah 4:1-4.

Thus nation after nation shall be converted, and kingdom after kingdom subdued, until Messiah's kingdom shall fill the world; until all nations shall assimilate to the kingdom of God as the great centre of attraction, and revolve around it as the planets around the sun. When, instead of the sighs and groans of the oppressed, the suffering and the poor, the songs of redeemed millions shall swell and fill our world. Then shall roll through

heaven's lofty dome, while far-off earth shall catch the symphonious sound, and reverberate back the sweetest music that ever smote on mortal ear, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rev. 11:15. While louder than all the thunders of heaven combined, shall respond the second blast of the seventh trumpet, not now as the loud peal of thunder which portends the coming storm, upon whose knit brow shall play the lurid lightnings of Jehovah's wrath—the last great storm of war whose thundering cannon and flashing artillery and leaden hail, shall roll the car of destruction over Armageddon's plains, but the white-robed messenger of peace, with his silver-tongued trumpet, sounding through earth and air, the world's greatest Jubilee; when, with the girdle of peace, the world's Messiah and Redeemer shall unite the whole family of man in one common and universal brotherhood, then will all the ends of the earth have remembered and returned to the Lord, and all the kindred of the nations shall serve him. Then shall the will of God be done in earth as it is done in heaven, and the whole earth flash back to heaven the glory of the great God, as her broad, transparent waters reflect back the gems of his starry diadem.

With the sweet poet of Israel, I will close this thrillingly interesting and sublime theme: "Give the king thy judgments, O, God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and break in pieces the oppressor. They shall fear thee as long as the sun and the 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, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall bow down before him; all nations shall serve him. For he will deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen.

Berean Column.

David Numbers Israel.

When Moses numbered Israel in the wilderness, every man was commanded to give a ransom for his soul unto the Lord, of half a shekel, for the service of the tabernacle, that there be no plague among them, implying that God's anger might be kindled against them if this were not done. God had promised that this people were to become as the sands of the sea and as the stars of heaven for multitude, and the act of numbering them was construed as lacking faith in God's promises, but when Moses numbered them, it was for the building and support of the tabernacle and the ransom price was to make atonement for them.

In David's case the anger of the Lord was kindled against Israel and he (God) moved David against them to say, Go number Israel and Judah, 2 Sam. 24:1. The appointed chronicler, who wrote the book of Chronicles, says, 1 Chron. 21:1, And satan stood up against Israel and provoked David to number Israel. Now who was the adversary in this case? Samuel says the Lord moved David and Chronicles says satan provoked David. Does it not look as though the Lord was the adversary or opposer unto David? Satan is the Hebrew word which means adversary and an adversary is one opposed to. The Lord was angry with Israel and saw fit to punish them. James says God cannot be tempted of evil, neither tempteth he any man.

When David became puffed up with pride, he was drawn away with his own lusts and enticed. He numbered Israel against the counsel of Joab the commander of David's army, who, although the thing was abominable to him, obeyed David's command.

After the people were numbered David's heart smote him and he acknowledged his sin to the Lord, but nevertheless he was punished.

He was given his choice of three modes of punishment. And David said unto Gad the prophet, I am in a great strait; let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.

When David sinned in causing the death of Uriah and afterward taking his wife to himself, the prophet Nathan was sent to him with a parable to show him how great a sin he had committed and how unmerciful and unjust he had been. He immediately repented and humbled himself before God, yet he was punished in a number of ways. His son by the wife of Uriah was taken sick and died, the sword never departed from his house, and evil was raised up against him in his own house. David had condemned himself to death, but Nathan said the Lord hath put away thy sin. Thou shalt not die. And in this sin of numbering Israel, David's request was that he might fall into the hands of the Lord and not into the hands of man. For the Lord is good, his mercy is everlasting and his truth endureth to all generations.

A. Berean.

how and why it was ordained is found in Ex. 12:1-14, 26, 27. From former lessons concerning the passover, from the Bible dictionaries, etc. discuss the significance of the passover lamb, the unleavened bread, the bitter herbs, the readiness for departure from Egypt, the blood on the door posts.

As the antitypical lamb, Jesus, was not to go into corruption, so the typical passover lamb must not go into corruption, and what remained was burned to prevent corruption.

What did Hezekiah say would be the result if the people would return to God and observe the feast? 2 Chron. 30:9. How was his invitation received by the people? Verses 10-13. What effect did its observance have upon the people? Verse 14.

Read verses 18-20 and notice how God pardoned some who ate the passover feast without complying with all the technical details in their preparation for the feast. The fact that they had prepared their hearts to seek him was enough to call forth his mercy.

General Notes.

The celebration of the passover as recorded in the Chronicles is one of the most important events in the eventful reign of Hezekiah. The idea of a chosen people, which already in its patriarchs was chosen to be God's people on earth necessarily implies the unity of Israel. Under David and Solomon there was but one nation, and one capital, Jerusalem. Then the nation was divided more than two centuries into Judah and Israel.

Then in Hezekiah's time Israel as a kingdom came to an end, never to be revived again. Thus Judah became the sole kingdom and Jerusalem the one capital. Those among the Israelites in Palestine who were true to Jehovah listened to Hezekiah's invitation to join in the great celebration by the true followers of Jehovah, and later the pious captives of Israel joined gradually with the loyal captives of Judah, and formed one race of Jews. This prepared for the coming of Christ. Jerusalem still exists and Palestine is waiting for the true faithful, Jews who will be faithful to their true leader, the Jesus who was descended from king David and is to be King of kings and Lord of lords.—Sel.

The Jewish law system of worship:

Rom. 9:31, 32 says the Jews followed after the law of righteousness but did not attain to it because they sought it not by faith, but by works, by stumbling at the stumbling stone. Rom. 8:3 shows why they stumbled. The law was weak through the flesh.

Law, whether civil, ceremonial or moral cannot produce faith in God. Christ is the author and finisher of our faith. Through law comes the knowledge of our sinful, lost condition. Law being incapable of producing faith cannot produce righteousness because man is accounted righteous only on condition that he has faith in God to make him so, and this accounted righteousness is the first fundamental step to being made righteous in deed and truth by God.

The Jewish law system, through its ceremonies, contained a shadow, or picture

of Jesus who was to come. Those Jews capable of discerning this picture had faith in God according to knowledge; and through this faith, based on their knowledge of the Christ, they were accounted righteous.

The greater part of the Jews, however, not discerning the shadow of Christ in their sacrifices and offerings, stumbled over him, and thought to establish their own righteousness (Rom. 10:3) by formal observance of the works of the law. But the law being weak through the flesh could not produce faith in God, nor its companion, righteousness.

But, as Paul says, Gal. 3:23, they were kept under the law, shut up unto the faith which should afterwards be revealed by God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. Rom. 8:3, 4.

The Jewish law system of worship was to keep them a people separate from heathen people and restrain them from the wrongs and degradation accompanying heathen idol worship. While it thus had a direct bearing upon the moral and social life of the nation, still it was incapable of developing in them the innate righteousness of God. Such comes only as a gift from God because of faith in his power to give it.

THE NATURE OF MAN.

(Continued).

Lyman Booth.

Every inspired writer who has written upon the subject, has represented the dead as being in a state of utter unconsciousness—ignorant of everything. They know nothing of what is transpiring on earth or in heaven. Hear what the prophet Isa. said in addressing God, "Doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not." Isa. 63:18. If Abraham was alive and in heaven when Isaiah wrote the above why could he not behold the generations that followed him? In Luke 10:23 we read that Jesus said unto his disciples: "Blessed are the eyes which see the things ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." When Jesus told his disciples they were beholding glorious scenes, and listening with delight to the wonderful words of life, and that many of the prophets and kings of Israel had desired to see and hear the same, he plainly taught them that those ancient ones, who had long since died, had never seen those wonderful things which had been their privilege to behold and hear. They had never heard the story of life and love as he had often told it to them, nor seen the mighty miracles which he had performed in their presence.

According to Hezekiah a dead man can not see God in heaven nor behold man in the earth. Thus we see clearly why Abraham could not see a generation of men who lived after his death. This is a very good reason why Israel's prophets and kings had not nor could not see the grand

and glorious events which were connected with his mission. Jesus said they desired to see and hear, but were denied that joy because they had died. This clearly shows that the dead can neither see nor hear anything that transpires on the earth, or among men.

We might bring much more scripture bearing directly upon the nature of man, but we believe that what we have written in the foregoing articles is sufficient to forever settle the question of man's nature, in the minds of those who will give it careful consideration. We have carefully searched the record of man's origin, and traced his history according to the testimony as given in the Holy Scriptures. We first beheld him in Eden's beautiful bowers—a perfect physical being; sinless and happy, conversing frequently with the angels of God. We have seen him drawn, by his lusts, away from the path of right. We have seen him transgressing his Maker's law. We see him enter into sin, which ended his life, and which entailed the same condition upon his entire posterity. We behold him as he walks out of his beautiful Eden home, a creature of guilt and shame; with the knowledge that he was under the curse and penalty of death. He had been told that transgression would remand him back to the dust of the ground from whence he was taken. With this knowledge burning in his mind, he must have felt that "the wages of sin is death," and that death is the end of conscious existence.

The language of all these scripture quotations leads us to the unalterable conclusion that death resolves the man back into the primary condition of matter from which he was made: that nothing leaves the body but his breath which the Lord gave him; for as it was the giving of breath to him that gave him life, so the taking of it from him would leave him lifeless, or a dead soul; hence death is that state or condition of an organized body wherein all the organs of life have ceased to perform their respective functions. It is the end of animated existence; of knowledge and thought. The very opposite of life, and not a transition into a higher and better life.

We now leave this part of our subject with the hope that those who read may see and understand these truths more perfectly and appreciate them in their true light: for then they will be able to properly estimate the value of man's nature, and behold the knowledge and wisdom of him who sent his only begotten Son to dispel the darkness and gloom of superstition and falsehood which has hovered over the world ever since sin was introduced by the adversary, in Eden, who first taught the immortality of the soul when he said to the federal head of the race, "Thou shalt not surely die," in contradiction to God who said "Thou shalt surely die." Whom shall we believe, the Creator of man, who knows his nature better than any other being, or the adversary, who was a liar from the beginning, and the father of lies?

The End.

Every character has an inward spring. Let Christ be that spring.—Henry Drummond.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Editorials will be lacking this week owing to the absence of the Editor from the office while teaching the Michigan Bible School.

As is common during the summer months, the amount of copy coming into the office has been on the decrease of late. If we are to follow the injunction of Scripture to be instant in season and out of season, we must proclaim the good news in every way possible at all times of the year. The present world conditions show that our opportunity to do this will be of short duration.

Bro. Siple is planning to spend the fifth Sunday of July (July 29) with the Brethren at Macomb, Illinois. Will all those in that vicinity kindly bear the date in mind that good meetings may result.

HELPING FUND.

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

Sr. H. C. Hammond,\$1.00.

Baptisms.

At our services at the Eagle Creek Church of God meeting, Sunday evening, June 24th, three good ground hearers received the gospel seed of the kingdom of God and consented to obey that form of doctrine once delivered to us, by being baptized to symbolize their faith in the fundamental fact of Christianity, that Christ died and was buried and rose again.

Accordingly we repaired to the waters of Eagle Creek Monday morning at 9 O'clock and inducted Sisters Anna Matilda Pearson, her daughter, Adele C. Pearson, and Nora Cochenour into the household of faith by baptism.

May the blessings of heaven rest upon these worthy members the Church of God. May the ministration of the spirit of the gospel of peace work mightily in their lives, to the pulling down of all the strongholds of the enemy, and result in their final perfection of both soul and body in the kingdom of our God.

D. E. VanVactor.

Obituary.



Orpheus Colfax Halstead

was born in Newton Co., Ind, near the present site of Mt. Ayr, Nov. 6, 1858, and died at Worland, Wyoming, June 16, 1917, at the age of 58 years, 7 months, and 10 days.

He was the oldest of the eight sons of Micah B. and Virginia U. (Harris) Halstead.

Of his seven brothers five survive: David L., Sanford S., Everett R., Rankin M., and Chester H. The two others had tragic deaths, Edwin in South Dakota and Wm. in a runaway accident at his home in Jasper Co., Ind.

Jan. 28, 1891 he was united in marriage to Laura Cornelia Yeoman who died Jan. 30, 1910. To this union was born one son, Roscoe Vernon, who with Ralph, his little son, mourn the loss of father and grandfather.

In early manhood he took an intelligent stand for the truth of the gospel and united with the Church of God, remaining steadfast in that faith until death. Services were held from the church in Rensselaer, Ind., Wed., June 20, 1917 where every seat was occupied by friends and relatives who gathered to pay the last

tribute of respect. We then laid him away beside his wife in the beautiful cemetery just at the west side of the city, there to await his Master's call.

S. J. Lindsay.

Hezekiah, the Faithful King.

Lesson 3. July 15, 1917.
Lesson Text, 2 Chron. 30:1-13.

Golden Text: He that cometh to God must believe that he is, and that he is the rewarder of them that seek after him, Heb. 11:6.

Time: During the first five or six years of Hezekiah's reign. It is probable that he began his reforms not long before the end of Israel, and continued them for some time afterwards.

Place: The kingdom of Judah with its capital at Jerusalem.

Questions and Comments.

From your knowledge of 2 Chron. 29, answer the following questions:

Over what kingdom had Hezekiah been made ruler? Who was his father?

In what condition did he find the kingdom and what did he propose to do? To whom did he make the proposal? How did they respond? Describe the cleansing of the priests and the temple and the re-establishment of the service of the house of God. 2 Chron. 29:15-26.

The Levites sanctified themselves, that is, set themselves aside again to the work to which they had been appointed by God, but which they had neglected under the influence of Ahaz.

They cleansed the temple—rededicated it to the service of the one true God by removing all signs of idolatrous worships.

Of what was the temple typical? 1 Cor. 3:16, 17.

To what do the individuals correspond? I Pet. 2:5. Explain how each individual in this priesthood may share in cleansing the antitypical temple. Rom. 12:1, 2; 1 Cor. 5: 3-13; 1 Jno. 1: 4-7.

Read Prov. 21:3; Psa. 50:5, 8-19; 69:30-33; Jer. 7:21, 22; Isa. 1:10-12; 40:16; Hosea 6:6; Micah 6:6-8; Heb. 10:1-4; 13:10, 11, 15. Then discuss the meaning of the formal sacrifices and burnt offerings which Hezekiah was so zealous to reestablish. Did the sacrifices and offerings rendered according to Jewish laws instill the principles of righteousness, which they represented, into the hearts of the worshipers? Heb. 10:1-4, 13:10, 11, 15. Why not? Rom. 8:3, 4; Rom. 9:31, 32; 10:1-4.

Law is not the source of faith in God, nor the means of salvation. Rom. 3:20-22. For what purpose, then, was it given the Jews and why did Hezekiah deem it necessary to be faithful in its observance? Gal. 3:23-25.

It was through these laws, peculiar to the Jews, that they were to be kept a separate and distinct people from heathens. The law, as yet, has not led all Israelites to Jesus that they might have faith in Jesus. Will this condition ever be changed? Rom. 11:25, 26; Heb. 8:8-13.

In the lesson text we have the account of how Hezekiah provided for the observance of the passover feast, which had been so long neglected. The account of

like—upon those who are ignorant of God's written law represented by "Gentiles" at the time Paul wrote this, and upon those who have knowledge of the law, represented by the Jews at that time. It is because those ignorant of written law do by nature the things contained in the law, that is, all have the same evil propensities in their flesh nature and yield to them to a greater or less degree. This fact coupled with the fact that they are all possessed with a conscience, the ability to discern between right and wrong works, place all with equal justness under Adamic condemnation.

We may say here that verse 12 is sometimes used as an argument that those without law go into eternal death when they die the Adamic death. Consideration of the chapter shows that Paul did not have eternal death in his mind. He was not considering the subject of the resurrection or non resurrection of anyone. He was rebuking a Jew for sitting in self righteous judgment over Gentiles and was showing him that all were equally under the condemnation of death. That God did not respect the person of a Jew, because he had given to him his laws, but that through that law the Jews were judged worthy of the same penalty as the Gentiles.

Is the World Growing Better?

Dear Bro. Lindsay:

In the last issue of our excellent paper I notice a request from a sister for statistical facts on the negative side of the question: "Is the world growing better?"

I regret that owing to the pressure of business in my department I have not the time to place the following information along that line in a more connected or comprehensive form but must permit figures to enforce their own impressive lesson.

The population of the United States from 1903 to 1913 increased 31½ percent. Our consumption of intoxicating liquor for the same period increased 39 percent and over. This country produced from July 1, 1910 to June 30, 1911, 175,402,395 gallons of distilled spirit. Nearly 7,000,000 gallons more than during the previous banner year of 1907. Of ale, beer and cider, 63,216,851 barrels. Nearly 4,000,000 barrels more than in previous banner year of 1910. With no increase in population arrests for drunkenness in the state of New Hampshire increased in four years from 473 to 2,182. More than \$2,000,000,000 is spent in a single year in this country for intoxicants, and tobacco took \$700,000,000. See Isa. 55: 2. Intoxicants are the greatest incentives to all crime.

Crime: There are five million exconvicts in the United States at the present time. One out of every 18 persons has been confined for crime. There are 40,000 criminals in the penitentiaries. 15,000 boys under fifteen years of age are now in confinement for crime.

In 1881 there were 25 murders to the million. In 1893 there were 151 to the same number. There are about two arrests made for every hundred murders, and only a little over one conviction for every hundred crimes of this kind. Before the great war came on Great Britian and Germany had five murders to the million of population, Spain about 60, Italy about 75, and the

United States 151.

Divorces doubled in number from 1880 to 1900. See 2 Tim. 3:13.

981 million of the present (living) generation has made no religious profession. The Heathen in India increase 70 times faster than the Christians. See statement of Jesus. "When the Son of Man cometh shall he find faith in the earth?" Also 2 Thes. 2:1-3; 2 Tim. 3:1-5.

These facts are but a very small part of the evidence available on this question.

G. E. Marsh.

No. 20. Deacons.

This is the lowest rank of authority given in the scripture. It is one which the writer has never seen used. For there is no warrant in scripture for using deacons to pass the bread and wine to members during the communion service and regarding that as their only service. In apostolic days deacons seem to have been the financial managers and overseers of the distribution of funds and supplies, such as distributing to the poor and the sick, caring for widows and orphans, collecting the offerings laid by the first day of the week and having charge of the support of those who gave their time to the public ministering of the gospel. Women, such as Phoebe, also attended to this. We would do well to follow the definite financial and business system laid down in the word. It would save much time, do away with much electing officers and doing of machinery work in church and conference, and honor God instead of the inventions of men, since the scripture is able to furnish us completely in all good things. The simple, perfect, and effective plans given in the word are best.

Paul, in one of his epistles, recognizes the authority of deacons by addressing that epistle partly to them. Phoebe also performed the service of bearing written epistles to the churches.

Let the deacons perform their service not for honor or pay, but for the love of rendering a service in return for the love of God, which is the true motive for all Christian deeds.

J. W. Williams.

New Hospital Superintendent.

Miss Mattie Hemphill Selected to Succeed Miss Brunneman.

The trustees of the Jasper county hospital held a special meeting at the First National Bank Tuesday afternoon. At the meeting Mattie Hemphill was selected to take the place as superintendent beginning July 1, 1917.

Miss Hemphill is a graduate nurse and has had a number of years of most successful experience. Her appointment was urged by all the physicians in the county who know her. She stands very high in this community both as a nurse and a lady of most excellent character.—The Evening Republican, Rensselaer, Ind., June 13, 1917.

The foregoing relates to Sr. Mattie Hemphill of our Rensselaer, Ind. congregation. It gives us great pleasure to note the esteem in which our Sister is held by the citizens of the community in which her life has been spent.—Ed.

Prayer.

Prayer is an offering up of our desires to God, for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ, to the praise of the mercy, truth and power of God. It is either mental or vocal, either private or public; for ourselves or others; for the procuring of good things or the removing or preventing of things evil. As God is the only object of prayer, and as we must pray for others as well as for ourselves, so we are to pray fervently, sincerely, constantly, with faith, and not without repentance, and by the help of the Holy Spirit.

Our Lord set the example of how we should pray, (Matt. 6:9-13). Firstly, to acknowledge him—his glory and power. Secondly, with supplications and thanksgiving to let our requests be made known to God. (Phil. 4:6). Thirdly, to leave our prayers with our Great Mediator (1 Tim. 2:5) that through him we may approach the great Jehovah.

Our prayers are to be made in all reverence, and we should shut ourselves in a closet, as it were, to talk to our heavenly Father, Matt. 6:6). What a privilege to be able to talk to God as "Our Father," Gal. 3:26. What a close relationship we feel. Prayers should not always be requests for individual things we may desire, they should more often be exclamations of praise, joy and thanksgiving. When we examine a beautiful flower, when we view the wonders of the Yellowstone Park or the Canyon of Arizona, and we stand and utter with profound feeling, "What a marvelous piece of work," that also is a prayer acknowledging God's power.

Often the shortest prayers offered, such as, "God be merciful to me a sinner," Luke 8:13, and "Lord help me," Matt. 15:25, could not contain more voluminous meaning than these simple utterances. Our requests must be for the glory and honor of God and according as he wills. For if we abide in him and have faith that our prayers shall be answered, our requests will be granted. What poor, miserable creatures we would be if God answered every foolish thing we asked him for. He knows what is best for us, as our Master tells us, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him."

Marion L. Hawxhurst.

Jamacia, N. Y.
Matt. 6:6-8.

'Tis best to think each day is made
With all the goodness it shall hold.
W. D. Nesbit.

One who claims that he knows about it
Tells me the earth is a vale of sin;
But I and the bees and the birds, we
doubt it,
And think it's a world worth living in.
—Milton.

Questions and Answers.

Shall we take part in services with other churches? A correspondent asks if we should go forward to the altar in revival meetings and pray for the conversion of sinners according to their ideas and methods of conversion.

It seems to us we find something in the scripture to guide us in 2 Kings 5: 18. Since Naaman asks pardon for participating in his master's religious worship which was contrary to true religion, we conclude that such things are sinful. We are not to bid godspeed to those who abide not in the doctrine of Christ, says John, and Paul says not to be partakers with them that are of darkness and also to have no fellowship with them. Their faith and hope are not ours. Their views of salvation are different and their process of conversion is different. They say, "Pray through," the Bible teaches conversion is by believing and obeying the gospel. If we partake with them we are likely to cause them to think we regard them as being right, and we thus put a stumbling block in their way of receiving the truth.

If they are right let us give up our opposition to their teachings and join them, but if they are wrong, let us, as we have heretofore, be separate from all we find out of harmony with the Bible gospel.

J. W. Williams.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

The following scriptures are quoted in support of the theory that the gospel. God's offer of mercy and salvation, is not for all. Isa. 55:1; Jno. 5:40; 2 Tim. 4:4; Zech. 7:11, 12.

The scriptures represent God as calling and being spurned by the hearers. They plainly have reference to those who know the true God, hear his words, and yet spurn them. They have no bearing whatever upon the question under discussion, as to whether or not the gospel is for all individuals, or only a few representative individuals from the all nations to which it is sent. It cannot be denied that those who know God, hear his words and still refuse to give heed to them, but spurn him and his offer of life, will go down into eternal death. There is no other way for it since they refuse life at the hands of the only person capable of giving it. The question is, will those who have never been brought to the knowledge of God and his offer, go into the same punishment as is executed on those who, after being brought to this knowledge, spurn it?

"Their plea then for not hearing the gospel is their plea today, 'If one went unto them from the dead they will repent.' They will all hear, believe and repent after the resurrection. Mark our Lord's reply: If they hear not Moses and the prophets now neither will they be persuaded though one rose from the dead, but when the dead are raised God will persuade them then, say defenders of the larger hope, in defiance of the words of our Lord and Master. He says they will not be persuaded then; they say they will be persuaded then. 'They will not hear.' In defiance of their rights, wills, ears,

hearts, necks and desires, larger hope advocates preach they must each and every one hear. God is going to make them open their eyes and unstop their ears. Hearing perforce!"

No statement has been made which will justify the making of the above interpretations. It has not been intimated that those who refuse what light is given to them, as the Pharisees refused Moses and the prophets, will be persuaded after the resurrection.

Neither has anything been said about forcing people against their choice.

Physical hearing and understanding of the gospel, and hearing or giving heed to the gospel through belief and baptism, are two different things. No force can be used with the first. One cannot but hear things spoken in his presence, if he is at all a normal person. Force is not used now in presenting the gospel to the few. It will not be used when conditions are such that it can be presented to all. Force is not now used to make people give heed to the gospel through repentance and baptism. Neither will it be used when it is presented to all. Such arguments neither affirm nor deny the statement that the gospel is for all.

"God's people, even in the day of his power are volunteers."

This statement is entirely true, but neither this statement nor the references given to prove it have any bearing on whether or not all individuals will be permitted to hear the call and be given the chance to volunteer if they so choose.

"Rights! Culprits under the sentence of death adjudged by the God of heaven as unfit to live have no rights. If any of them are ever saved at any time, upon any conditions, it will be by grace and not by rights."

True, every word. And they apply to you and me as much as to anyone. Outside of God's mercy we are on a level with all sinners. We are, with all others, adjudged by the God of heaven as culprits and unfit to live.

The question is, is God's love and mercy intended to be extended to all alike, or to only a representative few? If his love and mercy is wide enough for all, has it been so extended in the past and is it now being so extended? If not, will it ever be so extended?

Enlightened Rejectors.

"Light, knowledge, understanding, in every instance is the ground upon which penal retribution rests. To him that knoweth to do good and doeth it not, to him it is sin, Jas. 4:17. While recognizing clearly that resurrectional damnation is penal and is inflicted upon the rejectors of the gospel for their disobedience to the gospel, and with a perfect understanding that they and they only are appointed to die the second death," etc.

Very good. Light, knowledge, understanding, is the ground upon which penal retribution rests. The penal retribution is second death which of course is eternal death. Only those who reject the gospel go into this second death. Those who refuse the offer of life from the hands of the only person capable of giving it, must of necessity remain under the condemnation of death eternally.

Now if those who die ignorant of the "light" of the world and his offer of sal-

vation, (these include not only the heathen, but many who, as Cornelius and Paul did, are worshipping God to the best of their ability, but in ignorance of the gospel), are permitted to remain in death, have they not in fact, gone into the same condemnation as the rejectors of the light and his offer? The proffered idea that they are not raised to be plunged back into eternal death, does not alter the fact that they suffer the same retribution as the rejectors of the "light."

If this be true, then the statement that light, knowledge, and understanding constitute the ground in every instance upon which penal retribution rests, cannot be true, for, under such conditions those who are ignorant would suffer the same retribution as the rejectors of light, knowledge and understanding.

Adamic Condemnation is Universal.

"While recognizing clearly that resurrectional damnation is penal and is inflicted upon the rejectors of the gospel. . . . still we cannot close our eyes to the fact that all are appointed once to die (Heb. 9:27). The Son of God was not sent to condemn the world, but to save the world. The reason is plain. The world was lost and perishing, condemned already, (Jno. 3:16-18). In Adam all die, 1 Cor. 15: 22. Judgment has come upon all men to condemnation, Rom. 5:18."

Why not as we read the above scriptures and their context, discern, not only the universal condemnation brought by Adam, but also the universal saving power of Jesus, not in the sense that all will be saved whether or no, but that his offer is to all and that he is willing to exercise his power to all alike. But this cannot be so if some are lost in eternal death without light, knowledge, and understanding through the gospel. Notice it says God loved the world, the lost, perishing world, under the condemnation of his righteous judgment. It doesn't say that he loved a representative few and that he sent Christ to save just them by making known to them the gospel. If he loves the world, the proof of his love, the offer of salvation is to all alike. In harmony with this comes the statement that he might save the world. The only possible means of salvation is the gospel. Since it is God's desire to save the world through Christ, he will extend the knowledge of his means to the world, not to a representative few. As yet it has not been so extended.

The Justness of Adamic Condemnation.

"Since all are under the curse and condemnation of divine law, who, what judgment passed the sentence upon them? God? Agreed. Now since all, babes as well as Nero are under the curse of God are they under it justly or unjustly? If justly where are the rights some boast of? O man who art thou that repliest against God? Rom. 9:20. The judgment of God is according to truth, Rom. 2:2, not withstanding the implied criticism of Restorationists."

Each individual of the human race is born under the Adamic condemnation justly, of course. But does this fact bar God from extending his offer of salvation to all? if it does, how then could it have been extended to us, since we were under it with equal justness?

Romans 2:11-16 explains how the Adamic condemnation, resulting from sinful works can be executed with justness upon all

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SHALL PALESTINE BECOME AN AMERICAN PROTECTORATE?

By the Rev. Clifton Harby Levy, Rabbi of Tremont Temple, New York.

With Gaza in the hands of the allies, and the Turkish army demoralized, the ultimate fate of Palestine will have to be determined very soon. Many will want to know what form that State will take, who will be in control, and what will be its flag.

The Zionists, those Jews who have been working for some years past to reestablish a Jewish State in Palestine, believe that their dream is about to be realized, and if it is, there should be no great difficulty in forecasting what form of government will prevail, and how the independence of Palestine will be preserved. It may be taken for granted that if this independent Jewish State is erected, it will have to be under the special protectorate of some great world power. It will probably not be England, for her allies might justly ask why she should be preferred to any other. The probability is that if this State is founded, it will have the United States as its chief protector, possibly with all the allies as signatories to the treaty guaranteeing the integrity of the new country.

The main purpose of establishing Palestine as an independent State will not be religious, but political, for Great Britain would be eager to have a "buffer State" established, which would serve as a protector of the Isthmus of Suez against any other State which may be formed after the war in the late Turkish dominions.

Supposing then, notwithstanding any opposition among the Jews themselves, that all the Christian powers agree that their interests will be best preserved by the establishing of a neutral control over the Holy Places, what form of government would be acceptable in the Holy Land? With the present world tendency towards democracy, he would be rash indeed who attempted to set up any kind of monarchy, be it ever so limited. While the ancient Jewish ideal was that with the restoration of the Holy Land would come the reestablishment of the line of David upon the throne, this part of the Jewish dream will undoubtedly be set aside. There will be no "King in Israel." A Jewish Republic, very much on the model of the United States, will probably be established. While Judaism will be the State religion, there will certainly be tolerance for all other faiths, for the Jews have suffered too much from persecution in the name of religion not to understand the feeling of the persecuted.

The Temple at Jerusalem will be rebuilt, or possibly the Mosque of Omar, which now stands upon that sight, will simply be cleansed and rededicated to Jehovah, for, according to the strictest Jewish law,

THE SIN OF OMISSION.

This is not only the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache,
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had not time nor thought for,
With troubles enough of your own.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.
Margaret E. Sangster.

any place of worship may be transformed into a Jewish Synagogue or Temple by removing all idols, and rededicating it to the God of Israel. It is more than possible that the very religious will insist upon tearing down this Mosque and erecting a Temple as much like Solomon's as is now possible.

In the course of five or ten years it might be possible to have a Jewish population of 1,000,000 in Palestine, and if there were 500,000 of other denominations the land would be fairly well inhabited. In fact, no one pretends that any substantial proportion of the Jews of the world would ever live in Palestine.

The flag which the Zionists have already adopted might well become the flag of the land, for it consists of broad stripes of blue and white, with a large six-pointed star, or double triangle, the so-called "Magen David" or "Shield of David" in the centre. This would serve very well, although some might prefer to use a rampant lion, the ensign of the tribe of Judah, which is to be seen in all the Synagogues. This would be more picturesque, and at the same time is more historic in quality than the other, which is very modern. —Taken from the New Orleans (La.) Item, June 24.

Taken for a lion.

Little Anna, coming home from her morning walk, said: "Oh, mamma, I saw a lion."

The mother answered, "A lion! You did not see a lion, it was a dog. Now Anna, you must go upstairs and ask God to forgive you."

Anna stayed up stairs for a long time. Then she called down the stairs and ask-

ed her mother if she could come down.

"Did God forgive you?"

"Yes, mamma, he said he took that dog for a lion lots of times."—Sel.

We are sculptors and painters, and our material is our own flesh and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality, to imbrute them.—Thoreau.

"That which today breaks thine heart shall tomorrow shine as the crowning mercy of one's years. God is not maiming thy life, but leading it to greater blessings, which shall make thine heart rejoice."—Sel.

"Two things can never happen to the soul who is wholly Christ's: 1, That which is too much for him, and 2, that which is not best for him. God never overloads the soul."—Sel.

'Tis better not to stop or stay;
But set all fears aside,
Fling wide the door, whate'er the way;
And enter at a stride.—H. S. Goodhue.

I have this day, its light, its sun,
Its heat, its chance—no more,
But if I would, this day I could
Make great as none before.—Sel.

"Keep true; never be ashamed of doing right; decide on what you think is right, and stick to it."—George Eliot.

By brooding on some fancied grief
That may await us on the way;
To his own gladness each plays thief—
He makes to-morrow of today.
—W. D. Nesbit.

A man should not be deeply impressed with his own importance, perhaps, but he has to be deeply impressed with the importance of what he is doing if he is going to get it done.—Sel.

Fear not! The age is not far astray—
God's mighty wonders are upon their way!—J. B. Cowdin.

God grant my only cowardice may be:
Afraid—to be afraid! —E. J. Appleton.

If you had your enemy where you wanted him, just how hard would you pound him?—Sel.

No one who suffers chance to choose for him can chase success successfully; chance is but a zigzag lane to nowhere.
Selected.

A good name is better than a good time, and lasts longer.—Sel.

The right type of man will start a grove of fig trees in a desert.—Kaufman.

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CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.
Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the ev-

ening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Com-

munion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Kozta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the second Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio. Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnsides, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sunday.

at the gathering of the nations into Palestine for the final phase of the Judgment of the nations. It is here that Balaam's prophecy (Num. 23:29), will be of the greatest value, "Lo, it is a people that dwell alone, and shall not be reckoned among the nations."

The Lord does not reckon Britain (Israel) among the nations, but high above them all; therefore, they will not be among those nations upon whom the wrath of God is to be poured. Not upon our armies, but upon the Gentile armies the wrath spoken of in Ezek. 38:22 will be poured. "I will plead against them with pestilence and blood (note also Zech. 14:12). I will rain upon him and upon his hordes, and upon the many peoples that are with him an overflowing shower, great hailstones, fire and brimstone."

Britain's Armies Will be Protected.

In the final phase of this great judgment of the nations in Palestine. It will be their duty and privilege to take possession of Palestine after the awful judgments are over.

Britain and America are Ephraim and Manasseh (Israel) the Jews are Judah (Israel). We will be formed into one nation in Palestine, with one King (Christ). See Ezek. 37:19-22. Then, and not till then will we have peace on this earth: which will then last at least 1000 years.

Germany—Assyria.

Just after the coronation of our present King, George V., the present Kaiser, on his return to Germany, is reported to have said: The British people are Israel: but my people are Assyria. Many Bible students, including Professor Totten, of Yale, America, have also believed, and written years ago, to the effect that Germany is Assyria. If this be correct, how important (in anticipation of Germany's arrival in Palestine in our near future) are the words of Isa. 10:12: "It shall come to pass, when the Lord hath performed his whole work upon Mount Zion and in Jerusalem I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." And Isaiah 30:31: "Through the voice of the Lord shall the Assyrian be broken to pieces." Also Isaiah 14:25, 26: "I will break the Assyrian in my Land (Palestine), and upon my mountains tread him underfoot." Note this at the time when the hand of the Lord is stretched out upon all the nations, which is surely at the present time. The Lord is executing his word in the present judgments upon the earth. The final phase at Har-Magedon, in Palestine, may come quickly, for Romans 9:28 says: "The Lord will execute his word upon the earth, finishing it and cutting it short."

The End of the Age is Near.

"It is high time to awake out of sleep. The night is far spent, the day (Millennium) is at hand."

A great change for all the earth is near, Christ is coming to reign over and bless this earth for at least 1000 years. He comes first as the Bridegroom, when those Christians only who are waiting, watching, prepared, and "ready" will go in with him "to the marriage feasts;" read Matt. 25:10. The resurrected saints will also be among that resurrected company, who are also spoken of in Revelation 19:9: "Blessed are they that are bidden to the marriage supper of the lamb." The majority of living

Christians are not, and will not be ready when the Bridegroom comes, therefore, will not go in with him "to the marriage feasts;" but can, and will, later on fulfill Luke 12:36: "Be ye like unto men looking for their Lord, when he shall return from the marriage feasts." When the Lord returns from the marriage feasts. He comes to earth as the "Son of Man," to judge the nations, at the final phase of the present "War of the Great Day of God the Almighty." "Behold he cometh with the clouds; every eye shall see him." Take heed, therefore, lest haply your hearts be overcharged with surfeiting (too much pleasure), drunkenness, or care of this life, and that day come upon you suddenly as a snare."

Many of those Christians who will not go in to the marriage feast, but be left on earth, will have a mission to perform, in preaching "the Gospel of the Kingdom" (the reign of Christ) and giving the warning of coming judgments; it is already being preached by a few.

The gospel of the kingdom—the good news of the reign, will yet be fully preached. "Thy kingdom come" (a more correct translation is "thy reign come") "Thy will be done on earth as it is in heaven," has been the prayer of millions, and is now about to be answered by the return of Christ to reign, King of kings and Lord of lords, to whom every knee shall bow.

Many of those Christians left on earth will soon recover from their fear and chagrin at being "left" and perform their appointed work. Some of these left Christians who in former days "despised their birthright" as Israelites, spurned the fact and knowledge that they were the sons of Israel according to the flesh as well as in the spirit, and discounted the promises of God to themselves as Israelites, will, in those days, put a premium on those same promises, will accept and cherish their birthright as Israelites, and will no longer spurn, but joyfully receive the fact and knowledge that they are the sons of Israel. For they will then know and acknowledge that the Anglo-Saxon people, as well as the Jews, are Israelites, the literal descendants of Abraham, Isaac, and Jacob.

The very people that Christ came to redeem (Luke 1:6-8), and the only ones, the very people to whom Christ came to confirm the promises given to their fathers.

What is it to be Born Again?

The "new birth" is a theological phrase which, as currently employed, represents a fallacy. There is a sense in which a man, to enter the divine relation, "must be born again." In the order of nature, a man is born into the position of Adam when condemned to return to the ground. In this position, he is an outcast in every sense; both as regards present relation to the Almighty and future destiny. He is an exile and an alien; a mere groundling, existing under a law (of sin and death) which sends him to his original nothingness. This is the natural condition of the race as a whole. Now, God has, in Christ, his Son, devised an arrangement by which he takes out from the race so situated, a "people for his name." Acts 15:14. The people so taken out are introduced to the relation of children. Jno. 1:12; 2 Cor. 6:17, 18; 1 Jno. 3:1.

They constitute a family of sons and daughters to the Almighty. This being so, their taking out is their birth; so that whatever process it is which develops them from the outer darkness of naturalism, is the process of birth.

The question is, what is that process? and the answer is, the belief and obedience of the gospel. When the good news falls upon a man's ear he is brought within the inceptive influence by which God begets his children. If the soil of his heart answer to the ground of the parable (a good and honest heart), the seed takes root. "Faith comes by hearing." Rom. 10:17. He enters the stage described by the word "begotten." Of his own will begat he us by the word of his truth." James 1:18. His mental nature becomes revolutionized. His ideas are turned into a new channel, and where the process is not abortive, his affections are diverted to the new objects introduced by the faith which cometh by hearing. He then becomes the subject of the change described by Paul in Col. 3:10: "Ye have put on the new man, which is renewed in knowledge, after the image of him that created him."

Begotten in this way, by "the word of his truth," he advances to the stage of birth. How is this effected? Jesus answers the question in the words, "born of water." Jno. 3:5. These words without further testimony, would be unintelligible; but, taken in connection with Peter's words and others, they become highly significant, "Can any man forbid water that these should not be baptised?" Acts 10:47. "As many of you as have put on Christ." Gal. 3:27. Belief of the gospel and baptism complete the birth of water. Persons having gone through this process are in the position described by Peter: "Born again, not of corruptible seed, but of incorruptible, by the word of God, which by the gospel is preached unto you." 1 Pet. 1:23, 25.

This is the only birth of which a person is the subject in the present life—an introduction to the preliminary divine revelation by the belief and obedience of the truth; but there is another birth to be experienced before he is finally qualified to enter the kingdom of God, of which it is testified that "flesh and blood cannot inherit it" 1 Cor. 15:50. This birth no man is the subject of in the present life. It is styled the birth of the Spirit, Jno. 3:5. The result of it is to change man from flesh-nature to spirit-nature. "That which is born of the Spirit is Spirit." "This mortal" puts on immortality, and changes from an animal to a "spiritual body." 1 Cor. 15:43, 44. This is effected by the physical operation of the Spirit on the mortal body. Rom. 8:11; 2 Cor. 4:10, 11; 5:4. When this process is accomplished (which is not until the resurrection) a man is "born of the Spirit," and prepared, by becoming incorruptible, to enter upon the inheritance of the kingdom of God.

Thus, in the scriptural "new birth" there are two stages—one relating to the present life and one to that which is to come. Belief of the gospel and baptism now, and transformation to spirit-nature by resurrection, is the only "new birth" known to the New Testament which differs entirely from that of common religious phraseology. —Selected.

Berean Column.

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Job.

Owing to the artificial character of many of its statements, the book of Job is considered by some to be an allegory. The sacred numbers, three and seven, are frequently found. Seven thousand sheep and seven sons were his before as well as after his trials. Three friends mourned with him for seven days and seven nights; he had three daughters both before and after his affliction.

Job's name is derived from an Arabian word denoting repentance. But in contradiction to this idea of an allegory, Ezekiel speaks of Job along with Noah and Daniel, whom we know were real persons.

If Job were only a fictitious character, St. James would in all probability not have pointed to him as an example of patience. It seems quite natural during the 140 years after his trials, that he should poetically record the happenings of his most interesting career.

Job's home was in Uz, located in the northern part of the Arabian Desert, between Palestine and the Euphrates. He is supposed to have lived contemporary with Isaac or 1800 years before Christ and six hundred years after the flood as is shown by his patriarchal length of life of 200 years, his allusion to the earliest forms of idol worship. His religion was also the same as that of the patriarchs before the law, sacrifices being performed by the heads of families with no officiating priest, temple or altar.

The style of writing would contradict the thought that Moses was the author, although it is probable that he found this Arabian writing during the 40 years he spent in Arabia near Horeb. This may account for the fact that it appears among the Hebrew writings.

In this way it was brought before the Israelites who learned from it a great lesson of patience and endurance.

It must have been inspired for Paul quotes it saying "it is written" and Christ himself frequently refers to it.

The book is in the form of a public debate with a prologue, poem proper, and epilogue.

The poem is divided into three parts—1, The dispute of Job and his three friends, 2, The speech of Elihu, 3, The address of God. Evidently Job's course was approved for he was given double his former prosperity.

If we run with patience the race that is before us and our course is approved, we may not prosper now, but shall be rewarded a hundred fold in the life to come.

Leta G. Railsback.

—o—
The Resurrection.

"Our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

This explains the triumphant difference between Christian and pagan; the belief in the resurrection. And the most assuring truths of this vital topic lie in the proofs.

Before proving that Christ rose, it must first be proven that he died. The soldier knew that Christ was dead when he pierc-

ed his side, and the mob was also satisfied in seeing the gush of water and blood which followed—the sure sign of death.

However, their alert leaders recalled Christ's words, "after three days I will rise again." Whether they believed this, or whether they were naturally superstitious, they certainly made sure to prevent it happening. Promptly Pilate was petitioned for a strong guard at the sepulcher "wherein never man before was laid." As to the watch at the tomb, need we recall the rigid efficiency of the soldier, the powerful factor of Roman supremacy? Besides this strong guard, the indomitable Roman seal was firmly placed on the grave so no medium of escape was overlooked by the watchful Pharisees. Here was grim force. Here was the persistent persecutor of the Man of Galilee who resolved that nothing more should ever be heard of him, the Pharisees, the rigid executor of the Mosaic law who knew of no more gripping duty than the religious one. And this they counted their privilege—to crush to the dust any religious controversy. What human power could stir against this combination of Roman and Jew?

But the Son of God in triumph arose "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

The Roman soldiers were the first to acknowledge that Christ had risen. But they were silenced with much money, and in this act the money givers, the Pharisees, also recognized that Christ had risen. However, they shortly told the people that Christ's disciples had stolen him away "and this saying is commonly reported among the Jews until this day."

However, it now remains for each one of us to believe in the resurrected Christ. For in all the walks of life most men believe in some kind of a future after death for various reasons—a desire for eternity, a wish for a longer life, or a sigh for the fountain of youth.

But this eternal life is only in Christ—"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?"

Angeline C. Bellizzi.

—o—
THE WAR OF THE GREAT DAY OF GOD THE ALMIGHTY.

Commonly Called Armageddon.

(This article is printed by request of Bro. J. E. Cowles, Holbrook, Nebr., and it is desired that some reader may offer criticism or otherwise, of the thought contained in it.—Editor.)

—o—
Palestine.

Is the land upon which the eyes of the world will be focussed in our near future. Har-Magedon, Rev. 16:16, and Jehoshaphat, Joel 3:12, and Jerusalem, are all in that land. It is there the nations represented by their armies will soon be gathered for the final phase of their judgment. Joel 3:1; Zech. 14:2, speak of the Lord gathering all nations into Palestine. Ezekiel chapters 38 and 39, give a graphic account of this

gathering of the nations, and also of their judgment and doom; of the awful slaughter that is to take place. Seven months will be required to bury the dead, implements of war and transport brought there is to last the people of the land seven years for firewood (see verses 9 to 16 of Ezek. 39). The great host of nations mentioned by Ezekiel include some easily to be identified, "Persia," "Tarshish and the Young Lions," are Britain and her Colonies. The young lions from New Zealand and other colonies (colonial contingents) are there at hand to fulfill Ezekiel 38:13. "Gomer and all his hordes," Ezek. 38:6, many believe refers to "Germany and his Allies."

Gog the Prince of Rosh.

Ezek. 38:2 has for many years been accepted as referring to Russia only, because of the name "Rosh," and their being the great power direct north of Palestine. Without doubt Russia is included among those mentioned in Ezek 38:1-6, but "Gog and Magog" (the same as in Rev. 20:8), may refer to a "host of peoples," including Rosh (Russia). Most of the nations from the western coast of Germany to the eastern coast of Russia, must approach Palestine from the north if they come by land, therefore, "The uttermost parts of the north," Ezek. 38:6 and 39:2, could apply to any or all of those places and peoples, from Heligoland to Corea; which, of course, includes both Russia and Germany.

The Great Gathering of the Nations.

Into Palestine we should watch for, and note the preparedness of the nations, and the likelihood of their coming there very soon.

Rosh (Russia) has a large army making for Palestine via the Caucasus. Gomer-Assyria (Germany) and his allies are making immense preparations to get to Egypt via Palestine, and will probably get as far as Palestine in the near future. They have a railway most of the way from Berlin to Egypt—this passes through Palestine. The merchants of Tarshish (Britain) and the "Young Lions" (colonial contingents) are close to Palestine now, ready and waiting to fulfill Ezekiel 38:13.

Germany and His Allies

Probably will reach Palestine first, to be quickly followed by the other nations. Then we can expect to see Zech. 14:2 and 4 fulfilled. "I will gather all nations against Jerusalem to battle, then shall the Lord go forth and fight against those nations. His feet shall stand in that day upon the mount of Olives."

Our Young Lions.

We in New Zealand are specially interested in the "Young Lions" (the Colonial Contingents), many of them are now in Egypt; we should watch events closely; also remember that we, Britain and her daughter nations, are Israel, God's own chosen people. "His Inheritance," "His Kingdom," and that we are not reckoned by the Lord among the nations. See Num. 23:9.

The promise of the Lord is that we should be the "head" of the nations (see Deut. 28:13). Our Defence Minister recently said, in addressing some soldiers: "The gaps would have to be kept filled, the flag kept flying, and the nation kept where it ought to be—at the head of all other nations." Our Young Lions will march beside the Old Lions, to fulfill Ezek. 38:13,

she fell asleep in Jesus to peaceful rest.

Funeral services were held from the residence at 2 o'clock, June 28, 1917. The home was filled with relatives and friends to pay a last tribute of respect to the memory of the departed one. Many floral offerings testified to their love and respect. We spoke words of hope and comfort from Romans 5, then Sister Rupe was laid to rest in Maple Grove Cemetery to await the awakening voice of Jesus when he comes.

D. E. VanVactor.

John Lewis Weaver

was born January 30, 1916, died June 25, 1917.

So brief a life, and yet so full of interest to so many. Junior, as he was known to all, was the only son of Mr. and Mrs. John Weaver of Moriah, Illinois. He had been out with his father much of the day. After returning to the house he was at play about the house when he took suddenly sick with convulsions and within the brief space of three quarters of an hour he was claimed by the enemy, death, after suffering intense agony. Junior was the grandson of our Bro. and Sr. Weaver of Moriah, and this is the first death in their immediate family which makes it doubly hard to bear. On Sunday it was most heart touching to see his little cousins carry bouquets of roses and lay them tenderly upon the little mound near by the church, where Junior is sleeping awaiting our Father's good pleasure. A telegram was sent us but reached us too late for us to respond in time. How deeply we regret our inability to answer the call. In the absence of one of our ministers, Eld. McPherson of the M. E. church, Paris, Ill., an old school teacher and friend of the mother was called to officiate. The blow was especially hard for the mother because of her prolonged illness. May God give comfort to the bereaved family and may this loss be regarded as a testimonial of the uncertainty of things of this life and but point to the things of the future life which only may be regarded as sure and steadfast.

S. J. Lindsay.

Notices.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 26th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.

Box 86, Fort Dodge, Iowa.

The Illinois Bible School will begin this year on Tuesday morning, Aug. 7th and continue through to Thursday, Aug. 16th. The Illinois State Conference will begin Thursday evening, Aug. 16, to continue over Sunday following. We are preparing a "Prospectus" announcing the program, etc. Will all living outside the state who wish us to send them this "Prospectus" when it is ready, please drop us a card to The Restitution Herald office.

The Sunday School.

By Alta King.

Sennacherib's Invasion of Judah.

Lesson 4. July 22, 1917.
Lesson Text. 2 Kings 19:20-22, 28-37.

Golden Text: God is our refuge and strength, a very present help in time of trouble. Psa. 46:1.

Time: The latter half of Hezekiah's reign.

Place: Jerusalem and the surrounding country of Judea; Nineveh the capital of Assyria, and the surrounding country.

Questions and Comments.

In our last lesson we studied the great religious reformation by which Hezekiah stopped the downward course toward heathenism by which his father had almost ruined the Jewish nation. The natural result was not only a return to God and an improvement in all that was good...but the Lord was with him and he prospered whithersoever he went forth." 2 Kings 18: 5-7. He defended himself against the Philistines and rebelled against paying tribute to Assyria. When the great Sargon died at Nineveh and was succeeded by his son, Sennacherib, there was a general desire on the part of the tributary provinces to break away from their burdensome taxes and become independent again. Hezekiah united with the Philistine and Phoenician cities on the coast with a promise of assistance from Egypt, and the customary tribute was refused to Assyria.

The result of Hezekiah's action is recorded in verses 13-37. Relate how Hezekiah was again forced to pay tribute; relate the Assyrian king's mocking message to Hezekiah, his attempt to turn the Jewish people against Hezekiah.

All this was a strong test of Hezekiah's faith in God. Does he fail in the test? Chap. 19:1, 2. Read his message to Isaiah and Isaiah's reply, verses 3-7. How does Hezekiah show faith in Isaiah's answer? Verses 8, 9. Read the Assyrian king's mockery of God, verses 10-13. Study Isaiah's prayer, verses 14-19. In verse 19 is found God's ultimate purpose in his dealings with mankind. What is it? Why does he wish all people to know him as the only true God—for his own personal glory and honor, or because such knowledge will react to man's own good. Read God's message to the Assyrian king, 21-34. Which verses contain the ever shining ray of hope to the Jewish nation? Through whom does that ray still shine for Israel? Jer. 23:5, 6. Why do they not see and appreciate that hope today? Rom. 11:7-11, 25-27. When will they do so? Matt. 23:37-39. Why does God thus preserve Israel as a nation? Verse 34; Ezek 36:32-38. How does he preserve it, in this particular instance? Verses 34-37.

Contrast the reign of Hezekiah with that of his father Ahaz; also the manner in which God dealt with the nation under the two different reigns. Here we see practical demonstration of Rom. 11:22. Apply the golden text to the lesson.

General Notes.

As we study God's dealings with his

chosen people the Jews we notice that he leads them into war and blood-shed. He conquers the enemies of his chosen nation through brute force.

Yet, when we come to Jesus, the Jew of Jews, the prophesied king, not only of Israel, but of the whole world, we find that such force is not used to overcome opposition.

As long as God was using a fleshly minded people through which to reveal himself and power, he must needs use fleshly weapons since the fleshly mind cannot grasp and discern spiritual things. The people through whom he was revealing himself would not have been able to use such weapons, and the nations to whom he was revealing himself would not have benefited by such lessons.

But when God began to reveal himself through Jesus; a man who was given the spirit without measure, fleshly weapons were dropped and Jesus reveals God and overcomes opposition through spiritual weapons alone, the chief of which is love; and love will prove a far more effective weapon than force has ever proven to be, when it is used over the whole world through not only Jesus, but also the spiritual minded people which God is now developing.

Studying: There are two general methods of studying God's word. One is by subjects—putting together all the scriptures from the various writers on one subject and noting their agreements and harmonizing the apparent nonagreements. The other is by reading certain portions as one would read a story.

The former is necessary to discerning and making clear to others the fundamental truths of God's plan of salvation. It is most widely used by those who believe in conditional immortality and other kindred truths.

However, we should not neglect the other method. A fuller, rounded out knowledge of God and his plan of salvation may be gained by thoughtful reading (with fundamental truths clearly in mind) of any portion of the scriptures as one would a story. We should read it over and over until we see the bearing each verse and each statement has on the subject being discussed by the writer or speaker. We should try to discern as far as possible what conditions prompted the portion we are reading. Then recognize the same conditions among us and make the practical application.

Doctrinal truths in the abstract may be learned by the first method; but the spiritual truths, an intimate knowledge of the life and character of Jesus and his saving power, which truths alone lift to the spiritual plane, must be imbibed through listening to the various discourses of Jesus and the apostles as we would listen to them if they were here personally.

The Assyrian came down like a wolf on the fold,

And his cohorts were gleaming in purple and gold;

And the sheen of their spears was like the stars on the sea,

Where the blue waves roll nightly on deep Galilee.

Like the leaves of the forest when sum-

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month. Adeline, Illinois, the second Sunday. Oregon, Illinois, the fourth Sunday. The third and fifth Sundays are optional at present.

We are pleased to report that Sr. Clara Claypool of our Salem, Illinois, church has just returned from the hospital, after undergoing a severe operation, looking much improved in her condition. All her friends will be rejoiced to hear this.

Sr. Alice Williams of Ashton, Illinois, is quite seriously sick. The Williams family seem to have had more than their share of sickness. We trust and pray that she may soon be well and strong.

In sending to us for tracts do not be disappointed if you do not receive some that you have ordered. The fund for tracts has been exhausted and we shall not be able to replenish the full list for a while. We hope to inaugurate some system soon whereby we may have a constant supply.

Our son, Ward, spent two weeks with us on the road and at our work on our last trip to Michigan and Southern Ill. It lightens one's labors to have company on long journeys, especially when the trip is a treat unusual as it was in this case.

We are praying that if the Lord carries the boy may take up the work where we will be obliged some day to lay it down. Pray for us to this end.

Several have called our attention to an article going the rounds of the newspapers in which it is declared that the German Kaiser is the one mentioned in Rev. 13 who wears the number of a man—666. The method by which the 666 is arrived at is the weak point in the argument. It is not to be relied upon.

If your correspondence has not received attention as it should, the reason is that we have been so much away from the office. If your matter has not been attended to, it is because of an oversight. Therefore, will you please drop us a card calling attention to the same.

Hereafter we shall be very careful about giving addresses of young converts for the reason that we find advantage taken of the same by those who have abominable and destructive theories to advance at any cost. A recent convert has shown us some of the matter he has received which leads us to take this action.

HELPING FUND.

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

- Srs. Daniel and Rucker,\$1.25.
- Sr. Fletcher, 10.00.
- A Sister in Michigan,2.00.
- Bro. Bert Sheets,10.00.
- Master Ward Stephens,1.00.
- Sr. Amy Weaver, 5.00.
- Mrs. Jno. Armitage, 1.00.
- Mrs. O. J. Swindler,1.00.
- Ethel Manken, 1.00.

Baptisms.

During our Bible School at Dutton, Mich., it was our pleasure on June 28th to go to the water with Lynn Slocum and Lewis Stephens, where, after making a good confession of faith, they were buried with Christ in baptism.

Lynn is a young man who has for some time made his home with Mr. and Mrs. (Sr.) Hewitt living near Dutton. Sr. Hewitt has been in a large measure his instructor and rejoiced greatly in his act of love and obedience. Bro. Stephens has had the matter under consideration for some time and determined that the time to yield had finally come. He came to Bro. and Sr. Woodward's early in the morning to inform us of his decision. Thus our little company is strengthened at Dutton. May our Father guide them as he ever does with a gentle hand, and when his chastenings come, may they recognize in them his goodness and use them to his glory. We had a splendid class at this meeting. The writer finds this class of work ideal, and we only wish more of it could be done. We would show little appreciativeness if we were to fail to mention the untiring efforts of the Dutton brethren in taking care of us in the manner in which it was done. Especially must we speak of Sr. Woodward, who was as busy as a bee from early in the morning until all were

nestled away in their beds at night. There are some debts we can never pay fully in this life. May God's blessing rest upon our faithful brethren at this place for their many acts of kindness to us.

S. J. Lindsay.

At the close of our afternoon Bible class at Moriah, on Sunday, July 1, Sr. Mary J. Lansberry came to us and asked for baptism. She had been immersed when quite young, at a time when she felt she had not the knowledge of the gospel. Her sincere determination to take upon herself the name of the Lord Jesus Christ was followed by a good confession of faith, after which we went to the water and assisted her in the work. It rejoices us to see such determined work on the part of the few. Not many are answering the call and some who do, do so rather carelessly. We expect ever to find Sr. Mary busy in the work of the Master. She was brought up that way and it is in her to do it. May God add his blessing to her and her family.

S. J. Lindsay.

Obituary.

Sarah J. Rupe was born August 9, 1850, near Argos, Indiana, and died June 26, 1917, at her home in Argos, at the age of 66 years, 9 months, and 17 days. She was the daughter of Daniel and Jane Wallace Ripley, pioneers of this community. She united in marriage with George W. Grace in 1869 and became the mother of one daughter, Margaret Elizabeth. Her husband died Sept. 30, 1871. She was married to William A. Rupe, Dec. 27, 1874, and to them were born three children, Edwin A., Zora M., and Inez B. Zora died in infancy and her husband on June 4, 1893. Her other children, four grandchildren, one brother, Henry Ripley, of the state of Washington, one sister, Eva Shlotes, of Angela, Montana, and many other relatives, survive her.

Soon after the death of her first husband, Sister Rupe united with the Church of God at old Antioch, in the year 1872. After her second marriage she moved to Argos in March 1875, and put her membership in with the Church of God here, Aug. 20, 1893, where she remained a member till the time of her death.

The writer's personal acquaintance with Sister Rupe reaches back to his earliest recollections. She was of a joyous, happy disposition, and looked upon the sunny side of the constantly changing scenes of life, always a kind, considerate neighbor and helpful to her friends. She was a devoted wife and mother and poured out the energies of her life upon the family altar. With a high sense of honor and integrity she stood firm upon her convictions of right and wrong. She had her full share of mortal sorrows but took them patiently and cheerfully. In her later years she was stricken with disease and blindness, but this did not prevent her being a constant student of the Bible through the ministration of her daughter, Inez, who was her faithful companion in study as well as caretaker of her bodily needs. Worn with suffering, sad from the uneven struggle, all endured as the chastening of the Lord,

gregation realize that it may be the one to which the letter applies, and thus profit by whatever it contains.

Alta King.

Some Bible Facts Concerning the Dead.

1. They have not gone to heaven. For, "No man hath ascended up to heaven," but the Son of man. Jno. 3:13; 13:33; Acts 2:34.
2. They "are in their graves" or the death state, represented by the Hebrew and Greek words "sheol" and "hades;" the former translated by the words "hell," Psa. 16:10, "grave," Job 14:13, or "pit," Job 17:16, and the latter by the words "hell," Acts 2:27, and "grave," 1 Cor. 15:55; 1 Sam. 2:6; Jno. 5:28.
3. They are "asleep" and not more wide awake than ever, as we are often told upon funeral occasions. 1 Thes. 4:13-15; Acts 7:60; 2 Pet. 3:3, 4.
4. During the interval between their death and resurrection, generally spoken of as the "intermediate state," they have ceased to live; they are dead. Isa. 38:1; 1 Thes. 4:16; Rev. 20:13.
5. "Dead men" are not praising the Lord, for "The dead praise not the Lord." They have gone down into silence. They will have to arise from the death state before they can live; they will have to "awake" before they can "sing." Isa. 26:19; Psa. 115:17.
6. Saints are not satisfied when they fall asleep in death, but when they "awake" from death's dreamless sleep in their Redeemer's "likeness," "at his coming." Psa. 17:15; 1 Cor. 15:12-23; Phil. 3:20, 21.
7. Sinners in the death state are not shrieking and groaning amid the lurid flames of some remote hell, as popularly taught; they are "silent in the grave;" "silent in darkness." Psa. 31:17; 1 Sam. 2:9.
8. Sinners in the death state are not manifesting their hatred toward God by cursing his holy name, and blaspheming his righteous government, for "their hatred and their envy is now perished." Eccl. 9:6.
9. Saints in the death state are not manifesting their love toward God, by ascriptions of praise to his name; "their love . . . is now perished." Eccl. 9:6.
10. Dead parents are not mindful of their descendants; "His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them." Job. 14:21; Isa. 63:16.
11. Dead persons have not gone to a land of light as some suppose, but to "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job. 10:22; Psa. 88:11, 12.
12. Dead saints are not now enjoying their recompense; they are to "be recompensed at the resurrection of the just." Luke 14:13, 14; Isa. 25:8; Hosea 13:14; Rev. 11:18.
13. Dead sinners are not now receiving their punishment; "they are reserved to the day of destruction, they shall be brought forth to the day of wrath;" they are reserved "unto the day of judgment to be punished." Job. 21:30; 2 Pet. 2:9.
14. Saints in the death state are deprived of memory, knowledge, wisdom, etc. "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom in the grave (sheol) whither thou goest." Psa. 6:5; 30:9; 88:10-12; Eccl. 9:10; Isa. 38:18-19.
15. So far from "A dead Hotentot knowing more than a living philosopher," the Bible informs us that "the dead know not anything." Eccl. 9:4-5.
16. Some people speak very pompously of "the immortal mind of man;" How different the language of the Psalmist David sounds: "Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am." And in view of this frailty he adds, "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. 39:4; 146:3, 4; James 4:14.

In view of the foregoing facts if it is too "incredible" a thing "that God should raise the dead," "let us eat and drink, for tomorrow we die." Acts 26:8; 1 Cor. 15:32; Jno. 6:39-40, 44, 54.
 "As the shadows cast by cloud and sun,
 Flit o'er the summer's grass,
 So in thy sight, Almighty One,
 Earth's generations pass."

Rufus A. Curtis.

Note: The foregoing is to be issued in tract form, free for postage, by the kindness of Bro. Curtis.—Ed.

What is Dying?

I am standing on the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then someone at my side says, there! She's gone! Gone where? Gone from my sight, that is all. She is just as large in mast and hull and spar as she was when she left my side and just as able to bear her load of living freight to the place of her destination. Her deminished size is in me and not in her, and just at that moment when some one at my side says, there! She is gone! there are other eyes that are watching for her coming and other voices ready to take up the glad shout, There she comes! And that is dying.—Luther F. Beecher.

The above is taken from a Sunday School Teacher Journal and is found in connection with the Easter lesson. It is a good thing to contrast some of these sayings with plain Bible truths. The thing for our readers to do is to decide which is truth, and then to act accordingly. Paul, in 1 Cor. 15 proves that Christ arose from the dead and therefore those who are his will be raised at his coming. Further he states that if Christ be not risen then they that sleep in Christ are perished. Does not this mean an extinction of life and consciousness? The trouble with those who believe that "dying" is a flying away, is that they do not study the first chapter of Genesis. This tells us plainly that Adam was formed of the dust of the ground. He was then called man or Adam. The breathing of the breath of life into his nostrils made him a living soul, not an immortal soul. It was Adam before the introduction of the life principle. It was Adam after he received the breath of life. After Adam disobeyed God said to him, Dust thou (Adam) art, and unto dust shalt thou (Adam) return. A careful analysis of this text shows that the condition after death is the same as that before his creation. The doctrine of the soul's immortality is a mixture of Egyptian transmigration of the human soul and the Babylonian hero-worship. It is the foundation of ancient mythology. If we would get a clear conception of our nature we must go to the Bible. The doctrine of flying away or sailing away destroys the Bible doctrine of the resurrection. When Jesus answered the Sadducees as recorded by Mark and Luke it is plainly stated that our nature (mortality) is not changed until in the resurrection. But when they arise they are as the angels which are in heaven. Luke says, they which shall be accounted worthy to obtain that world and the resurrection

from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels. In the first Corinthian letter Paul plainly states that the first Adam was made a living soul; the last Adam was made a quickening spirit. One came through the law of generation which can produce its kind, dust beings. The head, the first Adam, is of the earth, earthy. We are now bearing the image of the earthy. The last Adam came through the law of regeneration. It was impossible for death to hold him for Jehovah had registered an oath that his Holy One should not remain in the earth nor see corruption. Jesus taught Nichodemus, That which is born of the flesh is flesh. That which is born of the Spirit is spirit. The same distinction is made here as Paul made in the first Corinthian letter.

The Adamic production throughout the Scriptures is of the flesh and not of the spirit. In Gen. 6:3 the Lord God said, My spirit shall not always strive with man for that he also is flesh. The doctrine of the soul's immortality makes the soul the intelligent man or makes man a dual being. The premise is unsound. Let us take the infant when it first sees the light of the day. All must admit that there is no intelligence or knowledge in its being. Without care it would perish. If it were placed where it could not associate with others of its kind it would grow up an idiot. I have in my mind a child that was injured in early childhood and now has grown to womanhood and is a confirmed idiot. Has not intelligence enough to feed itself.

Jehovah knew what he was doing when he gave the first parents a physical structure. It is made up of different organs having peculiar functions. The function of the stomach is to digest the food. That of the brain is to produce thought. I heard a lecturer say once, "We begin with universal ignorance, then doubtful disputation, then universal knowledge." Psychologically reasoning we have perception, conception, and knowledge. A suggestion—what is back of perception? There are three physiological facts. Mastication, digestion and assimilation. If these three things are attended to we are assured of a strong body.

Aside from the above we have other Bible testimony proving the mortality of man. Job asks, Is mortal man more just than God? Again, the sons of men are as the beasts that perish. They are all of the dust, all go to the same place. They all have the same breath or spirit. Again it is written that the dead know not anything. Also when man's breath goeth forth his thoughts perish. No wonder that so many believe in the soul's immortality. Our hymn books are filled with it. Our poets have written about it, our theological schools teach it. The following thoughts from the poet Longfellow proves the above statements: Dust thou art, to dust returneth, was not written of the soul, there is no death. What seems death is transition.

D. C. Robison.

Christ-like it is for sin to grieve—

God-like it is all sin to leave! —Sel.

Faith is the lens through which we see the invisible.—Sel.

mer is green

That host with their banners at sunset
was seen
Like the leaves of the forest when autumn
was blown
That host on the morrow lay withered
and dead.

For the angel of death spread his wing
on the blast
And breathed in the face of the foe as
he passed
And the eyes of the sleepers waxed dead-
ly and chill
And their hearts but once heaved, and
forever grew still!

And the tents were all silent, the banners
alone,
The lances uplifted, the trumpets un-
blown;
And the might of the Gentile, unsmote
by the sword,
hath melted like snow in the glance of
the Lord.—Byron.

Baptisms.

(Too late for publication under the regu-
lar head).

BAPTISM.

Russell P. Emigh, upon confession of
faith, was baptized in Yellow River near
Burr Oak, Indiana, June 29, 1917. The
readers of this paper will remember that
Bro. Emigh is the young man that changed
our daughter Venus' name from VanVactor
to Emigh about a year ago. He credits
Venus with his conversion and we are
glad to say Amen. Bro. and Sr. Emigh live
in Kankakee, Illinois, where we have no
church organization.

We wish for Russell a constant and full
growth in the Christian life until he shall
come to the full stature of a man in Christ
Jesus who is our head in all things and be
a faithful servant in the work of the Lord
and thus be worthy to receive a faithful
servant's reward when Jesus comes.

D. E. VanVactor.

Notices.

Conference Notice.

The Annual Conference of the Church of
God of Indiana will be held at Roll, Aug.
9 to 12. May all who can possibly attend
this meeting, do so. Let each church send
in a full report of the year's work, also
send one or more delegates to represent
them in conference sessions.

Good speakers will be present and a good
and profitable time together is anticipated.
Time is short. Remember the date.

Flora H. Prior, Sec.

Floyd A. Stilson, Pres.

Reports.

Michigan Conference Report.

The annual Conference and Bible School
of the Churches of God of the Abrahamic
Faith in Michigan convened as per announce-
ment, at Dutton, Kent Co., Mich.,
Thursday evening, June 21, 1917 and con-

tinued over Sunday; the Bible School fol-
lowing.

Ministers present: Bro. L. E. Conner of
Cleveland, Ohio; Bro. S. J. Lindsay, Oregon,
Illinois; Sr. Harriet E. Boice, Champaign,
Illinois; Bro. B. A. Cummings, Hubard-
ston, R. F. D. No. 1, Mich.; Bro. F. V.
Blakely, Grand Rapids, Mich.; and Bro.
and Sr. Woodward, Dutton, Mich. The at-
tendance was very good, brethren coming
from all parts of the state, from Ohio,
Indiana, Illinois, and Minnesota.

Friends from a distance: Bro. S. J. Lind-
say, his son Ward, Oregon, Illinois. Bro.
and Sr. Railsback, Sr. Leta Railsback, Bro.
and Sr. Rahn of South Bend, Indiana. Bro.
and Sr. Stilson and children, Bro. and Sr.
Houser, near Plymouth, Ind. Sr. Boice and
son Milford, Champaign, Illinois, and dear
Sr. Nichols of Minneapolis, Minn.

Our hearts were greatly rejoiced to see
so many of the young people in attendance.
At the invitation given by Bro. Lindsay,
Sr. Luelia Cummings came forward for
baptism. She was assisted in putting on
the all saving name of Jesus by her father,
B. A. Cummings.

The following officers were elected for
the ensuing year:

President, F. V. Blakely, 1037 South
Lafayette Ave., Grand Rapids, Michigan.

First Vice President, B. A. Sheets,
Blanchard, Mich.

Second Vice President, Sr. Fletcher, Kal-
amazoo, Mich.

Secretary, Emma Jackman, R. F. D. No.
11, Burton St., Grand Rapids, Mich.

Treasurer, Lawrence Bridegan, 2035 Hor-
ton Ave., Grand Rapids, Mich.

Auditing Committee, Sr. Fletcher and
Bro. A. K. Richardson.

Thursday evening, June 21, meeting call-
ed to order by our president, Bro. F. V.
Blakely, with singing, prayer by Bro.
Lindsay, words of welcome by Sr. Wood-
ward. Bro. Blakely then introduced Bro.
L. E. Conner. Lesson read, Psalm 103. Talk
from the 3rd chapter of Romans. A vote
of thanks was extended to the Brethren
and friends at Dutton for their splendid
management in entertaining the Brethren.
There was a splendid prayer meeting for
Sr. Lois Blakely's recovery Sunday after-
noon, who has been very ill.

It was a pleasure to all that Bro. B. W.
Woodward was well enough to attend the
meetings and give another one of his good
sermons, subject, "The kingdom of God
and his righteousness." Bro. B. A. Cum-
mings gave us some good thoughts from
1 Cor. 11, The Christian life and how it
should be lived.

Communion service administered by Bro.
B. W. Woodward and Bro. F. V. Blakely.

The meeting was unusually good, and
intense interest and enthusiasm was man-
ifested from beginning to end. The ser-
mons were glorious, inspiring and in-
structive and all left with a determina-
tion to do more for the Master this com-
ing year, and to live nearer and more in
harmony with him than ever before. We
were especially favored in having with
us two so gifted and learned speakers as
Bros. Conner and Lindsay. Their sermons
on a picture of the Restitution Age, King
in His Beauty, The Resurrection, A New
Heaven and Earth, Rev. 21, and The
Beauties of Our Coming Lord and Master,
will long be remembered by all.

The Lord has been very good to us and
blessed us and we thank him for his good-
ness and mercy while we slowly press
forward.

Emma Jackman, Sec'y.

The Sunday School Lessons.

We were glad to see the recent criti-
cism of the Sunday School Lessons. By
means of criticisms we can know whether
or not the lessons are supplying the needs
of those who use them. To do this is our
only desire in writing the lessons.

It has always seemed to us, both from
personal experience in studying God's
word and from our limited observation of
Sunday School classes, that the greatest
hindrance to having God's words, his spir-
it abiding in us is our lack of ability to
understand thoroughly what we read: is
our failure to see a verse or a sentence in
the light of its immediate context. Per-
haps long established custom of studying
in subjects, selecting words, sentences or
verses which bear on the subject, and con-
sidering them apart from their context
has developed this weakness. While study-
ing thus in subjects is necessary to im-
press on our minds the first fundamental
truths of God's word, still we lose much
if we are not able to take up a discourse
of Jesus or of the apostles, and read it,
being able to discern the bearing each
word or sentence has on the subject he is
handling.

To do this we must be able to discern
the lesson he starts out to teach; we must
have a clear conception of the meaning of
the words, we should know, if possible,
what circumstances lead him to give such
a discourse. And, above all, we should re-
alize that one reading of any portion of
scripture cannot give us the full meaning.

To develop this ability for more inten-
sive study among the so called laity of the
church has been our desire, and we know
we have fallen far short of what we would
like to do, but as we become more ex-
perienced we hope to do better.

It seems to us that we might know
verse after verse of scripture and be able
to tell instantly where to find them, and
yet be far from having God's spirit dwell-
ing in us. What the verses mean to us is
what counts. For instance, we might quote
many verses on forgiveness of sins, but
could we give a concise explanation of
what forgiveness of sins is? It has been
our experience that many cannot. The
same is true with justification by faith.

However, some other system of study-
ing God's word might do more toward ed-
ifying Christ's followers than the one in
use at present. Let us have the opinions
of others. Whatever we do should be done
with a sincere desire for edification. If
in order to do this our personal opinions
must be put aside, we are glad to put
them aside. If we are not capable, we are
not only glad but anxious that those who
are capable take the work, for thus only
can God be revealed more and more in his
truth and glory; and this is the end to
which we are all working.

Another method of study has often sug-
gested itself to our mind. It is to take up
the various letters to the early churches
and study each as a whole, verse by verse,
or chapter by chapter, letting each con-

THE RESTITUTION HERALD.

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Quite a Contrast.

"Spirit is God."—L. W. McClure.
"God is a Spirit."—Jno. 4:24.

"Spirit is God, and man is his image and likeness; hence, man is spiritual and not material."

There is a natural body, and there is a spiritual body." "It is sown a natural body; it is raised a spiritual body."—1 Cor. 15:44.

"Who shall deny that God is body, though he is a spirit?"—Tertullian, A.D. 160.

It is a false assumption that God being "a spirit" is therefore immaterial. Spirits of the Bible are certainly material.

"Are they (angels) not all ministering spirits."—Heb. 1:13.

"There came two angels to Sodom at even; and Lot seeing them rose up to meet them..... and he said.....tarry all night, and wash your feet.....and he made them a feast.....and they did eat."—Gen. 19:1-3. "Be not forgetful to entertain strangers, for thereby some have entertained angels (spirits—Heb. 1:14) un-awares." —Heb. 13:2. These angels, who were spirits were surely material.

But is God without body or parts, and therefore immaterial? NO!

Christ is the express image of God's person. —Heb. 1:1, 2, 3. Can there be a "person" without a body? or a body without parts? Read Col. 1:15; 2 Cor. 4:4; Gen. 1:26; Dan. 7:9; Psa. 8:6; Rom. 8:34; Acts 7:56; and many others.

"God either is, or is not, such as he represents himself to be. If he be really such, why should we think otherwise of him? If he be not such, on what authority do we say what God has not said? Why should we hesitate to conceive of God according to what he has not hesitated to declare explicitly respecting himself."—John Milton, in "Thoughts for Thinkers" by Miles Grant. Says Prof. Garbett: "It is clear that anything which does not possess personality.... must be inferior to ourselves" Right Rev. Robert Balgarine, D.D., Bishop of Auckland, New Zealand, says: "we are driven..... to the conclusion that there was a form of God from all eternity; and that man was created in the image and likeness of that form Divine."

F. L. Austin.

O foolish seeker after joy,
Upon a way that has no chart,
After thy travail of long days
Go back and search within thy heart!
Clinton Scollard.

Little Sermons.

This little duty first,
That little duty next—
Brave little sermons the swift days
preach,
Out of this busy text.

MORNING PRAYER

Oh, May I be strong and brave to-day,
And may I be kind and true,
And greet all men in a gracious way,
With frank good cheer in the things
I say
And love in the things I do.

May the simple heart of a child be mine,
And the grace of a rose in bloom!
Let me fill the day with a hope divine,
And turn my face to the sky's glad shine,
With never a cloud of gloom!

With the golden levers of love and light
I would lift the world; and when
Through a path with kindly deeds made
bright

I come to the calm of the starlit night,
Let me rest in peace. Amen!

—Nixon Waterman.

This little moment here,
That little moment there—
Don't let them pass without something
kind
Out of your heart to share.

Taking them one by one,
Just as they pass along,
Gladly receiving whate'er they bring,
Turning it into song.

Frank Walcott Hutt.

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds
three,

Himself, his hungering neighbor, and me.

Vision of Sir Launfal.

No. 21. Public Worship.

There is scripture support for the following practices: gathering together at any and all times of day or week for reading, expounding and teaching the Word, singing, praying, preaching, asking and answering questions, rebuking, admonishing and edifying one another, considering and meeting the temporal needs of the people and planning and executing all that pertains to gospel dissemination and Christian service. In such worship musical instruments are divinely appointed. The communion service is observed. Baptisms are administered. Choirs of singers and musicians are divinely instituted, but not of unbelievers.

The modern Sunday School, Ladies' Aid, young peoples' organizations of various names as we and others have them, and many other modern inventions have no foundation in the Word of God.

Preaching, teaching, baptising and speaking words of helpfulness are not confined in scripture to any priestly class. Our public meetings should not consist so exclusively of preaching. Each member should do his part in the body. The Word gives definite instructions for the conducting of services in such assemblies. The young and

old should not be separated into different organizations. Each needs the other. No public collections of money at public meetings find any support in the scripture, but in this, as in other matters, the Lord has devised his own definite financial system and methods. The scripture furnishes us thoroughly. Let us follow just that, exactly, and nothing else.

J. W. Williams.

Right Living.

In the firm control of our thoughts lies the secret of the most wonderful possession of which we can boast—character. It is as much a matter of habit as of will, this being always honorable, truthful, just. Having formed our principles of right living, conscience invariably points to a whole hearted loyalty to them. And when baser motives try to sway the mind, why, here is just where your will power may prophet by exercise.—Sel.

Beneath the vast illimitable spaces
Where God has set his jewels in array,
A man may pitch his tent in desert
places
Yet know that heaven is not so far away.
Virna Sheard.

Nor can any one of us attain that which is greatest and best without greatly desiring it. We cannot take one step in the right direction without wishing to do so.
—Marguerite O. B. Wilkinson.

If you are sighing for a lofty work,
If great ambitions dominate your mind;
Just watch yourself and see you do not
shirk

The common little ways of being kind.
Ella Wheeler Wilcox.

Behavior is a mirror in which everyone shows his image.—Goethe.

Wisdom, by use, grows into greater power; humility is the saving quality of wisdom's greatness.—Sel.

Because God lives I live; because
He thinks, I think;
I am dependent on no laws
But on Himself, and without pause;
Between us hangs no link.—Geo. MacDonald.

We do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy.—Shakespeare.

Out of the things unseen,
Out of the inner dream,
Ever in beauty is born
The love supreme!—Arthur W. Peach.

Doubts fan the fear flame, and the good is lost by failure to attempt.—Sel.



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Our grand business is, not to see what lies dimly in the distance, but to do what lies clearly at hand.—Carlyle.

You always make more and better friends by opening your heart than by opening your mouth.—Sel.

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When sunshine from the heart shines out, faith can then peep through, but when the mind is filled with doubt, no skies can be blue.—Sel.

THE HERALD OF MESSIAH'S REIGN.
(Continued).

By J. M. Stephenson. (deceased.)

Chapter 7.

Conclusion Deducted From the Foregoing Chapters.

That the kingdom of God will be local before it is universal, is evident from the fact that the saints will come from the east and the west and sit down in the kingdom. If the kingdom were universal there would be no east or west outside of it, but it would fill the earth. But the kingdom of Israel when restored to Christ, will be confined to the land covenanted to Abraham. Hence, the people of God may come from where the kingdom is not, and sit down within the kingdom, while there will be territory without, into which those who by nature are heirs, but who through transgression have forfeited their title shall be cast.

But if the fifth universal kingdom is established when Christ shall come; if the kingdom under the whole heavens is given to the saints of the Most High at the time when they are raised from the dead; then it cannot be said that they come from the east and west of the kingdom in order to sit down in it; for in that case they will be raised in the kingdom. Nor will there be east or west upon the surface of the globe outside of the kingdom.

Again, if the kingdom which the God of heaven shall set up, is universal in its dominion, perfect in its nature, and eternal in its duration, and this kingdom is not set up until after all nations with their kings are destroyed, the earth purified, and universal and immutable at its commencement; then how can it be said, truthfully, that this kingdom is set up in the days of these kings? Or that it expands from its stone to its mountain form? For in that case there could be no growth. "The stone" never could "become a mountain and fill the earth." The mustard seed never could become a tree. The leaven never could leaven the three measures of meal. The kingdoms of this world never could become the kingdoms of our Lord and of his Christ. The dominion never could extend from sea to sea, and from the river to the ends of the earth. All the ends of the world never could remember and turn unto the Lord. In Abraham and his seed, Jesus Christ and all his immortalized saints, "all the nations of the earth," never could "be blessed;" for there would be no surviving nations to bless.

In one word, all the foregoing prophecies and promises, and hundreds more which I have neither time nor space to enumerate, could never be fulfilled. But admit what has been abundantly proved, that the kingdom of Christ is to be the kingdom of Israel restored; that it will be located in the land of Canaan; that it will exist contemporaneously with the kingdoms of the world; that after Christ comes and raises the righteous dead, changes the righteous living and overthrows the assembled nations, his kingdom will extend its dominion over all the earth and that the left of those nations will be abundantly blessed under the benign reign of Christ and his saints,—all is plain and harmonious.

To make others happy is a beautiful work.

his son, Ward, said, "that is not a man but a block-head." That expressed the thought exactly of how I felt concerning myself, it always being hard for me to learn, also so hard for me to retain knowledge after I had learned it. But here are some of the things I did learn under his instructions. 1st: That he was a No. 1 teacher in my estimation. When I had thus started he, like some other people I have met tried to put a clamp on my mouth, not wishing public praise, but as I had the floor I granted him permission either to close his ears or leave the room; no need to say I had no further trouble from that source. 2nd: That he was a splendid artist. One only needs to see his drawings to have that proved to himself. They leave an impression (just what he wished to do) upon one's mind that I believe will never be forgotten.

3rd. Learned more fully the importance of memorizing the scriptures for the purpose of defending the truth. Had the beautiful thought presented to my mind that in figure the birth of Isaac from the dead bodies of Abraham and Sarah represented the resurrection from the dead.

5th: A good, simple explanation concerning the keeping of the Sabbath. This question so often put to us, whether we are under that command or not, we need to be ever ready to give an honest Bible reply. Thus the reply: As it was good to do good on the Sabbath day, wrong to do evil on any other day, then to us all days are holy. 6th: As I have been nigh unto death's door in times past, the question has often been put to me, where is your faith? Don't you believe God will heal the sick by faith and prayer? I believe we must use the means God has placed here on earth for us, then pray in faith asking God's will, not ours, be done. He will never do for us what we can do for ourselves. But this reference in James 5 was always quoted and I was in the dark concerning that text, but now to my mind that is made clear. A sprinkling of oil was not placed on the head as I had supposed but the body bathed in oil, olive oil generally used for the purpose of cleansing the body or skin, also taken internally because of its healing, soothing qualities as we know. The prayer followed, as we believe in prayer, God's will, not ours, be done.

Other minor points I gained which I do not deem necessary to speak of here.

Bro. L. is like some of the rest of us, plain spoken. He remarked that it was like pumping water out of a dry well to gain information from us which he wished to. It took a force pump to gain as much as he did, but let me ask, how can one expect to get water from a dry well? But after he had labored so diligently and patiently with us I felt we ought to do the best we could. It would give us courage, also lend encouragement to him, showing that his labor had not been in vain and that a little water had run into those wells from the fountain head.

In closing I wish to say to old and young, never miss a Bible Class study if you can help it.

One in Christ.

Goodness in every way to every body, everywhere, everytime is profitable.—Sel.

THE WAR OF THE GREAT DAY OF GOD THE ALMIGHTY.

Commonly Called Armageddon.

(This article is printed by request of Bro. J. E. Cowles, Holbrook, Nebr., and it is desired that some reader may offer criticism or otherwise, of the thought contained in it.—Editor.)

The New Covenant.

One of the best of these promises is contained in Jeremiah 3:33-34: "This is the covenant that I will make with the house of Israel after those days," saith the Lord. I will put my laws in their inward parts, and in their hearts will I write them, and

I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'know the Lord;' for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and their sins I will remember no more." This new covenant, or "will" is already in partial execution, but in those days it will be executed in its entirety to both Judah and Israel, Jews and Anglo-Saxons, when all of them shall know him from the least unto the greatest. At that time all the present picture palaces will be turned into synagogues. Today lovers of pleasure abound; in "that day" lovers of God will abound; in that day each will do their share of work, but each also will get their proper share of the good things of this life. A state of society will then exist in our Empire, far above the most beautiful and practical dreams of us humanity-loving Socialists.

The Finish.

We have entered, and are passing through the dark days of God's Judgment on earth, of which Britain has a comparatively small share. Our home lands have not been devastated by an invading army, and never will be. The night of judgment will soon be spent, the day (the graceful age) is at hand. Therefore, "strengthen ye the weak hands, confirm the feeble knees, say to them that are of a feeble heart, be strong: behold the Lord will come with vengeance (on the Gentile nations), he will come and save you" (Israel—Britain). The Lord says to us in Jeremiah 30:10: "Fear thou not, O my servant Jacob, neither be dismayed O Israel (over Zepelins or submarines) for I will save thee from afar. I am with thee to save thee, for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee. But I will correct thee with judgment, and will in no wise leave thee unpunished."

"Happy art thou, O Israel, a people saved by the Lord."

"He it is that will subdue our enemies."

Praise ye the Lord for his wonderful promises to us, his chosen people, Israel. Amen.

(The End.)

Charles Beadle.

Dunedin, New Zealand.

"The Stone the Builders Rejected."

Most prophetic writers, who have given an exposition of Daniel 2nd chapter stop

when they come to the feet and toes of iron and clay, assuming that the next thing in order is the establishment of Christ's kingdom as the fifth universal monarchy.

They do not seem to see that the latter day aspect of the image requires its standing up posture, when it is smitten by the "little stone cut out of the mountain without hands."

Moreover, in its latter day aspect it represents all the metallic elements seen in the dream, which in its latter day manifestation includes in a great confederacy all the nations symbolized by the different metals.

Moreover, this confederacy of nations has its head of gold, breast and arms of silver, belly and sides of brass, two legs of iron, and its feet and toes part of iron and part of clay, which virtually takes in all continental Europe, and parts of Asia and Africa.

The little stone violently smites the image on its feet of iron and clay breaking in pieces and consuming the whole, causing them as dust to be blown away like chaff.

The reader will excuse a little digression here. "Cut out of the mountain without hands," that is in a way unknown to man.

It was cut out of the Jewish mountain. The mountain was passive, but the energy and power that cut out the stone was the active force or agent, the Holy Spirit, that overshadowed the virgin mother of the Jewish Mountain. To the Jewish people it was a stone of stumbling and a rock of offence, because of its divine origin, which they refused to understand or believe. Whosoever shall fall upon this stone shall be broken, but upon whomsoever the stone shall fall, it will grind him to powder, as will yet appear when it smites the image on its feet.

Had the Lord's Anointed been the stone cut out with human hands, that is, by the natural, it would have been a prodigious failure, of human weakness and imperfection.

The God of Israel laid the foundation of his existence. The foundation of a structure is the most important part. The will and pleasure of the flesh was wisely excluded from finding an expression of its weakness in the daily walk and conversation of Jesus, because it was divinely prevented from exercising its will in his origin.

This is the Stone that is destined to become a great mountain and fill the whole earth with the knowledge, glory, and power of God. The feet of the image were given to stand on, otherwise there would have been no feet.

George Moyer.

Kindness is the signboard on the pathway to duty; happiness is the haven at the end of the road.—Sel.

"I'll try" has not the genuine metal ring; "I will" puts money into the pay envelope.—Sel.

And better had they ne'er been born, Who read to doubt, or read to scorn.—Scott.

What do we live for if not to make the world less difficult for each other.—Eliot.

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

The Reward Promised to the Saints.

Having investigated the nature of the kingdom promised to Christ, we are now prepared to investigate the nature of the reward promised those who shall be associated with Christ in the administration of his kingdom.

The kingdom of God being the motive power of the gospel, that it may inspire the right disposition, and develop the right character, it must be understood. That we may be prepared to exercise the functions of our position, it is necessary for us to understand beforehand what that position is to be. A system of tuition and a mode of discipline, adapted to the position of a subject, might not qualify one for the office of a king. A prince should always be educated in reference to the position he is to occupy, and the functions devolving upon him in that position, as a king who rules and administers law; and not as a subject who is ruled, and whose duty it is to obey law.

With these prefatory remarks, I will now proceed to demonstrate by the plain teachings of the Word, that all who believe and obey the gospel of the kingdom, will be associate kings and priests with Jesus Christ, in the administration of judgment, justice and mercy, not only to the twelve tribes of Israel, but to all the nations of the earth for one thousand years.

The following promise to the twelve apostles, does not exclude any others who are equally with them joint heirs with Christ; and who continue with him in his temptation; or who follow him: "Ye are they which have continued with me in my temptation. And 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 22:28-30.

According to this quotation, the kingdom which the Father hath appointed unto Christ, and which Christ appoints unto his followers, is to be the twelve tribes of Israel. This promise was made to the twelve apostles, because they were all who were present at that time; but everywhere else the privilege of reigning with Christ, without qualification, is promised to all the saints indiscriminately. The apostles preached the same gospel of the same kingdom to others, which Christ had preached to them; hence, they are fellow-heirs with all the saints to the same blessed gospel promises; for there is no respect of persons in this plan.

The Apostle Paul couples his reign with Christ, with all who suffer with Christ. 2 Tim. 2:11-13.—"It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer we shall also reign with him." Just as certainly and literally as we suffer with Christ, just so certainly and literally will we reign with him.—Do we not suffer really and literally with Christ? And will not the promised reward be equally literal?

That all who overcome shall exercise the high prerogative of kings, will be seen in the following quotation:

"And he that overcometh and keepeth my words unto the end, to him will I give

power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. 2: 26, 27.

Here our Savior delegates to all who overcome, as he overcame, the same power which his Father had delegated to him. Hence, their reign will be a co-partnership, a joint rule. And according to the original character of power, as recorded in the 2d Psalm, and our Savior's transfer of this power in Rev. 2, the nations are to be broken to pieces as a potter's vessel. No potter ever broke a good vessel—one adapted to the end for which it was made—to pieces. It is only worthless vessels they destroy.

That only such as are not adapted to the reign of Christ and his associates—such as will not submit to their rule shall be destroyed—will be seen in the light of the following advice to the contemporaneous judges and kings of the earth. "Be wise now, therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. 2:10-12. Hence, under the reign of Christ and the saints, none but the disobedient will be broken to pieces like the worthless vessels of a potter, while all the truly wise, who trust in them shall be blessed.

As will appear in the further elucidation of this subject, all nations and all kings will ultimately submit to Christ and his royal brotherhood, kiss the Son, (who will be the chief and representative); that is, make a truce with him, trust in him and be blessed. Then will be fulfilled the covenant of God with Abraham, saying, "In thee and thy seed shall all nations be blessed."

In Daniel 7:13, 14 we find a description of the loftiest position Jesus is to occupy in the kingdom of God. He comes with the clouds of heaven to the Ancient of Days, and there is given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. At the 27th verse the same universal dominion and greatness (or glory) of the same kingdom under the whole heavens is given to the people of the saints of the Most High.

How can the same universal kingdom be possessed by the Son of God, and all his people at the same time?

Answer: Only by a joint possession. Christ and his people being joint heirs, implies a joint possession of all the things to which they are heirs. They are heirs with Christ to all the promises covenanted to Abraham and his seed, (Gal. 3:29) which includes the kingdom in its local and universal dominion. Christ is now "Prince of the kings of the earth," (Rev. 1:5,) but when he returns, invested with the right of universal dominion, he shall be "King of the kings of the earth." Rev. 19:16.

When all the blessed of the Father shall "inherit the kingdom prepared" for the first Adam, but inherited by the second Adam, to which they are now heirs; Matt. 25:34; James 1:5, then they will be associate kings with Christ over all the kings of the earth. Then will they reign with Christ, having suffered with him—share

his crown, having shared his cross, Thus the evidence that the saints will reign as literal kings is just as demonstrable as that Christ will reign.

That the saints will be kings and not subjects will be seen by reference to Dan. 7:21, 22, 26—"I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of Days came, and Judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom, (the fourth kingdom of earth, verse 23). But the judgment shall sit, and they (the saints, verses 22, 25,) shall take away his dominion, to consume and destroy it unto the end."

In the light of these quotations the following conclusions are legitimate, viz:

1. The saints of the Most High will be the delegated agents in the inflictions of the judgments of God upon the little horn power, when those ancient worthies shall come. Paul says, the saints shall judge the world. 1 Cor. 6:2.

2. The saints will at that time possess the kingdom. Subjects do not possess the kingdom. They are the kingdom thus possessed. David and Solomon possessed the kingdom of Israel.

What was the kingdom they thus possessed?

Answer: The twelve tribes of Israel. Christ will possess the same kingdom in conjunction with all the kingdoms of earth. The saints possess the fourth kingdom of earth. They, therefore, are one party, and the kingdom they possess is another party.

Lesson Drawn From Our Michigan Bible School.

At the conclusion of our Bible School which was held in connection with our Annual Conference, our teacher, S. J. Lindsay, called upon the class to tell what they had learned during this period of time. Before doing this I wish to say it seemed to me these were the best meetings I ever attended. The spirit of Christ rested upon us.

As Bro. L. announced the evening before that we, the Bible Class, were to occupy the time the next afternoon instead of him, not even asking our consent, we all too fully realized the boat in which he had placed us.

As an illustration let me compare the teachings he had given us to lessons in the art of swimming. After instructing us for such a length of time he had placed us in a boat, pushed us far from shore, into deep water (that's just where we were) then told us to jump or he would push us into the water, to show what knowledge we had gained from the instructions he had given us.

He had placed a work before us, called for workers and only gave us our choice of two things, either to be volunteers in this service or be drafted. As we all know the meaning of draft, and that volunteer service is much better, I for one, preferred to volunteer. I knew with our teacher at our side, though he might let us struggle to some extent, he never would let us drown so with me "plunge" was the word.

As Bro. L. drew a picture on the blackboard, representing the Roman image,

been a pupil was without attendance that day, and the teacher, having nothing to do, composed a fitting poem, descriptive of the event. Into the new household thus established came seven children, and the mother's life has been crowded full of the hopes and fears, the achievements and failures, the joys and sorrows that attend such a busy life. The husband died August 27, 1909, besides this her life was saddened by the loss of four of her children, and the most of her oldtime relatives. She leaves one sister, Rachel Patridge, of Tiosa, three children, Phebe O., Willie, Eva L. Underwood, of Plymouth, and Bert C. Thompson of South Bend. Also four grandchildren, five great grandchildren, and many other relatives.

On May 4, 1916, Sister Thompson fell at her home, and fractured her right hip, and has been confined to her bed ever since in a helpless condition resulting in long continued suffering.

Sr. Thompson was one of the members in the early establishment of the Church of God of the Abrahamic faith in northern Indiana, and lived an earnest, peaceful, devoted life of consecration to the teachings of the gospel. She rendered signal service in the vineyard of her Master by ministering to the temporal wants of itinerant ministers and visiting brethren in opening the doors of her home and bestowing its free hospitality and entertainment to all comers throughout the long years of her active life. Thus she has fought a good fight, she has kept the faith, she has finished her course, and there is laid up for her a crown of life that the Righteous Judge will give to her in that day when he comes to crown his own.

Funeral services were held at the residence at 2 o'clock Tuesday, July 10, 1917. The home was filled with the relatives, brethren, friends and neighbors who testified of their love for Sr. Thompson by the gift of many beautiful flowers. We spoke words of comfort from Matt. 5 and 6, reviewing the Lord's prayer which Sister Thompson had dwelt upon in her last days. Burial was made in Oak Hill where she sleeps in Jesus to await the coming morn of resurrection.

D. E. Vanvactor.

Letters.

Dear Bro. Lindsay:

I see we have let our subscription date pass unnoticed, which we should not have done. We should watch this little habit of neglecting, or we may be caught at the midnight cry with lamps gone out and no oil in our vessels. Nothing else will count then. "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light, it giveth understanding unto the simple." "Wherewithall shall a young man cleanse his way? by taking heed thereto according to thy word."

Just simply knowing the word is not enough, it is better not to have known than to hear and do not. We must heed the purpose of the word. "Thy word have I hid in my heart that I might not sin against thee." "Thou art my hiding place and my shield, I hope in thy word. Depart from me ye evil doers, for I will

keep the commandments of my God. Uphold me according unto thy word, that I may live; and let me not be ashamed of my hope." "The words that I speak unto you, they are spirit and they are life." We should let our every aim and purpose in life be guided and controlled by this precious light and life giving word and, "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word, unto thy servant."

Yours in hope of this comfort,
Sadie Skeels.

The Sunday School.

By Alta King.

GOD'S GRACIOUS INVITATION.

Lesson 5. July 29, 1917.
Lesson Text, Isaiah 55:1-11.

Golden Text: Seek ye Jehovah while he may be found, call ye upon him while he is near.

Time: Whenever written, the prophet places himself in vision toward the end of the exile in Babylonia.

Place: The scene is laid in Babylonia. Isaiah prophesied in Jerusalem.

Questions and Comments.

In the 53rd chapter Isaiah prophesies concerning the suffering and death of Jesus which was his atonement for sin. In the 54th chapter he prophesies concerning redeemed Israel, (which is typical of the true church), Israel redeemed through the power of Jesus who gave atonement for sin. In the 55th chapter he issues the general invitation for Israel to have faith in the prophesied Redeemer and be of redeemed Israel. As we study the chapter let us realize that the same conditions are in the church today corresponding to fleshly Israel, and that the same invitation is issued to call us to be identified with God's true spiritual church, corresponding with redeemed spiritual Israel.

Verse 1. Why is the invitation issued to "everyone that thirsteth?" Of what is "the waters" figurative? Jno. 4:14; 6:63.

How can we buy this water of life and yet do it without money and without price? We buy it in the sense that we give up all concerning the evil flesh life as the price for being given the spiritual life. Read Matt. 13:44. If we would have life eternal we must drink this water and submit to its purifying work, permitting it to wash us of all which is destructive to life eternal.

The advice found in verse 2 is found in Jno. 6:27 uttered by Jesus. In what sense does it require labor to obtain the food sustaining eternal life?

In explanation of the covenant spoken of in verse 3 read Ps. 89:1-3. Who is the witness spoken of in verse 4? Rev. 1:5. Of what does this witness testify to the people? 1 Tim. 6:13; Jno. 18:37; Jno. 9:35-37.

"A leader and commander to the people." No one can be a true commander unless he is first a leader, a teacher, one who sympathizes and shows the way. Jesus is such a leader. Isa. 40:11; Jno. 10:11; Heb. 2:9, 10.

Describe the picture we have of Israel

in verse 5. Read in connection chapter 52: 15; Eph. 2:11-15.

Read carefully the advice given to backsliding Israel in verses 6 and 7. The church, the antitype of Israel may profit by the same advice.

"Call upon him while he is near" showing that there comes a time when God is not near. How is this distance put between God and man? Eph. 4:18. How is this distance eliminated? Verses 6 and 7, Col. 1:19-23.

Why should Isaiah pen the thoughts of verses 8 and 9 in connection with the statement that "He will abundantly pardon"? Is it not because man, on the fleshly plane, is far less willing than God to pardon and show mercy? His wonderful love and mercy is beyond man's comprehension.

Give, in your own words, the meaning of verses 10 and 11. Now apply this meaning to the word which God speaks concerning Israel in verses 12 and 13. Have these words yet prospered in the thing whereunto they were sent? When will they so prosper? Isa. 51:9-15; Ezek. 35:23-31.

Mountains and hills symbolize governments. Read Dan. 2:44, 45; Isa. 2:1-3. Make this application in verses 12 and 13. See Isa. 49:23; Psa. 72:1-11.

General Notes.

Spiritual thirst: Blessed are they which do hunger and thirst after righteousness for they shall be filled. Matt. 5:6.

In what does the blessedness of these people consist? In the being filled with that for which they hunger and thirst.

There are two kinds of righteousness spoken of in the Bible—God's righteousness, the indwelling righteous nature incapable of thinking or doing wrong, incapable of even making mistakes unconsciously, and man's righteousness, the outward shell of good works developed through obedience to law, but resting on the weak flesh nature and therefore always in danger of crumbling and never resulting in salvation. Of man's righteousness Isa. 64:6 says, it is as filthy rags. But if we hunger and thirst after God's righteousness we shall be filled—be endowed with his own righteous nature. This is the crown of righteousness Paul expected to receive in 2 Tim. 4:8. It is accounted to us now because of our faith in God's power to give it.

"As the heavens are higher than the earth." This measure of the superiority of God to man becomes more vast as man progresses in the knowledge of astronomy. Distances in the heavens are too great to be given in miles; they are stated in "light years," that is, the distance that light traveling at the rate of 186,330 miles a second would traverse in a year. "As to the size of the disc-like space which contains most of the stars," Prof. Young, of Princeton says, "its diameter must be as great as 20,000 or 30,000 light years—how much greater we cannot even guess; and as to the beyond we are still more ignorant." And God's plan and methods are as much beyond our comprehension as his universe is beyond our little part of this world. (Peloubet's Notes.)

No wonder that when Paul was considering God's plan of salvation, based on mercy, in Rom. 11:30-36 he exclaimed, "O,

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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

Address, The Restitution Herald,
Oregon, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Sr. F. C. Montross of Troy, Ohio, is now at the Battle Creek (Mich.) Sanitarium for treatment. We hope for a report soon saying that she is once more hale and strong.

We are putting a good deal of work into our Conference Prospectus for the Illinois Bible School and Conference. If you contemplate attending the school or conference, or both, please drop us a card for a copy.

The National Berean Program is now in the hands of Sr. Leila Whitehead, 5439 Ohio St., Austin Sta., Chicago, Illinois. Send to her for one.

Notices.

An Invitation.

On behalf of the Church of God of the Abrahamis Faith at Roll, we extend to the churches and all isolated brethren of like precious faith and all others desirous of studying the word of truth and of

coming into a saving knowledge of the gospel of the kingdom of God, a hearty invitation to attend the annual Bible study and State Conference from August 1 to 12, 1917. Come, let us enjoy our association, and profit by our mutual study of God's word. Let us not forsake the assembling of ourselves together and so much the more as we see the day approaching.

We open our homes and hearts to welcome you to this season of spiritual refreshing and improvement.

George Hodson, Cantwell Drabenstott.
Elders.

Note: Persons intending to attend any of these meetings please notify as to time and place of arrival as directed below.

Persons coming over the Clover Leaf or Marion and Bluffton Interurban, notify John Swindler, Van Buren, Ind., Rfd. and stop at Van Buren.

Persons coming over the Penn. lines notify George Hodson, Hartford City, Ind., Rfd. No. 3, and stop at Hartford City.

Persons coming over the L. E. & W. or the Muncie and Ft. Wayne Interurban, notify Clifford Griffith or Clarence Griffith, Montpelier, Ind., Rfd. No. 10, and stop at Montpelier, and conveyance will be there to take you to Roll and entertainment will be provided.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 26th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.

Box 86, Fort Dodge, Iowa.

The Illinois Bible School will begin this year on Tuesday morning, Aug. 7th and continue through to Thursday, Aug. 16th. The Illinois State Conference will begin Thursday evening, Aug. 16, to continue over Sunday following. We are preparing a "Prospectus" announcing the program, etc. Will all living outside the state who wish us to send them this "Prospectus" when it is ready, please drop us a card to The Restitution Herald office.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held at Roll, Aug. 9 to 12. May all who can possibly attend this meeting, do so. Let each church send in a full report of the year's work, also send one or more delegates to represent them in conference sessions.

Good speakers will be present and a good and profitable time together is anticipated. Time is short. Remember the date.

Flora H. Prior, Sec.
Floyd A. Stilson, Pres.

Reports.

Report For June.

Sermons 14. Lessons 9. Baptisms 4. Received salary \$75.00 and expense \$22.92. Car fare, \$19.77. Hotel bills \$2.35. Transfers 80 cents.

Places visited: Clarksville, Eagle Grove, Ft. Dodge, Hickory Grove, Koszta, Pleasant Prairie, Sac City, Waterloo.

At most places the work has been prosperous as usual. Waterloo kindly shared their Sunday with Clarksville. Bro. Herman Hunt came to Waterloo for the forenoon service and took me back for sermons in the afternoon and evening at Clarksville, but a funeral in the afternoon and other services at the churches hindered us having our usual turnout. However, our trip both to Waterloo and Clarksville was made more pleasant by the attendance and singing of Bro. G. P. Allard and wife, also to see at both places our old friend and comrade, Lawrence Howell, late of South Bend, Indiana. He and the Starbuck family of Cedar Falls, and the Allards came up to Clarksville for Sunday night.

We had interesting lessons at Eagle Grove the following three nights. The work here is growing more of late. At Ft. Dodge the work is as usual. Some of the three Eagle Grove families in the faith, Bros. Jones, Mead and Kithcart, usually are with us, and also other friends of truth in Ft. Dodge. We nearly always spend our time in lessons, and numerous questions are asked.

At all the other points conditions continue as usual. After our last meetings at Pleasant Prairie, four were baptised, namely, Garland Roose, Levi Gabrielson and wife and Paul Johnson, whose fellowship will aid us in our pilgrimage, and we trust the church will be an aid to them.

We had a picnic there on that Sunday, and enjoyed the presence of Bro. Jones of Eagle Grove and his daughter, Olive, also of Bro. G. P. Allard and wife who gave us the usual treat of special music, as they did also our Sunday at Waterloo and Clarksville; we also enjoyed the presence of Bro. Geo. Moyer.

We are expecting others to be baptised soon at different places.

J. W. Williams.

Obituary.

Amanda Logan-Thompson was born in Rush county, Indiana, Sept. 6, 1830, and died at her home, 516 North Center St., Plymouth, Indiana, at 1:50 Saturday morning, July 7, 1917, aged 86 years, 10 months, and one day.

She was the daughter of Thomas and Mary Logan, and came to Marshall County with her parents, leaving her home in the south part of the state the day she was six years old, and arriving twelve days later near where the Wolf Creek mills were afterwards located. Her father was the first physician to practice medicine in that part of the country. The lot of her life was thus early cast in the wilderness and in her long, industrious and influential career she contributed her full share in the wonderful transformation that civilization has wrought, both in the material and moral development of our country.

On Feb. 14, 1850, she was married to W. D. Thompson. The wedding was one of the important events among the early white settlers and absorbed so much of the attention of the neighborhood that the school room where she had recently

When Noah and his family were safe in the ark "the Lord shut them in." Gen. 7: 16. Again when the midnight cry goes forth: "Behold the bridegroom cometh; go ye out to meet him; the wise virgins will be all ready previously, and will go in to the marriage, and the door will be shut." Matt. 25.

A.D. 67-70 the Christians were warned in plenty of time before the siege of Titus and all escaped to the mountains in obedience to Jesus' warning. Matt. 24:15, 16; Luke 21:20, 21.

Likewise the saints have many promises that they will be caught away to meet the Lord in the air before the last tribulation breaks forth. Rev. 14, 15; Rev. 3:3, 10; Isa. 65:5-9; 26:19-21 Psa. 31:19-22; Zeph. 2; Luke 21:36; 1 Thes. 4:13-18; 5:1-12, etc.

No man Knoweth the Time.

Jesus taught his disciples that it was not for them (A.D. 33) to know the times and seasons when God's kingdom of Israel would be restored, because the time for the Holy Spirit to descend upon them was not yet due, but that when the comforter should come that he would guide them into all truth; receive of the Father new truths to show unto them, and to show them things to come. Acts 1 and 2; Jno. 16, etc.

Jesus taught (A.D. 33) that no man, not even himself, or the angels of heaven, but the Father only, knew the day or hour of his judgment coming; but we should remember that Daniel's vision was yet sealed till the time of the end. We should remember also that Jesus received all power in heaven and in earth, and additional light, after his resurrection and ascension to heaven. We should remember also that the Holy Spirit was not sent until afterward, and that light on the closing scenes of our age was sent to John, by Jesus' angel until over 60 years after his ascension to heaven. What assumption then to say that Jesus and the angels, and no man, would ever know anything as to the time of the end of our age!

The Day of Jesus' Coming is Now Revealed.

The old law contained shadows of good things to come, and all occurred on time, and was exactly according to the pattern and order revealed from heaven. Heb. 9 and 10.

All that occurred to Israel, happened unto them for types, and while unknown to them, it was written wholly for the benefit and encouragement of God's spiritual children at the end of this age. 1 Cor. 10:1.

The angels and phophets of old earnestly desired to understand these ancient revelations, but it was revealed to them that the light was not for them at that time, but for God's children when the due time came for the meat in due season to be given to the household of faith. 1 Pet. 1:10-13.

Jesus' first coming was at the fulness of time, or on the 69th week of Daniel 9. Gal. 4:4. He announced: "The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel." Mark 1:15. Jerusalem and the old temple were destroyed because of the Jews' transgression, and because they knew not the time of their visitation." Luke 19:44. Jesus said: "My time is not yet come." Jno. 7:6. "And no man laid hands on him, for his hour was not yet come." Jno. 8:20. But

he said: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." Matt. 26: 2. "In the fourteenth day of the first month, at even, in the Lord's Passover." Lev. 23:5. "In the tenth day of this month they shall take to them every man a lamb, your lamb shall be without blemish, a male of the first year. . . . ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. . . . And this shall be unto you a memorial, and ye shall keep it a feast to the Lord. . . . by an ordinance forever." Ex. 12. "For even Christ our passover is sacrificed for us." 1 Cor. 5:7. Hence Jesus could not die until the exact day and hour when the passover Lamb was slain, and the time of his second coming is as truly a set time in the heaven.

"Thou shalt arise and have mercy on Zion, for the time to favor her, yea the set time is come. . . . when the Lord shall build up Zion, he will appear in his glory." Psa. 102:13-23. Therefore, the statement so often heard, that Jesus may come today or at any time is without Bible authority, and contradicts these scriptures on God's set time for all the events of his great plan of the ages, which times are not stated in plain words that the wicked could understand, but in types, symbols, and dark sayings, which the Holy Spirit alone can open up in the due time to prayerful, consecrated truth seekers.

As Uriel, the archangel told Esdras: "By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir until the said measure be fulfilled. . . . Go thy way to a woman with child, and ask her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her. . . . Even so doth the graves haste to deliver up the souls that are committed unto them." 2 Esdras 5:36-52. Hence everything comes on time, and the wise and righteous are to understand them when their fulfillment is near.

(To be continued.)

Rachel's Children.

In the Restitution Herald of June 27th, there is an article under the above caption written by F. M. McCrory.

I presume that this article was written partly as a reply to me on the resurrection of children from the death state. I reaffirm what I have written. It is not a question of what is thought upon this proposition, but what saith the scriptures.

The citation of scripture that I gave teaches just what I affirmed it does. We shall see if it does not, then I am willing to bow before that which is right.

What did I affirm regarding Jer. 31: 15, 16? Let us see. I stated that this was a prophetic declaration made regarding the slaying of children that took place under Herod, and of their future resurrection.

The children spoken of here are those of "two years old and under." I gave Matt. 2:16-18 to prove the fulfillment of Jeremiah's prophecy in regards to the great lamentation and bitter weeping that was to take place in Ramah over the children that were slain under Herod.

Matthew says after these children were slain "then was fulfilled that which was

spoken by Jeremy the Prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping (for what) for her children (of two years and under), and would not be comforted, because they are not." Matt. 2:17, 18. They were slain by Herod, their mothers weeping for them. It was hard for them to be comforted. Jeremiah says that the children for whom the mothers wept "shall come again from the land of the enemy." Jer. 31:16.

If these statements are not correct then we base our confidence upon evidence that is untrue. But if they are reliable, then we are safe in believing them.

The writer should have plainly informed us who the "household head to the house of Israel" was, Also he should have plainly told us if the expression he makes use of, "the children of Israel" embraces the "household head."

He informs us however: "In all my perusal of the scriptures I am not able to cite one word regarding the future of children."

Do you deny that the child has a right to a resurrection from the state of death into which many of them have passed?

It has as much right to a resurrection from the death state as you or I.

We reason further on this question like this: Paul 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. 5:12.

Do we understand correctly when I submit that it includes the child, because we are first children before we are men, and children suffer and die just like those who reach maturity both in age and size?

Again Paul says: "In Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

Of course if you take the position that only those in Christ will get a resurrection you are also forced to say, "no hope for the children."

Shame on a system that teaches such. Adam forfeited his life and that of the race. He put the race (you and me put in) in the tomb regardless of any act on our part. Therefore in "Adam all die" is an expression that tells the truth as we view it today.

Is this true? If so, can we not endorse the rest when it is said: "even so in Christ shall all be made alive. But every man in his own order?"

Through the first Adam came death. Through the second Adam comes resurrection.

Submitted in love for truth.

T. A. Drinkard.

When confidence is dead the world is a desert; the withered tree cannot produce fruit.—Sel.

The purpose of a journey is not only to arrive at the goal, but to find enjoyment on the way.—Henry Van Dyke.

Practice on yourself what you preach to your neighbor and both you and your neighbor will profit thereby.—Sel.

A man's reputation, if good, is to him his check; if bad, a check to him.—Sel.

Faultfinding makes enemies of friends; hot words are followed by a coolness.—Sel.

the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Dickens to His Son.

When Charles Dickens' son went to Cambridge the great novelist wrote:

"As your brothers have gone away one by one, I have written to each of them what I am about to write to you. You know that you have never been hampered with religious forms of restraint, and that with mere unmeaning forms I have no sympathy."

"But I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life.

"Deeply respecting it, and bowing down before the character of our Savior, as separated from the vain construction and inventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humility.

"Similarly I impress upon you the habit of saying a Christian prayer every night and morning.

"These things have stood by me all through my life and remember that I tried to render the New Testament intelligible to you and lovable by you when you were a mere baby."—Sel.

Obituary.

(Too late for regular column.)

Joseph Fish.

With sorrow we are called upon to record the death of Bro. Joseph Fish of Iowa. Brother Fish was one of the oldest and most highly esteemed members of the Church of God in this state.

He was born in Indiana, January 29, 1838, his parents being Mr. and Mrs. Joseph Fish, Sr. He married Miss Harriot White February 14, 1856.

In the spring of 1864 they moved to Iowa and made their home in Colo, at that time the terminal station of the C. & N. W. R. R. He engaged in hauling freight from Colo to Des Moines. The greater part of his life, however, was occupied with capenter work and farming.

Six sons and three daughters were born to them, of whom four sons and one daughter are now living. Sister Fish fell asleep September 5, 1912, after a happy married life of over sixty-six years. Since that time Brother Fish has lived with his children, who have given him the tender and loving care so much appreciated by the aged.

In early life Bro. and Sister Fish united with the Church of God, and by precept and example sought to bring up their children in the same blessed faith. How well they succeeded is attested by the upright, Christian character not only of their children but of their grandchildren as well.

Bro. Fish died at the home of his son William, in McCallsburg, Iowa, Saturday, July 7, 1917, having reached an age bordering closely on eighty years. After a short service at the home of his son, Isaac Fish, where the body had been taken, the funeral was held Tuesday morning in the Hick-

ory Grove church by the writer. Burial followed in the Nevada cemetery.

In addition to his children, Bro. Fish is survived by thirty-one grandchildren and fourteen great-grandchildren.

G. E. Marsh.

Reports.

Bible School Report.

The annual Bible School of the Church of God was held June 25, 1917, at Dutton Michigan, and closed June 30.

The school was conducted by one of our most able Bible instructors, S. J. Lindsay.

The following officers were elected: Mildred Coats, President; Arthus Richardson, Secretary; Milford Boice, Treasurer. There were twenty nine who attended the class work and twelve had perfect attendance.

The Bible School held a morning and afternoon session, with preaching in the evening by Bro. Lindsay. After his return to his home Friday morning, Sr. M. A. Woodward conducted the lessons in her interesting and instructive manner, with preaching Friday evening by Elder B. W. Woodward, and Sat. evening by M. A. Woodward.

For the first three days, before taking up the afternoon Bible lesson, a short time was taken for the "memory work contest." The fourth day was a general review memory test, of all verses learned. Those learning the greatest number were: Mildred Coats, 12; Beth Richardson, 12; Zelma Hill, 9.

The Bible lessons took up the study of the most fundamental and vital subjects of God's word, such as: Law and Gospel, Gal. 3, 1 Cor. 15:3-4. Inheritance, Gal. 1. Daniel's interpretation of Nebuchadnezzar's dream, Dan. 2. The Kingdom, Psa. 72, Isa. 9:6-7. The beautiful side of the kingdom, Isa. 11; Isa. 65:17-25. Type and Antitype; The Passover, and Entrance into the Kingdom, Ex. 12:1-14. Christ the True Vine, Jno. 15:1-11. Our last lesson was taken from 2 Peter 1:1-12.

Thus ended a very enjoyable and instructive Bible Study.

Arthur Richardson, Sec.

The Day and Mouth of Jesus' Coming Now Revealed.

(Criticism Invited).

W. L. Crowe.

"Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will enquire, enquire ye; return, come." Isa. 21:11, 12.

The end of this age ushers in an eternal day for the righteous, and an eternal night in the land of darkness and of silence and forgetfulness for the ungodly. Psa. 88:11; Eccl. 9:10.

"Wherefore, he saith, awake thou that sleepest, and arise from the dead, (spiritual death) and Christ shall give thee light." Eph. 5:14.

Pamphlets from Britain and from C. J. Baker of Kansas City, Mo., and from various places, show that new light on the beginning of Gentile times, and on the time of Jesus' coming for his saints is now be-

ing revealed to God's consecrated watchers and students of prophecy.

We give a synopsis from ideas gathered from various sources with what light the Lord has opened up to us.

"The secret of the Lord is with them that fear him; and he will show them his covenant." Psa. 24:14. "His secret is with the righteous." Prov. 3:32. "Light is sown for the righteous and gladness for the upright in heart." Psa. 97:11. "And he said: Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." Dan. 12:9-10. "The day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light." 1 Thes. 5. As in the days of Noah and in the days of Lot, so shall it be in the day when the Son of Man is revealed. Luke 17:26-37.

Who did not know what was coming on the world, and when the old world would end? The wicked world knew not.

Who did know shortly before the end the exact day when the deluge would come? Righteous Noah knew years before that the flood was soon to come, and he knew the exact day when it would begin seven days previous to the world's catastrophe. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Gen. 7:4.

Who did not know in the days of Lot? The wicked, lustful, pleasure loving world.

Who did know before the destruction of Sodom and Gomorrah? Righteous Abraham and Lot knew.

"And the Lord said: Shall I hide from Abraham the things that I do?" Gen. 18:17. Two angels appeared also to Lot, and gave opportunity for all his family to escape; but he seemed as one that mocked to his worldly sons-in-law, so they were left; but Lot and his two daughters, who obeyed the Lord not to look back, escaped. Gen. 19. Jesus warns his followers: "Remember Lot's wife." Luke 17:32.

"Surely the Lord will do nothing but he revealeth his secrets to his servants, the prophets." Amos 3:7. No trouble as great as the present world war can occur without being foretold by the old prophets or without being revealed to the New Testament prophets, whose gift is to unfold the meaning of the Bible prophecies. Acts 19:6; 1 Cor. 14:1. The above scriptures all teach that in the due season, when light is needed, that it will be given to God's sanctified watchers, and that shortly before the Lord's coming the Holy Spirit, like Eliezers coming to Rebekah, will reveal to Christ's bride that she is soon to be called to the marriage supper of the Lamb. Rev. 19; 2 Cor. 11; Gen. 24. Rebekah's mother and brother entreated Eliezer to let the damsel tarry a few days, but Eliezer urged no delay, and next morning Rebekah said good-bye, and mounted a camel to start at once to meet the man she had never seen, yet loved. So it must be with Christ's bride, the church.

THE RESTITUTION HERALD.

Volume 6.

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Number 42.

Evidences.

Prepare war....let all the men of war draw near....beat your plowshares into swords;.....Assemble yourselves all ye brethren.....Joel 3:9-12. (Uttered 800 B. C.) At the close of Gentile rule in Jerusalem "there shall be signs....and distress of nations.... men's hearts failing them for fear." Luke 21:25, 26. With these prophecies compare current testimony.

Lord Salisbury: "These wars come upon us absolutely unannounced and with terrible rapidity..... It may be a month, or two months after the first warning you receive, you find you are engaged in, or in prospect of a war on which your very existence is staked." The late Bishop Newman: "This is the most unsettled condition of the world since the crucifixion of Christ.... Statesmen are at their wits' end." Prof. E. Benjamin, Ex-Pres. Brown University:—"On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up."

Signor Crispi:—"The European concert is a sinister joke.... We are marching toward the unknown." Springfield Republican:—"The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows." (Extracts from *The Signs of the Times*.) With these old prophecies so literally fulfilled, what convincing evidence that the next sentence shall be fulfilled! "And then shall they see the Son of Man coming in a cloud with power." Luke 21:27. How say, "I have no evidence that this shall so be?"

Again, "Men shall be lovers of pleasure more than lovers of God." 2 Tim. 3:1-7. Compare the audience at prayer meeting with the audience at the church kitchen. In the latter, pastor, elder, deacon, all aproned. Close, penurious Christians (?) freely purchasing, to aid a good cause—the cause of fun!

The Bible is all right. But Christians largely fail to give evidence of their Christianity!

F. L. Austin.

Present Conditions.

In years gone by, some of us were sanguine enough to believe that the doctrine known as Life-Truth, or Conditional Immortality, would speedily triumph over traditional error; that it would be gladly welcomed by all Christians, constrained by its reasonableness, its justice, its mercy, and, above all, by its being of God, revealed in his Scriptures of truth. We were mistaken. Today, the truth of life only in Christ is, like many other truths, "on the scaffold," while error is securely seated "on the throne." Indeed, the fallacy of the immortality of the soul, or of some part of man, has as firm a hold of the sons of

A LITTLE MORE AND A LITTLE LESS.



little more deed and a little less creed,
A little more giving and a little less greed;

A little more bearing other people's load,

A little more Godspeeds on the dusty road;

A little more Golden Rule in marts of trade,

A little more sunshine and a little less shade;

A little more respect for fathers and mothers,

A little less stepping on the toes of others;

A little more love and a little less hate,

A little more of neighborly chat at the gate;

A little more of the helping hand by you and by me,

A little less of this graveyard sentimentality;

A little more of flowers in the pathway of life,

A little less on coffins at the end of the strife.

Stephen Abbott Northrop.

men, Christians and unbelievers alike, as it ever had in "the dark ages," while, of course, we live in the most enlightened period of the world's history!

The reason, doubtless, is that the falsehood, "there is no death, what seems so is transition," is so pleasing to the heart of man that he will give up any of his cherished opinions rather than this. The old saying applies—*populus vult decipi, decipiatur*: "the people love to be deceived, let them be deceived." Their spiritual guides hold fast by the tradition of the elders, and their flock are, unhappily, given to a blind, unquestioning obedience. "Our minister does not think so;" "nobody believes as you do," or some such phrase suffices to dispose of any statement of the truth concerning the nature of man.

Despite the fact that the Bible emphatically declares against the theory of soul-immortality, and that profound thinkers of various schools have exposed its weakness, the error is more securely entrenched in the hearts of the people than ever before. So securely, that attempts to put even before Christians the truth on this momentous subject are futile. To them as one has said, "sudden death means sudden glory." Truth is ever unpalatable, while error is greedily devoured, especially when it is in accord with that heart of man which is deceitful above all things. An earlier writer said—"Truths, in the present day, perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith; the land, not of death, but of the shadow of death."

Is there, then, any way of awakening in the hearts of Christians the conception of this glorious truth of life only in Christ? Humanly speaking, there is none. Here, as in regard to all truth, many are called, but few are chosen. Only the few pursue the narrow and rugged way that leads to life. And only the few have the courage, a gift from above to the honest seeker, to cast

aside tradition and lay hold on eternal life in him who is the life, the one and only source of life, whether men will hear, or whether they will forbear. When he comes shall he find this faith on the earth?

Life believers may not lose heart at the limited outcome from their sowings. All down the ages the divine plan is to call out the few from the multitude, and the paucity of results from the proclamation of this doctrine is of itself a proof that it is the truth.

The writer confesses to have lain, in his younger days, under the profound misconception that Life-truth, being according to the Sacred Oracles, only needed to be plainly put before men to be eagerly received and assimilated. A deeper study of those Oracles, has shown that with this, as with all truth, it is "Whosoever will," there must be the will, the willingness, to receive what God hath spoken concerning man. "Dust thou art, and unto dust shalt thou return," is truth, and however humbling to the natural man, to the believer it only exalts the grace of our Redeemer and Lord. But the divine testimony is resisted by man, who vainly imagines himself to be somewhat, to have within himself all that he needs for time and eternity, not knowing that he is wretched and miserable and poor and blind and naked, and that he has no life at all within him apart from Him who is the Life.

Then are Life-believers to sit still with folded arms and say nought? Let it not be! We are feeble folk, but witness bearing is not often found with the strong, and the weakest of us whose strength is in him has boundless resources to draw from. We can each testify personally as opportunity offers, showing by the scriptures that man is death-doomed, and that the need being so great, only the infinite God could supply that which is lacking. And all fulness is in his beloved Son, our Lord Jesus Christ. Whatever we have, for this life or for eternity, comes from the giver of every perfect gift, and the ground of all grace on his part is Calvary. —Sel. By Rufus A. Curtis.

But there is another greater than Peter and John, who will pass by Israel one day, Jesus of Nazareth, who once before passed through the streets of Jerusalem. If they had only then touched the hem of his garment, they would have been healed and saved! But they let him pass by—they rejected him. And he said, "I will go and return unto my place till they acknowledge their offense (or, as it is literally, until they declare themselves guilty) and seek my face: In their affliction they will seek me."—Sel.

See the sorrow that others carry and divide the load. Joy is a jolly fellow, who jumps to your side whenever you would help another. —Sel.



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By faith and love in this path sublime.

For if we travel this path we know
We shall be ready when life shall close,
To meet the Master when he shall come;
Our work shall be finished and a crown be won.

We know in whom we have believed,
Who soothed the sick, and hungry fed;
To this fountain of life the weary is led,
For his hand shall feed them the living bread.

May we make the Lord Jesus our ideal,
That he may unto us his great truth reveal;

If we go to this fountain of life,
We shall find freedom from care and strife.

Dear Lord Jesus, we shall trust in thee
To guide us across this stormy sea;
And stand upon his promise so grand,
That we may walk in that heavenly land.

Let us walk in the path of light,
For his yoke is easy, and his burden light.
He shall lead us in pastures so green,
For he shall wash us and make us clean.

Oh, that all would trust him while in
the days of their youth,
And not forget his great, grand truth;
How the blind were made to see,
He saith to the little ones, Come unto me.

For wide is the gate and broad the way,
That leads to death on the great highway,
But wise are they that seek the way,
That leads to life in the narrow pathway.

Then watch ye therefore and pray,
Is his command to thee,
For if we would enter in his rest,
Then let us seek to do our best.

Katie Davis.

Bible Lesson For Moriah.
Saturday Evening, July 21, 1917.
The Inward Man.

Read 2 Cor. 4. What two men are found in this chapter? See 2 Cor. 4:16. May both of these men perish? Must one or the other finally perish? Tell why.

Read Rom. 6:4-6. What men are here mentioned? Are they the same men mentioned in the previous reference?

Read Rom. 12:1-2. What does the word “transformed” mean? How transformed? From what to what? Are the two men found in this text?

Read Col. 3:9-10. What characteristics has the old man? Verse 9. The new man? Verses 12-17.

Read Eph. 4:22-24. Eph. 3:16-17. Col. 1:27. What name is given the “inward” man in these texts?

We often hear people say, after finishing a meal, “I have been satisfying the inner man.” Is this correct?

S. J. Lindsay.

Be thorough and you will be true to your course; choose then chisel; complete and don't complain.—Sel.

A grateful thought toward heaven is of itself a prayer.—Lessing.

Be not overcome of evil, but overcome evil with good.—Paul.

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OF THE ILLINOIS STATE CONFERENCE

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O friend, true happiness
Lies in contentedness,
And that contentedness
Finds everywhere enough.—Goethe.

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Straight is the Gate and Narrow is
the Way and Few There be that
Find it.

They that walk in the narrow pathway,
Will find a haven of joy and peace;
Being led by that Spirit divine,

prince please read Ezek. 37:15-28. When Jesus began preaching and teaching he preached the gospel of the kingdom of God. This kingdom could not have been in existence at that time or else his preaching could not have been good news concerning it. His confession before Pilate is further proof, My kingdom is not of this world (cosmos) or political arrangement. My kingdom is not from hence, this date. When this confession was made they were under Caesar's government. The high priest said, We have no king but Caesar. They refused to have this man rule over them, therefore they put him to death, but God raised him up to be a prince and a savior. The angel promised Mary that her son should be great and should be called the son of the Highest, and that God would give him the throne of his father David, and he should rule over the house of Jacob forever. These scriptures all partake of the good news of the kingdom of God. Each has in it the promise of restored Israel. Just before Jesus went to his father his apostles asked him, Wilt thou at this time restore the kingdom to Israel? His answer was relating to the times and seasons, leaving them to understand that its restoration would not take place until some future time. Jehovah had not revealed the times and the seasons. They were to be his witnesses and preach the gospel of the kingdom of God, which they did. Peter on the day of Pentecost preached the gospel, viz. that God had raised Jesus from the dead to sit on David's throne. Philip preached the things pertaining to the kingdom of God and the name of Jesus Christ. This same evangelist preached Jesus from Isa. 53, which resulted in its belief by the eunuch and his baptism. See Acts 8. Paul preached the same good news, viz. He expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets. Thus we see that Jesus and his apostles preached the same gospel.

In concluding this article let us gather together the facts stated above. 1. Scriptural phrases must stand the same test as human phrases. Jehovah has made known his purpose through the English language with which we are familiar. 2. The gospel related to in the phrase refers to the kingdom spoken of. The good news is that God will restore this kingdom. 3. This kingdom was overturned when Jesus began preaching. It still remains in this condition. If we refuse or neglect to believe in the restoration of this kingdom, we reject the gospel. It matters not how sincere or moral you are, you cannot become an heir of God and a joint heir of Jesus Christ except you believe the gospel with all its truths.

From the Bereans.

Dear Bro. Lindsay:

I am enclosing some essays written by the young girls of our Bible Class, and if you have space, would like for you to publish them.

We have finished the Book of Romans and have been reviewing, by assigning each of the members a chapter to write on, and the young folks have responded nobly.

We will send some more in a short time.

We also have another sister to introduce to the household of faith, Sr. Verna Hitchens.

Bro. W. L. Crowe was again with us over Sunday, and besides giving us much food for thought in two good sermons, attended the ordinance of baptism, followed by the Lord's supper.

How very near to our dear Master we are drawn by the chords of love as we meet with the brethren in observance of this act which shows forth our Lord's death "until he come," and we wonder how many more such meetings until, as Christ said to his disciples, "I will drink it no more until that day when I drink it new with you in my Father's kingdom.

Grace Lawrence.

An Analysis of Romans Five.

Romans 5:1-2 teaches that we have been justified by faith. To justify means to acquit a sinner from the guilt and punishment of sin, through the mercy of God, to all those who diligently seek him, Rom. 10:3. Heb. 11:1 says, Faith is the basis of things hoped for, the conviction of things not seen. Then, having been justified by faith we have peace with God through our Lord Jesus Christ, through whom, also, we have introduction into this favor wherein we stand. This favor is God's removal of the death penalty, Titus 2:11. Christ is the door by which we come into God's favor, Jno. 10:9.

Verses 6-12: Through Christ's death, meaning life and resurrection also, we have become reconciled to God. God's free gift (the righteous acquittal unto life) would not have come into force had not Christ died and become the first fruits of them that slept, 1 Cor. 15:20.

Verses 12 to end: Through the sin of one man, Adam, the sentence came over all men unto condemnation, or returning to dust from whence they came, without hope of future life. Gen. 3:19, if they lived in sin away from God.

Through the righteousness of one man, Christ Jesus, the sentence came over all men to the righteous acquittal from sin or death to life, if they are baptized into Christ and then walk not after the flesh but after the spirit. Rom. 8:1.

Alice Miller.

Age 14 years.

Romans Four.

Now Abraham our father, if he be justified by works will have glory, but not before God.

Verse 3 says: "And Abraham believed God, and it, (his faith) was accounted to him for righteousness."

Now reward is not accounted to him who works as a favor, but as a debt, for he who works in this life expects pay, and the one he works for owes him a debt.

But we cannot buy our salvation; it is entirely through God's favor that we obtain it.

According to James our faith is made complete by the works which naturally follow.

Blessedness is not accounted through the works of the law, but through God's favor.

Abraham received the seal of righteousness through faith that he might be the

father of all believers.

It seems Paul had hard work to convince some of the people that they would be heirs of the promise without keeping the law according to the letter.

Paul says to the Galatians, "I do not set aside the favor of God; for if through law I have righteousness, then Christ died unnecessarily."

Abraham's faith was strong enough that he fully believed God would fulfill the promise to him of the blessing of the nations through his seed.

And this perfect faith was accounted to him for righteousness. But it was not accounted to him alone, but also to us, if we have faith in him who raised Christ from the dead.

Fern Audrey Lawrence.

Commentary on Romans Six.

Verse 1: One should not do evil things even though good might come out of it.

"The condemnation of evil actions would be reserved for judgment." Rom. 3:8.

Verse 2: "For ye are dead to sin and your life is hid with Christ in God." Col. 3:3.

Such being the case we would have no desire to commit sin anymore.

Verses 3, 4, and 5: Repentance and putting away of sin meant the death of sin. Baptism represents the burial of sin and the consecration to a new life.

The raising up out of baptism or the likeness of Christ's death is a symbol of the future resurrection when we shall be raised in his glory.

Verse 9: "I am he that liveth and was dead; and behold I am alive for evermore, amen. And have the keys of hell and death." Rev. 1:18.

Verse 10: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. Heb. 9:28.

Verse 11: Likewise reckon ye also yourselves to be dead indeed unto sin.

"God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:2.

We would be alive unto God through Jesus Christ by reason of faith and obedience.

Verse 14: For sin shall not have dominion over you, for when we have been planted in the likeness of Christ's death, our sins have been taken away or remitted. For under the law sins would be judged by the law. Under grace there would be no judgment.

Verse 16: "Jesus answered them, Verily, verily I say unto you, whosoever committeth sin is the servant of sin." Jno. 8:34.

Verse 18: And ye shall know the truth, and the truth shall make you free." Jno. 8:32.

Being then, made free from sin, ye became the servants of righteousness.

Verse 20: For when ye were the servants of sin, ye were free from righteousness.

Verse 21: What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

Verse 23: The wages of sin is death but the reward of righteousness is the gift from God of eternal life.

Lether Alexander.

The Day and Month of Jesus' Coming Now Revealed.

(Criticism Invited).

W. L. Crowe.

(Continued).

A Key in the Typical Feasts.

In Lev. 23 we have a list of the feasts of the Lord. The first feast in this ceremonial code of the law is the seventh day sabbath.

In Matt. 11:28-30, Col. 2, and Hebrews 4, this shadowy rest day of Israel is shown to have found its complete fulfillment in the Christian's rest by faith in Christ.

Second feast: When the Israelites left Egypt, after the first passover feast, God gave them their sacred year by which all their feasts were regulated. "And the Lord spake unto Moses and Aaron saying, This month (Nisar) shall be unto you the beginning of months; it shall be the first month in the year." Ex. 12:1,2. Since every Jewish month was counted from one new moon till the next, therefore, the passover on the 14th day of the moon or month must always come on a full moon.

The first month of the Jewish civil year dated from the new moon nearest to the fall equinox, and the first month of the sacred year dated from the new moon nearest to the vernal equinox, six months later.

Twelve moons make a lunar year of 354 days. The solar year is 365¼ days. A prophetic year is the mean between these, or 360 days, or 12 times 30.

The Jews added an inter-calary month about every three years, so that their lunar year balanced up with their solar years, so that in reckoning long cycles, Jewish and Gentile years would end together, so that no harmonizing of solar and lunar time is necessary.

Every 19 years this extra month inserted about every three years, makes the solar and lunar years coincide. Hence, the clock in the heavens fixes everyone of these Jewish feasts independent of our Roman calendars, so that we can always be certain to the day when each occurs.

See Jaynes' Almanac on Jewish feasts as the simplest means of knowing when each feast occurs as reckoned by Jewish rabbi and astronomers, who have fixed and observed these feasts ever since the time of Moses, for 3,400 years.

The Feast of the Passover in Antitype.

"Christ our passover is sacrificed for us." 1 Cor. 5:7. "Behold the Lamb of God that taketh away the sin of the world. Jno. 1:29. "He was led as a lamb to the slaughter." Isa. 53. Like the passover lamb Jesus was without blemish, and not a bone was broken, and he died for the world on the 14th day of Nisan, at the time the passover lamb was slain. Ex. 12:46; Jno. 19:28-38. He could die at no other time to fulfill the type. Jno. 7:6. Hence this feast has had its past fulfillment on time.

The Feast of Unleavened Bread in Antitype.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye shall eat unleavened bread." Lev. 23:6. "Purge out, therefore, the old leaven (sin) that ye may

be a new lump, as ye are unleavened. For, even Christ our Passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7-9.

Hence as the new lump of unleavened dough represented the new covenant church, purged from sin as "new creatures in Christ Jesus," to be baked by the fires of trial into bread of life for the world, as depositories of divine truth, the bread of life; and seven days of the feast represented the complete duration of the Christian age, which began with the sabbath of faith, and ends with the millennial sabbath—the reality. Heb. 4.; Rev. 20.

The Lord's supper is a symbol to remind us of the two ends of this feast of unleavened bread—this dispensation. Hence, this feast has met its antitype in the body of Christ, the church.

The Feast of Firstfruits in Antitype.

"When ye come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." Lev. 23:9-13.

As this feast depended upon when the first barley ripened, the sabbath here referred to was the weekly sabbath. Hence the sheaf was waved on our Sunday, or the first day of the week.

This feast was fulfilled on time, for "Christ the firstfruits of them that slept" arose from the dead on the first day of the week, while the harvest is at the end of the age. Matt. 13:39; Rev. 14:14-20; Joel 3. "Now is Christ risen from the dead, and become the firstfruits of them that slept." "Christ the firstfruits, afterwards they that are Christ's at his coming." 1 Cor. 15:20-24.

Hence, we see this feast fulfilled to the day in Christ who passed through the vail—representing the flesh—into the holiest, heavenly, immortal state, "on the morrow after the sabbath." Heb. 10:20; Mark 16:9.

The Gospel of the Kingdom of God.

D. C. Robison.

Article 1.

This article, and those that follow, are for aliens who have become interested in the gospel which saves from the power of death, and those who have just entered the race for eternal life. The title of this article is a phrase peculiar to the Bible.

There are two ways in which it is analyzed. One gives it a literal analysis, the other a spiritual. The literal accepts the doctrine of the earth's inheritance by the saints. The spiritual accepts the doctrine of an inheritance in heaven by those who have lived a perfect moral life. It is our purpose to show from the Bible that the literal is true.

We wish to compare two phrases with the view of showing that expressions or phrases should have a literal interpretation. 1. The gospel of the kingdom of God. 2. The capital of the island of Great Britain. Both of the above phrases have the same construction. The same rules of

analysis are applied to each. The same conclusion is drawn from each. To emphasize our statements we will apply the rules of analysis to the first phrase. Gospel is modified first by the, a definite article which makes it a special gospel. Second by of kingdom, which shows that the gospel relates to a kingdom. The word kingdom is modified first by the definite article the, which makes it a definite kingdom. It is also modified by the phrase of God, which states whose kingdom it is. The scriptures plainly teach that this kingdom is different from all other kingdoms. Daniel states (2:44) that it shall never be destroyed, it shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand forever. The prophet further states (7:27) its location is under the whole heaven. He will give it to the people of the Most High and all dominions shall serve and obey him. The second phrase relates to an earthly kingdom and must share the same analysis as the first phrase. It shares none of the characteristics of the first kingdom. It is one of the kingdoms that will become a kingdom of our Lord and of his Christ. Rev. 11:15. The kingdom of God is to be set up in the days of certain kings or kingdoms. According to the order of the kingdoms referred to in Dan. 2:36-43 it could not be set up until the development of the image into its ten toed system and until or as long as the iron and the clay ceased to be warring elements.

Human governments can never remedy these evils. Congress may legislate, but the executive has no power to execute the laws. This necessitates the setting up of a government that will have a divine power. In order, this must become the fifth universal kingdom or the kingdom of God. It will be known as the kingdom of Israel restored. It will occupy the territory covenanted to Abraham and his seed. The Psalmist (105:8-12) plainly states that this is the land of Canaan which is described in Genesis 15:18 as extending from the river of Egypt to the great river Euphrates. Ezekiel describes it as extending from the Mediterranean to the Persian sea. The gospel of Christ, which is the power of God unto salvation unto everyone that believes (Rom. 1:16) embraces the covenant made with our fathers, Abraham, Isaac and Jacob. If you leave this covenant out you are believing something that has no power unto salvation.

It is our purpose now to show how this gospel which is glad tidings, is concerning this particular kingdom. In Ezek. 21:25-27 we have the record of the overturning of a kingdom that was ruled over by that profane, wicked prince, Zedekiah. We are informed that was the kingdom of Judah. The prophet says, I will overturn, overturn, overturn it (the kingdom); and it shall be no more until he come whose right it is; and I will give it him. The prophet here states that God will overturn (not destroy) this kingdom until a specified time, viz. until he come whose right it is and I will give it him. Judah was to be without a prince until Jehovah would give it to his son whom he would raise from the dead. This event took place twenty-five hundred years ago and Judah is without a ruler to this day. For proof that Judah and Israel will again have a

idol was Asherah the pillar of the Assyrian goddess of love and lust.

8. He made Judah and the inhabitants of Jerusalem to err and do worse than the heathen.—Selected.

Describe the manner in which Manasseh was made to repent and turn again to the true God. Verses 10-13.

Took him "among thorns" (Am. R. in chains), Farrar paraphrases, "Essarhaddon sent his generals to Jerusalem, took Manasseh by strategem, drove rings through his lips, bound him in chains and brought him to Babylon.

Were he and his people given a chance for repentance without this affliction? Verse 10.

How did God show his forgiveness?

It was through affliction from God followed by mercy from God that the wicked king was made to realize that the "Lord, he was God." Evidently before this the God of Israel about whom he had learned, was to him as a heathen god with no more tangible hold on his consciousness than they could have had. This is very true of many of us.

What was the purpose of God's punishment of Manasseh? Read Ezek. 33:10, 11.

Verses 14-20 show how Manasseh proved his repentance. What prophecy in verses 7 and 8 is yet to be fulfilled? What is God's object in doing this? Ezek. 36:22, 23, 36-38.

General Notes.

Manasseh was born after Hezekiah's recovery from his terrible illness. He was but 12 years old when he began to reign.

His mother was Hephzibah, the daughter of a Zechariah, of whom we know nothing. The son of Hezekiah and Hephzibah was the worst of all the kings of Judah and had the longest reign.—Farrar.

His name, Manasseh, signifies "forgetfulness." As he grew up he forgot his father's character, and works, and life, and reforms, and the law of God.—Selected.

Idol worship: As we learn the secrets of heathen idol worship it is not hard to understand why God is so insistent that man have no other God than himself.

Idol worship brings nothing but harm to the worshipper. It destroys health, morals and spirituality. In the worship of God, anything that goes to pull down any of these is forbidden. Therefore, God, because he loves man forbids him to worship any other God, not through desire for personal glory and honor, but solely for man's good. The numerous modern gods worshipped by man, such as self, money, fame, position, etc., are just as strictly forbidden for they, too, degenerate man, if they are worshipped.

Romans 1:21-32. As we see the depth of wickedness into which the Jewish nation, through the influence of their wicked kings, fell, it would seem that Paul here refers to the Jews and not to Gentiles. This view more nearly agrees with the context, for he is proving that the gospel is for Jew and Gentile alike; and in chapter 2, that Jews cannot sit in judgment over Gentiles, all being guilty of the same wrongs and subject to the same penalty, death.

Repentance or Remorse. "Remorse is

not repentance; and whatever be our judgment of Manasseh, we may well use his career to remind ourselves of the distinction. Remorse is easily by the perception that sin has been a disastrous mistake and the whole emotion rotates around oneself; repentance occupies itself first and chiefly with God and God's view of sin."—Sel.

"Seek ye Jehovah while he may be found, call upon him while he is near."

Sometimes when we are accorded a ray of God's light we fail to make use of it; we fail to apply it to our belief or practical life. Just so surely as we do this do we become cold and indifferent and incapable of imbibing further light. Thus the distance between us and God becomes greater instead of less. If we would know God we must seek him diligently through every ray of light accorded to us.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

"If then his judgments are righteous, as we are sure they are, Rom. 2:2, let not guilty man whine and complain at the judge; let him not boast of his rights, let him not claim that there must be a lifting of the curse through Christ so long as the curse rests upon all in righteousness and equity, its unconditional cancellation is a dubious proposition."

It has not been implied that there must be a lifting of the curse through Christ because man has the inherent right to claim such mercy. Perhaps the truth shines more clearly by saying there will be a lifting of the curse because God is a God of love and mercy.

Nothing has been said about unconditional cancellation of the curse. It is cancelled in favor of those who accept its cancellation but this does not argue that the offer of cancellation is not to all.

Since God's judgments are righteous, his justice, measured strictly by law, would not be impeached if he should not lift the curse from a single individual upon whom it has been pronounced. But if this were true, could we conceive of him as being a God of love and mercy? Love and mercy would be totally lacking if the curse were lifted from no one. Would not, then, his love and mercy be lacking in perfection; just to the extent that he is unwilling to lift it from any whom he has permitted to come into the world under the curse? And if he sends any into eternal death without knowledge of his love and mercy, then he is surely unwilling that they should be saved. If this were true, then, his love is not perfect.

Fair Chance and Utilization of Fair Chance.

"Allowing that man has the right to know the gospel.... still his knowledge of the gospel would be dependent upon himself. A fair chance to know the truth would do no one any good unless it was utilized. All boys and girls in this country have a fair chance to get an education but many of them do not exercise their rights; do not use the facilities at hand to procure it."

The above statements are made to support the idea that God's mercy is not for all individuals. According to our understanding of them, they come far from

touching the subject under discussion.

Knowledge of the gospel does not depend upon utilization of a fair chance to know it, as a boy's education is dependent upon his utilizing his chance to gain an education. Do we know the gospel because we utilized a fair chance to know it, or do we know it because our eyes were opened and the gospel was made known to us?

It is true our growth in knowledge of truth and righteousness, our salvation, depends upon our utilizing the chance which the gospel opened up to us. The knowledge of the gospel is the key to the knowledge of all truth and righteousness. This key is conferred upon us by God's favor and grace and not by our own efforts, as is proven by every case of true conversion to the gospel. Thus far is man passive in the matter of salvation. After he has received the key he must become a worker together with God, but God being the first worker, man cannot claim his salvation, when it is accomplished, upon his own merits.

We utilize a chance to know the gospel only in the sense that we give heed to it when it is spoken, or presented to our understanding through whatever means God may use. But whether we give heed to it or not, we know the gospel, and that too without utilizing a chance to know it. It was spoken to us and we were passive in listening. May not the same favor that has been shown to us, be shown to others? If not, why not?

Brief Comment.

In reading the articles in the Herald on the Tabernacle the thought came to me, why Christ said to the repentant thief, Today shalt thou be with me in Paradise. He spoke of their passing out of the court of the Tabernacle which is the condition of sin and death, through the first veil which was leaving off the sinful flesh and the next condition brings them to Paradise or the garden of Eden where is the tree of life. "Christ spoke as one who raiseth the dead and of things which are not as though they were."

Christ said to Mary, Touch me not for I have not yet ascended.

He must not be made unclean as a high priest for he was about to go through the second veil into the Holy of Holies. He was fulfilling the law in detail.

The plan of redemption and cleansing mankind seems to be blue printed in the history of Israel with all the work of the Levites who represent the first born or first resurrection. It is a wonderful, long plan, going through ages yet to come as also through ages gone. Many are called and few are chosen or drafted, truly a selective process.

Faternally,

S. J. Wilson.

There is but one opportunity in a lifetime and a small one indeed to that man who waits to hear her knock, but there are thousands of golden gifts for men who make opportunity open her doors at their bidding.—Sel.

Perpetual devotion to what a man calls his business can only be sustained by perpetual neglect of many other things.—Robert Louis Stevenson.

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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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

There will be no Herald issued of date August 22nd because the work of that week will find us much in evidence in Bible School and Conference. Please remember the date.

Will all who have ordered the Bound Volume, No. 6, please drop us a card so notifying us. Having been away from the office so much during the year, we find that we have an imperfect record of this item. Those who wish the bound volume for this year (No. 6.) should order now. Price, \$2.00.

Our thanks are due Bro. and Sr. E. C. Railsback of South Bend, Ind., for their many kindnesses.

We like to see all such families able to own a car. Theirs certainly is quick to run errands for the Lord's work.

As we were passing through Union depot, Chicago, on our way home from Nappanee, Ind., Wed., July 18th, we heard someone calling our name, and upon turning around we found that it was Sr. E.

Lidholm, of St. Louis, Mo., who with her family was on her way from a visit at Minneapolis, Minn., to make a visit to her old home near Plymouth, Ind.

Bro. D. E. VanVactor and Bro. Asa Roose and family from Argos, Ind., attended our meeting at the Union Church, near Nappanee, on Tuesday evening, July 17. We are always glad to see these faces in any audience.

If you are coming to the Illinois Bible School, drop us a card. If you have not received our "Prospectus," notify us at once.

HELPING FUND.

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

Mrs. M. L. Sullivan, \$40.
Mrs. Alfred Harper, 1.00.

Notices.

An Invitation.

On behalf of the Church of God of the Abrahamic Faith at Roll, we extend to the churches and all isolated brethren of like precious faith and all others desirous of studying the word of truth and of coming into a saving knowledge of the gospel of the kingdom of God, a hearty invitation to attend the annual Bible study and State Conference from August 1 to 12, 1917. Come, let us enjoy our association, and profit by our mutual study of God's word. Let us not forsake the assembling of ourselves together and so much the more as we see the day approaching.

We open our homes and hearts to welcome you to this season of spiritual refreshing and improvement.

George Hodson, Cantwell Drabenstott.
Elders.

Note: Persons intending to attend any of these meetings please notify as to time and place of arrival as directed below.

Persons coming over the Clover Leaf or Marion and Bluffton Interurban, notify John Swindler, Van Buren, Ind., Rfd. and stop at Van Buren.

Persons coming over the Penn. lines notify George Hodson, Hartford City, Ind., Rfd. No. 3, and stop at Hartford City.

Persons coming over the L. E. & W. or the Muncie and Ft. Wayne Interurban, notify Clifford Griffith or Clarence Griffith, Montpelier, Ind., Rfd. No. 10, and stop at Montpelier, and conveyance will be there to take you to Roll and entertainment will be provided.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 26th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.
Box 86, Fort Dodge, Iowa.

The Illinois Bible School will begin this

year on Tuesday morning, Aug. 7th and continue through to Thursday, Aug. 16th. The Illinois State Conference will begin Thursday evening, Aug. 16, to continue over Sunday following. We are preparing a "Prospectus" announcing the program, etc. Will all living outside the state who wish us to send them this "Prospectus" when it is ready, please drop us a card to The Restitution Herald office.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held at Roll, Aug. 9 to 12. May all who can possibly attend this meeting, do so. Let each church send in a full report of the year's work, also send one or more delegates to represent them in conference sessions.

Good speakers will be present and a good and profitable time together is anticipated. Time is short. Remember the date.

Flora H. Prior, Sec.
Floyd A. Stilson, Pres.

The Indiana Conference Business Meeting will be held at 2.00 P.M., Friday and Saturday August 10, 11. Berean Business Meeting to be held Saturday, 3 P. M., August 11.

Floyd A. Stilson.

The Sunday School.

By Alta King.

MANASSEH'S SIN AND REPENTANCE.

Lesson 6. August 5, 1917.
Lesson Text, 2 Chron. 33:9-16.

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

Time: Manasseh came to the throne of Judah when he was 12 years old, B.C. 695 and reigned 55 years to B.C. 640.

Place: His capital was Jerusalem in Judea.

Questions and Comments.

Before taking up the lesson discuss the life and character of Manasseh. See 2 Kings 21:1, 2; Bible Dictionaries, General Notes; and 2 Chron. 33:1-9. Contrast him with his father Hezekiah who was king before him.

Manasseh's wrongs: 1. He built again the high places: elevated places were highly favored by the heathen as places of worship. 2. Reared up altars for Baalim—heathen idol gods. 3. Made groves—wooden images or symbols of licentious appearance and significance connected with the Phoenician goddess of love. 4. He built altars in the house of the Lord—in the two courts, thus desecrating the very temple itself, putting idols on a par with God.

5. He caused his children, (in 2 Kings 21:6 "his son"), to pass through fire. The sacrifice of children by fire was part of the worship of the Ammonite god Molock.

6. He shed innocent blood, 2 Kings 21:16. He slew those who opposed him in his wrongs. 7. He set a carved image of the idol he had made in the house of God. The

Now if the ten kingdoms have existed or are existing, all authors would agree as to the ten, as they do about the four universal empires.

If we compare six old writers, viz., Bishop Lloyd, Machiavel, Bishop Newton, Sir Isaac Newton, Mede, and Dr. Cumings, (we will not write lists because of the lack of space) we find that they have a range of seventeen different powers as individual members of this ten kingdomed confederacy.

Dr. John Thomas and M. Baxter (two modern writers), have each attempted to name the ten. The lists are as follows:

Dr. John Thomas; Belgium, France, Spain, Portugal, Naples, Sardinia, Greece, Hungary, Lombardy, and Bavaria.

M. Baxter; Great Britian, France, Spain, Italy, Austria, Greece, Egypt, Syria, The rest of Turkey. Probably Tripoli with Tunis.

In these last two enumerations seventeen different powers are named as individual members of the confederacy of ten kingdoms, said to be an historical fact.

If the Roman Empire has been divided into exactly ten parts, as the event symbolized by the "ten toes and the ten horns," how comes it that six enumerators have a range of seventeen kingdoms to select the "ten" from? And how comes it that they differ so widely in their individual selections?

The last two only agree on three kingdoms, and one of them has the "ten toes" all on one foot. How does the foregoing appear to you as evidence proving the ten kingdoms to be today an historic fact?

There is a fact in it, however, and that fact is that it is the wildest kind of guess work. They have been trying to prove a fact in history prior to its becoming a fact; a very difficult thing to do.

In our next lesson we will have a little careful scripture study, and we will locate the time for the ten horns to appear.

With Christian love,

Harry A. Sheets.

Berean Column.

Christ, Our Passover, as Compared With the Jewish Passover.

More than three thousand years ago the Lord instituted the Jewish Passover, the occasion being the calling out of the Children of Israel from the land of Egypt. About 1884 years ago the Lord instituted the Christian Passover, the occasion being the calling out from the world of a people for his name. The first Passover was a type of the second, and we will now briefly compare the two and try to show how closely the second followed the first in every important feature, and also in what might seem many trifling details.

The children of Israel had been in bondage in Egypt for four hundred years, and although Pharaoh, the ruler of Egypt, had promised Moses many times to let them go from there, he failed to keep his promise and it became necessary for God to bring many plagues upon the Egyptians as a punishment for their detention of God's People. The last and greatest affliction the Egyptians had to suffer was the loss

of all the first born of both men and beasts, and Jehovah called Moses and told him what he was about to do, that he would pass over the land and smite with death all the first born, and the only way for the Israelites to escape was to follow minutely the directions given them.

These were to select a lamb, slay it in the evening, and strike the blood thereof on the lintel and side posts of the door, so when the Lord went through the land smiting the first born of the Egyptians, he would pass over the houses covered by the blood of the lamb and not bring this heavy affliction upon them. They were also commanded to keep the day as a memorial throughout their generations, and strict rules were given them as to how the feasts should be celebrated. The Jews today still keep the Passover in all its essential particulars. See Ex. 12:1-28 and 43-51.

In due time the Messiah promised the Jewish people came in the person of Jesus Christ, and as they looked for him in power and great glory the lowly Nazarene was not acceptable to this nation who had been God's chosen people. He was crucified and slain thus fulfilling the prophecies made of him and instituting the Christian Passover. Thus opened the Christian dispensation.

Now for the comparison:

The sacrifice was the lamb; Christ was our paschal lamb; Jno. 1:29: "Behold the Lamb of God that taketh away the sin of the world."

The lamb was selected several days before it was sacrificed; Judas covenanted with the chief Priests several days before the betrayal and subsequent crucifixion of Christ. See Luke 22:3-6.

The lamb was without blemish; Christ was a perfect man. "With the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. 1:19.

The lamb was slain in the evening; Christ died on the cross at the sixth hour, or about 3 o'clock. See Luke 23:44.

Not a bone of the lamb was broken; Christ's bones were left whole although the legs of the thieves crucified at the same time were broken. "For these things were done that the Scriptures should be fulfilled, a bone of him shall not be broken." Jno. 19:36.

The lamb was partaken of with bitter herbs, vinegar and water. The Roman soldiers gave Christ on the cross vinegar and water to drink with hyssop. Jno. 19:29.

No leaven was to be found in the house; leaven signifies corruption or sin. Christ was without sin. "For he hath made him to be sin for us who knew no sin." 2 Cor. 5:21.

The sacrifice of the lamb was for the whole assembly of the congregation of Israel. Christ died for the sins of the whole world. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Jno. 3:16.

Each individual of the house of Israel had to accept the sacrifice and show to the world by the sprinkling of the blood on the door posts that he was an Israelite. So Christ died for the sins of the whole world but each individual must accept him and confess him before men or the sacrifice is in vain. Rom. 10:9-10.

Only those born in the House of Israel

and circumcised, or those who had come in and been circumcised were permitted to partake of the feast. Only those who have accepted Christ and been baptised can partake of our paschal lamb. "Repent and be baptised everyone of you for the remission of sins." Acts 2:38; also 1 Cor. 11:23-29.

Whole lamb was to be consumed in the house and not taken out of it. We must accept Christ's sacrifice completely, not half heartedly but believing we are entirely dependent upon his sacrifice for our salvation. "Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved." Acts 4:12.

Jessie Donaldson.

The Law of God.

In Gen. 1:27 we have these words: So God created man in his own image, in the image of God created he him, male and female, created he them. After God created man he put him in the beautiful garden to keep it and to dress it. In this was a tree that was called the tree of knowledge of good and evil. And God said that he, the man, might eat of all the trees of that garden, but of the tree of knowledge he must not eat, lest he should die.

One day after this the man thought that he would see what kind of tree this tree of knowledge was, and he thought he would eat of this tree, but after he had eaten of it he was afraid so he tried to hide from the Lord God. But he could not hide from God. Now dear brethren, right here is where God made his first law, and the devil tried to change that Law God made.

In the 20th chapter of Exodus God's law or commandments are given. When Christ came into this world that was God's law given in the flesh, and by that law we must go yet today. Christ is our law and life-giver.

Your Brother looking for him soon,

Ora L. Worley.

The Sweetest Things of Earth.

What are the sweetest things of earth?

Lips that can praise a rival's worth;

A fragrant rose that hides no thorn;

Riches of gold untouched by scorn;

A happy little child asleep;

Eyes that can smile, though they may weep;

A brother's cheer, a father's praise;

The minstrelsy of summer days;

A heart where never anger burns;

A gift that looks for no returns;

Wrong's overthrow, pain's swift release;

Dark footsteps guided into peace;

The light of love in lovers' eyes;

Age that is young as well as wise;

An honest hand that needs no ward;

A life with right in true accord;

A happiness without alloy;

A mother's kiss, a baby's mirth—

These are the sweetest things of earth.

Emma L. Dowd.

Who planted the fruits and the flowers?
Nature's goodness in her design has made
complete your happiness and mine.—Sel.

Joyous laughter makes for health, and
though rude it may seem, shuts the door
in the doctor's face.—Sel.

Three Students' Views of the Michigan Bible School.

The Week of Bible study in Michigan closed July first. The lessons pertained to the essentials of the gospel, and were, therefore, invaluable to those who had never heard the truth. Many new thoughts were brought out of the lessons for those who were acquainted with the gospel truths, but the greatest good that came to me, as a result of the week study, was the inspiration and courage that I received. The beauty of God's plan of salvation never came to me so forceably. The conscientious interest manifested by the whole class seemed to create a feeling of strength in the individual. It seemed that no one could resist pledging his life to Christ after making a study of the Resurrection, the Kingdom, Restoration, etc. Those who had accepted Christ were more able to realize what it would mean not to have a part in the first resurrection, or not to be among the faithful ones at his appearing. The lessons inspired all to live lives of more account; they gave each one new backbone to face the many trials and temptations that a Christian has to face and conquer; they gave everyone a desire to stand up and fight, if necessary, for the one gospel that Paul so earnestly preached. May this feeling of strength remain with us and in the end make us able to say with the great Apostle, "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.."

Mildred Coats.

As several of our Bible Class have remarked, we have learned so much that we cannot tell half of it. However, three great facts stand out above all else.

First, we must believe only what the Bible teaches. When man alters this a little and changes that slightly, and says that it doesn't mean exactly what it seems to, then trouble begins. It is our duty as soldiers of Christ, to stand ready to dispute when we are taught something that the Bible does not teach.

Second, we must know where to find things in our great Text-book. Disputes never last long when our opponent finds that we can quote scripture—and tell where to find it. How often it is, though, that we try to quote scripture and fail, and can't even tell where it is. We can never prove a point that way.

The third fact driven home was this: There is a tremendous amount of meaning in every chapter of the Bible, almost in every verse. We read too fast and think too little. Unlike any other book, the deeper one goes into the Bible, the finer, more complex, and full of meaning it is. The deeper one goes into books of human origin, the courser and more full of error they appear.

Stand by the Bible and the Savior will stand by you.

Milford Boice.

Having attended Bible School at Dutton for the week beginning June 25, for the

first time, I had impressed upon my mind the value of knowing the books in the Bible, and especially where certain passages we wished to quote were found. And through Mr. Lindsay's teaching I could not fail to see how essential it is to live a good life according to God's plan, if we wish to inherit the kingdom of God, which I now believe will be established on the earth.

Gertrude A. Stowell.

Assembling Ourselves Together.

Paul's exhortation to the church in Heb. 10:25 is, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching.

It seems to me there never was a time when these words should be more heeded than at the present.

It should be a great and grand privilege for God's children to meet together and mingle their voices together in praise and thanksgiving to our Lord, and to learn more of God's word which will enable us to live better lives and fit us for that grand event, the coming of Christ and his kingdom. Let us say as the Apostle said, Lord increase our faith.

It seems to me there never was a time when these words should be more heeded than at the present.

Dear Brother and Sister, if you want a foretaste of Eden, as near as mortal man can make it, go to Oregon, Illinois, to the Bible School and Conference. All you need to take with you is love, for that is the predominating spirit there. The splendid lessons and instructions we have from the word of God cannot help but build us up and edify us; and the beautiful river just a few feet from the church, and the surroundings in general; if sin and death were removed it would be a garden of Eden. You can sleep till breakfast is ready if you want to, but what I enjoyed was to arise early when all was quiet except the birds and the murmur of the river, and go to the river bank and inhale the fresh, morning air and watch the sun as it came up.

O, what a grand thing it is to meet with so many of one faith, and where they all worship the same God of truth and love. All are in harmony with one another and the good lessons and sermons we hear are something that are everlasting. Would love to meet with you all again this year, but as long as mortality lasts there will be things to keep us from doing as we would like to do. That is why we pray, Thy kingdom come, thy will be done; when we can all meet in one glad family never to part again.

Your Sister in the One Faith,

Etta Densmore.

Signs of the Times.

"Is this the last war of the age?" is a question commonly heard.

The scriptures are our only sure and true guide.

The writer suggests that we stop at this point and read Dan. 2 and 7 before continuing this article. In Dan. 2 we read that Nebuchadnezzar, king of Babylon had a dream, that the dream went from

him; that he summoned the wise men, who professed that they could reveal secret known only to the (elohim) gods; that the wise men failed in their duty; that the king summoned Daniel to whom the God of heaven had previously made known the dream and its meaning; that Daniel told Nebuchadnezzar the dream; that the dream was of a great metallic image; that the head of gold was the Babylonian empire; that the arms and breast of silver represented a kingdom that would arise later; that the belly and thighs of brass represented another kingdom; that the legs of iron represented a last empire; that the feet of iron and potter's clay represented the parts into which the iron (fourth kingdom) legs will be broken; that a stone cut from the mountain without hands, smote the image upon the feet and broke it into pieces and the wind carried the remnant away as chaff; that the stone (God's kingdom) grew until it filled the whole earth.

"The great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." 2:45.

After Daniel had explained to the king of Babylon his dream of the metallic image, symbolizing the rise and fall of four universal empires, prior to the establishment of God's kingdom on the earth, he also had a dream about the same four empires. He did not understand his own dream so God sent a messenger to explain the import of his dream.

In place of the four parts of the metallic image, Daniel saw four beasts. The first was like a lion, the second was like a bear, the third like a four-headed leopard, the fourth like a terrible non-descript beast having ten horns.

"The fourth beast shall be the fourth kingdom upon the earth." Dan. 7:23.

"These great beasts, which are four, are four kings (kingdoms) which shall arise out of the earth." Dan. 7:17.

The ten horned beast symbolized Rome. The four headed leopard, Greece. The bear, Medo-Persia, the lion, Babylon.

Now let us direct our attention to the ten toes and ten horns.

"And the ten horns out of this kingdom (fourth kingdom, Rome) are ten kings, (kingdoms) that shall arise." 7:24.

It is especially important to locate correctly the time when this event shall become an historic fact, because "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Dan. 2:44.

Pope Gregory (born 544—died 604) sent messengers everywhere throughout all Christendom with this message: "We know from the word of Almighty God that the end of the world is at hand, and the reign of the saints that shall have no end. In the approach of which consummation all nature must be expected to be disordered, seasons deranged, wars raging, famines, earth quakes, and pestilence."

The mistake the Pope made was in the time and not in discerning the signs.

Many learned men have said that the ten kingdoms, symbolized by the ten toes and ten horns, have been, or else are an historic fact, and some have attempted to name the ten.

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Selfishness.

If a man has cultivated a selfish nature, it will be found cropping out no matter where he is or what he is doing. If he chances to be on a crowded train he will pile his suitcases, his overcoat, and hat on a seat and allow men and even women to stand until the conductor comes along and orders him to vacate the seat.

If this same man is on a street car, he sits hidden behind his newspaper and allows feeble men and aged women to stand hanging to a strap. On a street corner he will gather a crowd of men about him to discuss some popular question, and women and children are compelled to walk out of their way to get around his audience.

If at a public gathering where this man attends, we see him come in after the speaker has begun and when everyone is comfortably seated. If the lecture lasts a few minutes longer than he thinks it should, he walks out down the long aisle, much to the embarrassment of the speaker and the annoyance of the audience.

When running his automobile, the selfish man makes pedestrians jump for their lives, and when passing vehicles he crowds them into the gutters or roadside ditches. If he happens to leave his car standing near a church or other building during a public service, he finds occasion to toot his horn or to open the cutout, much to the discomfort of those in the assembly room.

This same man will smoke in a closed room and in the presence of ladies without the least prick of conscience. As he passes down the pathway of life, he keeps growing a little more selfish, and is found taking advantage in business deals, and imposing upon members of his own household.

Had this man begun early in life to cultivate the unselfish part of his nature, he would have reached old age with a record just opposite to that above described. His presence would have been sought by both old and young, the sad and happy, for all would know that his presence meant a blessing.—Sel.

Poverty is satisfied with its porridge, luxury loves leisure, and avarice is after all.—Sel.

Blowing Bubbles.

Of many youthful pastimes
We followed with a zest,
The one of blowing bubbles,
Ranked high among the rest.

With pipe and soapy water
We sought a pleasant spot,
And petty childish troubles
We speedily forgot.

There globes of fragile beauty,
Out into space we cast,

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've missed of stormy pain
And of sorrow's driving rain
We can better meet again
If it blow.

We have erred in that dark hour
We have known.
When the tears fell like the shower.
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

James Whitcomb Riley.

We called them worlds from fairy land;
Too fair and frail to last.

We watched the tiny pictures
Upon their canvass small,
Sometimes a tree, or flying cloud,
God's blue sky over all.

And when the sport was over,
And happy times they seemed;
Of all the dancing bubbles,
That in the sunlight gleamed,

We could not keep a single one,
Try ever as we might;
They shone a moment, ere they burst,
And vanished from our sight.

A foolish pastime, say you?
Except for children, yes;
But some of us have not out grown
The pastime yet, I guess:

For when I see a woman,
God's handiwork so fair,
Whom he has blessed with health and
wealth,
And much of time to spare;

Pamper a pretty lap-dog,
While children cry for bread,
I think she's blowing bubbles,
That will burst about her head.

And when a man seeks pleasure,
No matter what the cost,
Keeps his hands white, while others toil,
His heritage is lost.

If he seeks for life's joys only,
While others bear its troubles,
He has not read life's lesson right.

He's only blowing bubbles.

Then put away the "childish things,"
Life's duties do not shirk,
The absent nobleman has left
To every man his work.

And when he shall return again,
With guerdon in his hand,
He'll try the work of each of us,
To see if it will stand.

If in this, useless bubble blowing,
We have frittered life away—
With empty hands we'll stand before
The Judge in that great day.
Alice B. Curtis.

We cannot conquer fate and necessity;
yet we can yield to them in such a manner
as to be greater than if we could.—Landor.

A Bill We Can't Pay.

A ten year old boy overheard a conversation about bills to be paid, and conceived the idea of making out a bill for his own service. So the next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, twenty cents; for bringing water lots of times, thirty cents; for going ten errands, fifteen cents." His mother read the bill but said nothing about it. That evening Willie found on his plate the seventy-five cents, and also another bill which read as follows: "Willie owes his mother for his happy home for ten years, nothing; for his food and clothing, nothing; for nursing him through a long illness, nothing; total, nothing."

When Willie saw the seventy-five cents he was pleased; but when he read his mother's bill his eyes grew dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck and begged that she would let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each person to think it out and over for himself, and then pay it in love and service.—Exchange.

Wisdom's Goal.

By the Emperor of Japan.

The water placed in goblet, bowl or cup
Changes its form to its receptacle;
And so our plastic souls take various shape
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be ever careful in your choice
of friends,
And let your special love be given to those
Whose strength of character may prove
the whip,

That drives you ever to fair wisdom's goal.
—Translated by Arthur Lloyd.



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CHURCH DIRECTORY.

- The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.
- Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the ev-

ening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Com-

munion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Kozta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the second Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sunday.

how fleshly nature rebels against God's commands, and in his argument the flesh is magnified so vividly that he is led to exclaim,

O, wretched man that I am! who will rescue me from this fleshly nature, and in the 25th verse he holds up Jesus for them to look to, as Moses held up the serpent in the wilderness, and thanks God that it is through his Son, and our blessed Savior, that we can overcome the flesh and he will rescue us from death.

Floyd Lawrence.

Romans 8.

In the seventh chapter Paul is talking about the old law that the Jews were under.

And in the first two verse of the 8th chapter he shows that there is now no condemnation to those that are in Jesus. For he says that the law of the spirit of life, which was by the anointed Jesus, made him free from the law of sin and death. For Jno. 8:36 says, "If therefore the Son make you free, you will indeed be free." Paul was talking about the old Mosaic law. The way it was a law of sin and death was because most of the Jews did the things of the law just because they thought they had to, and not through faith, and this wouldn't gain life.

Paul is showing in verses 3 to 15 that we must have the spirit of God dwelling in us.

In the third verse he shows that because the people didn't keep the law by faith it was weak in the flesh, and for this reason the law couldn't give them life. "So God sent his Son in the likeness of our sinful flesh, to condemn sin in the flesh."

Paul goes on to show that God did this so "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." He shows that the people that are of the flesh mind the things of the flesh; but they that are of the spirit, the things of the spirit. He shows that the carnal mind is death; but the spiritual is life and peace. Also that the mind of the flesh is against God. The people who are in the sensual state are unable to please God. Paul tells us that we should not be of the sensual mind, but spiritual. "But if none possess the spirit of Christ he is none of his."

We learn from verse 10 that if Christ be in us the body is dead as to sin. I think this means that we wouldn't sin wilfully if Christ was in us, because John says that he that saith that he is without sin is a liar and there is no truth in him.

We learn from the 11th verse that if God's spirit is in us, he that raised Christ from the dead will quicken our mortal bodies by his spirit that dwelleth in us. For if we live after the flesh we shall die, but if after the spirit we shall live. "For as many as are led by the spirit of God, they are the sons of God."

Paul teaches in the 15th verse that we have not received the spirit of bondage again to fear, but we have received the spirit of adoption.

In the 16th and 17th verses we learn that God's spirit beareth witness with our spirit that we are the sons of God. And if we are children we are heirs of God, and joint heirs of Christ; and if we suffer with him we will be glorified together. Paul goes on to show that the sufferings of the

present time couldn't be compared with the glory that shall be revealed in us.

We learn in the 19 to 23rd verses that the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty. We hope that the creation itself will be freed from the slavery of corruption into the freedom of the glory of God. For we know that the whole creation groans together till the present time. Paul shows in the 23rd to 25th verses that not only the creation, but they themselves who possess the first fruits of the spirit groan within themselves waiting for the sonship, and the redemption of their bodies.

In the 24-25th verses we see that we are saved by hope.

Paul shows in the 26-27th verse that God's spirit helps our infirmities; and that we know not what to pray for, but the spirit helps us to pray even if we do not always know what is best for us. "For he that searcheth the hearts knoweth what is in the mind of the spirit." "For we know that all things work together for good to them that love God." In the 29-30th verses we learn that God has foreknowledge of those who would try to live like his Son who was the first-born from the dead, among many brethren. Those whom he foreknew and those who tried to do God's work he invited, and these he justified and glorified.

In the 31st verse Paul shows that if God is for us it makes no difference who is against us.

In the 33rd verse to the end he asks who shall lay anything to the charge of God's elect, for it is God that justifieth. He asks "Who is he that condemns? Will that anointed one who died, and still more, who has been raised, who also is at the right hand of God and who intercedes on our behalf? My answer to this is, No.

Paul asks if anything can separate us from the love of God. For he says, "As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. He goes on to show that we are more than conquerors through Christ that loved us. And he says that nothing could separate us from the love of God which is through Jesus Christ our Lord.

Leland Lawrence.

Romans 9.

In the first few verses Paul is sorrowing for the Jews.

He said, I could wish that myself were accused from Christ for my brethren according to the flesh. So that they might receive the promises that were given them and as Moses said, that he would be willing to have his name blotted out of the book of life so that his people might be saved.

According to verses 4 and 5 we learn that the covenants and the promise came through the fathers. We receive the promises through Christ, who came through the flesh because he was a descendent from the fathers through the tribe of Judah, Gen. 49:10. "The sceptre shall not depart from Judah nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

They are not all Abraham's seed, because they do not the works of Abraham." Jno.

8:39. It was through Isaac, the child of promise that we receive the blessings. In Gal. 3:16 we read, "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." All of the promises which were made to Abraham came through Christ, and we, in order to get a share in the promises must be the children of God by accepting Christ and by following his example.

In the 17th verse he shows that God foreknows everything and raises up people to do his work, by which to show his power, Ex. 9:16, "And in very deed for this cause have I raised thee up for to shew in thee my power and that my name may be declared throughout all the earth."

We shall not question God's works, for he hath power over all he hath created to do as he wills. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel of honor and another of dishonor?"

In verse 25, "He saith to Hosea, I will call them my people which were not my people, and her beloved, which was not beloved." He is speaking of the Jews and Gentiles. The Jews were his chosen people. Because of their disobedience he let the Gentiles come in.

If there had not been a small remnant saved they would have been destroyed as Sodom and Gomorrah were: on account of their wickedness. But 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.

The 33rd verse says, As it is written, Behold I lay in Zion a stumbling stone and a rock of offence, and whosoever believeth on him shall not be ashamed. To the Jews Christ was a stumbling stone, but in 1 Pet. 2:6, 7 we read, "because it is contained in the scriptures, Behold I place in Zion a foundation—corner stone, chosen, honorable; and he who confides in it shall not be ashamed. The honor, therefore, is for the believers; but to the disbelievers this stone which the builders rejected was made into the head of a corner.

Feryl Lawrence.

Age 16.

Sometimes it is hard to find the City of Happiness, but it will narrow the search if you remember that it is in the State of Mind.—Sel.

Faith makes it possible for us to do today the things which yesterday doubt said were impossible.—Sel.

A smile wrapped with every package is the merchant's best premium.—Sel.

If you disregard the opinion of another you will see the other "going into the air" without the use of a flying machine.—Sel.

Flattery of self diminishes the respect of others; conceit deceives the egotist but no one else.—Sel.

There is always work, and tools to work withal, for those who will.—Lowell.

Berean Column.

The Promises.

The promises to Abraham and to his seed are of great importance to us. If we are to become heirs according to the promises as in Gal. 3:29 we want to know what they are.

When Abraham started to the land where the Lord bid him, he took Sarah, his wife, and Lot, his brother's son. Gen. 12:5.

When Abraham got to Canaan, the Lord appeared unto him and said, Unto thy seed will I give this land. Gen. 12:7. The Lord appeared to Abraham afterwards and said for him (Abraham) to look to the northward and southward and eastward and westward. And all the land that he saw, the Lord said he would give it to him and his seed forever. Gen. 13:14, 15.

That doesn't say for a short time, but forever, or without end. In Gen. 13:16 it says that the Lord will make Abraham's seed as the dust of the earth. Then if man can number the dust of the earth, then can he number the seed of Abraham.

Did Abraham receive any of this promise? Acts 7:5 says, And he gave him none inheritance. After Jesus Christ our Lord comes back to earth, then Abraham shall have his promise fulfilled and God shall be their God forever. Gen. 17:8. In Gen. 15:4-6 and 8 to 13th verses is the promise that the Lord gave to Abraham.

The sealing of the covenant was by circumcising in the days of Abraham. Gen. 17:9-14. Every boy that wasn't circumcised, his soul was cut off from his people, and they that were circumcised, the covenant was with them.

Isaac was the son of Abraham. There was a great famine in the land where Isaac lived and he started in search of food. He came into the land of Gerar and the Lord told him not to go into Egypt but to stay where he told him to. Gen. 26:2. In Gen. 26:3, 4, 5 we learn that the Lord told Isaac to sojourn in the land where he was, or in Gerar, and he would be with him and bless him. The Lord said that he would perform the oath that he swore unto Abraham, Isaac's father, and that was that he would make the seed of Isaac multiply as the seed of father. The promise made to Isaac was the renewal of that made to his father Abraham.

Jacob was Isaac's brother (Better look up this relationship again, Edna.—Ed.) or Abraham's second son. Jacob was sent to his mother's kin to get one of their daughters for his wife but before he got to his place or where he wanted to stop, he made himself a pillow of rocks.

He lay down and went to sleep; while he was sleeping he had a vision, Gen. 28:12-16.

The Lord renewed the promise to Jacob which he gave to Isaac and Abraham. The land where Jacob was, was the land which the Lord gave to him and his see. Abraham, Isaac and Jacob were true followers, or servants, of God.

The promises in connection with the gospel. God preached to Abraham the gospel so Abraham could tell the heathen people that God would justify them

through faith. Gen. 3:8. In Gal. 3:16 it says that the promises were made to Abraham and his seed. The seed are not of many but are one, and thy seed which is Christ; we can become one of the seed by being baptized into Christ. Gal. 3:27-29.

There is neither Jew nor Greek, neither bond nor free, there is neither male nor female, who cannot belong to Christ and become heirs according to the promises. The Lord promised Abraham that he should be the heir of the world through the righteousness of faith and not through the law. Rom. 4:13. In Heb. 11:8-9 it says that when the Lord called Abraham to go to the promised land he (Abraham) went because he had faith in the Lord.

When Abraham got to the promised land he dwelt in a tabernacle with Isaac and Jacob, the heirs with him of the same promise. If we remember the Lord renewed the promise to Isaac in Gen. 26:3, 4-5, and in Gen. 28:12-16 he renewed it to Jacob. Acts 26:6 Paul stands before Agrippa and said, Now I stand and am judged for the hope of the promise made of God unto our father.

Edna Sheets.

The following reviews of Romans 7, 8, and 9 were written for the Bible Class at Burlington, Kansas. More will follow.

Roman 7.

In the first three verses of the seventh chapter Paul is teaching the Jews that they were to serve the law until Christ, "Who was the mediator of a better covenant, established upon better promises," Heb. 8:6, came.

Now we can understand what Paul means in the first verse where he says that the law controls a man as long as he lives, but when Christ came and established the new covenant, they were dead to the old covenant or law.

Paul is not saying that we stop breathing or become literally dead in order to be out from under the law.

But we are dead as far as serving the law is concerned, and that is why it does not control us. (While yet we live).

In the second and third verses Paul is explaining, by way of comparison, what he has already told them in the first verse, showing how, or in what way they are dead; that they might be free from the law.

In verse four he is telling them that the law killed them, and Christ's body, or life, was the instrument that slew them; that we might be married, or belong to another, even to the one who is raised from the dead.

Paul is illustrating again. What does he mean by being married to another? As the husband and wife are united by the bonds of affection and love, so we must be united to Christ in affection and love in order to bring forth fruit unto God.

This thought of service to God through love and not fear, brings out the beauty of Paul's teaching, where he admonishes us to have charity and love for one another. Paul says, "Love never fails," therefore love accomplishes all. And though we may speak in different languages, and understand all prophecies and mysteries, and have all knowledge and learning, and have faith strong enough to remove mountains,

and have not the love of God, we are nothing. He gives us to understand in the last part of verse 8 of 1 Cor. 13, that all of these gifts of knowledge and understanding will vanish away unless we serve through love. We also can understand what Christ meant when he said "love your neighbor as yourself," and here I ask the question, Why do we want our friends and those that we come in contact with to become interested in the same things that we are?

This is the way that we love our neighbor as ourself, that through these things he might attain the greatest of gifts, to wit, God's favor, and life eternal.

But coming back to the fifth verse, "The motions of sin which were by the law, did work in our members, to bring forth fruit unto death."

Paul in 1 Tim. 1:9 tells us that the law was not made for the righteous man, but for the lawless and disobedient. The righteous man needed no law. The rest rebelled against the statutes and ordinances, and on account of their rebelling they brought forth fruit unto death, verse 6. But now through Christ they are delivered from the law, and should serve in the spirit, or in love, and not after the old letter of the law.

In verse 7 Paul is not condemning the law; he says it was not sin: He would not have known sin except the law had told him he should not covet, verse 8. The statutes and commandments of the law worked in them strong desire, in other words, by not serving through love their very natures rebelled against law, "Apart from law however, sin is dead." "For where there is no law sin is not imputed."

In the 9th verse we find that Paul was obedient to the commandment that came, and the commandment magnified his carnal nature so much that he died to the flesh.

Verse 10. The commandment intended for life, I found to be unto death. How unto death, Paul?

His argument is that the righteous need no law, and the law shows the disobedient their sin. Therefore they must die to the flesh and obey the ordinances contained in the law through faith.

Verse 11. "For sin having taken opportunity through the commandment, deceived me, and through it killed me."

Paul is showing here how easily they were deceived by the law, to bring out the thought and meaning we will say that their services were mechanical, and as the feasts, sacrifices and offerings came in their turn they did them automatically as correctly and minutely as if by machinery, and thought that they had performed God's service.

But they were deceived because they did not obey through faith and love.

So Paul is telling them in verse 12 that he is not condemning the law, for its commands were just and good and holy. The fault was with them—they kept it not through faith.

In verse 13 he is showing them that the law did not produce death, but the law showed him his sinful nature, and following after the sinful nature brings death.

In the following verses Paul is showing

instructed.

This conference comes between the Illinois Bible school and the State Conference. The Bible school begins on Aug. 7, come as near that date as possible and enjoy two weeks of Christian growth and fellowship.

Leila E. Whitehead, Pres.

Obituary.



George H. Lindsay

was born at the old home north of Adeline, Illinois, Dec. 30th, 1875, and came to his tragic death, July 19, 1917, at the age of 41 yrs. 6 mos. 19 days.

Excepting a very brief period spent at Ladd, Illinois, his whole life has been spent in Ogle County, near the place of his birth.

He was married, June 14, 1905, to Miss Viola C. Fossler at the home of his brother in Oregon, Illinois.

Besides the grief stricken wife, there are left to mourn his loss, his mother, five brothers and three sisters; his father and two sisters having preceded him in death.

George was faithful to every duty, loving and devoted. In his home no service was too great for those who were dependent upon him. He had decided religious convictions and was conscientious in all his dealings. The Sunday School, of which he was superintendent, will miss him greatly, as will a large circle of friends.

He accepted the faith of the gospel and was received into the Church of God by baptism about thirteen years ago and his faith and interest have never diminished. We lay him away in the hope of a glorious resurrection at the coming of the Life Giver.

A Member of the Family.

Funeral services were held at Adeline on Sunday morning, July 22, in the presence of the largest funeral gathering that the town has ever seen. Our commodious building at that place was crowded to its utmost standing capacity, with dozens compelled to stand outside at the open windows and doors. Thus was manifested the high esteem in which Bro. Lindsay was held by those who knew him for miles around.

In our discourse we pointed out from the scripture the frailty of man and the uncertainty of this mortal life, showing that the only hope of future existence

rests upon a resurrection from the death state. 1 Pet. 1:24; Job 14 and 1 Thes. 4:13 to the end.

We then brought before the minds of the hearers God's original plan of a perfect earth with everything in perfection upon it; how that man by sin brought a blight upon this condition, and that God in his infinite wisdom and love had completed the plan by which the curse might be removed from the earth. We then read the promise as made to Abraham, and renewed to Isaac and Jacob (Gen. 13:14; 26:4; 28:13-14), and emphasized the fact that every New Testament promise or hope is based upon that original covenant. Gal. 3:27-29 shows how we become heirs to that promise, and the 16th verse states that Christ is that "seed" which is to accomplish the fulfillment. This brought us back to the resurrection thought again, since that is the means Christ will use in bringing man back to the Paradise restored.

1 Jno. 3:8 explains that Christ's whole mission lies in destroying the work of the devil; and since the work of the devil was to bring the curse, then Christ's purpose is to remove the curse from the earth.

Our concluding thought lay in the warning of our Savior as found in Matt. 24:42-46.

After the service we laid Bro. Lindsay to rest in the Adeline cemetery, where he awaits the summons of his Master.

Frank E. Siple.

The Sunday School.

By Alta King.

Lesson Topics For August.

August 5, Manasseh's Sin and Repentance. 2 Chron. 33:1-20.

August 12, Josiah's 'Good Reign. 2 Chron. 34:1-13.

August 19, Finding the Book of the Law. 2 Chron. 34:14-33.

August 26, The Captivity of Judah. 2 Kings 25:1-21.

JOSIAH'S GOOD REIGN.

Lesson 7. August 12, 1917.
Lesson Text, 2 Chron. 34:1-13.

Golden Text: Remember also thy Creator in the days of thy youth. Eccl. 12:1.

Time: Josiah Reigned over Judah from 638 B.C. to 608 B.C.—31 years.

Place: Judah and Jerusalem and the greater part of the territory of the northern kingdom.

Questions and Comments.

Discuss Josiah as a man and king, also the condition of the kingdom of Judah when he became king. Recall the character of the reign of his grandfather, Manasseh, up to within a few years of his death. In 2 Chron. 33:20-25 we learn the character of the reign of Amon, his father. The character of Josiah, and his reign is learned from 2 Chron. 34:1-6.

How old was Josiah when he began to seek after the Lord? Read Psa. 119:9; Prov. 8:17; Eccl. 12:1 on the importance of seeking God in youth. Discuss why serving God in youth is better than wait-

ing until middle or old age. Explain what the term "serving God," means to you. Study Rom. 6:13, 16, 19.

Notice Josiah had some knowledge of God before he began to seek him. "He began to seek after the God of his father David." This knowledge of him was not acquired through his own efforts, for it was at this time he began to seek after God. All seeking after God must have this initial knowledge of God as its foundation. Also the means of seeking him must be given into man's hands. It is impossible for man of himself to seek out and learn about God. Thus those who seek after him cannot self-righteously point to their seeking after him as the basis of salvation. How did the heathen, after they were received into God's favor on a level with the Jews, get their first knowledge of the true God? Rom. 10:12-17. How did we get our first knowledge of the true God? Read 1 John 3:1; 1 Pet. 1:18-21; Heb. 10:32; Titus 3:1-7 and notice how even our knowledge, our faith, is by God's favor.

What means do we have of gaining further light concerning God after he is made known to us through the preaching of the gospel?

Was it a means to a knowledge of God before we had heard the Gospel?

What was the result of Josiah's seeking after God? Verses 2-7. What will be the result to us personally if we seek after God?

The kings of the earth will some day seek after God as Josiah did. Psa. 68; 29:32; 72:8-11; 138:4, 5; Isa. 49:7, 23; 52:15; 60:1-3.

When the governments of the earth are in this condition we will see the same results as came to the Jewish nation under Josiah. Wrongs, injustice, ignorance, deceit, will be abolished and the earth will be filled with God's glory. Read Psa. 72.

Verses 8-13 of the lesson text is an account of how Josiah repaired the temple. How did the workers perform their duties? Verse 12; 2 Kings 22:7.

How should we perform our work in connection with God's spiritual house, the church? 1 Pet. 4:10, 11; Col. 3:22-24.

General Notes.

Josiah: His name means "Jehovah supports." He was the son of Amon and grandson of Manasseh, evil kings of Judah, he was great grandson of the good Hezekiah whose noble career he practically duplicated. His mother was Jedidah (signifying darling), the daughter of Adaiah, (Jehovah has adorned.)

While king Amon was an idolater, and his court was corrupt, it is possible that Josiah's mother kept the true faith. Her father's name and the name she gave her son might imply that her early home was far from the court and the northern kingdom, and she may have been kept pure from prevalent idolatries. — Peloubet's Lesson Notes.

In studying the reigns of the various kings over Judah and Israel, we learn that the people were wicked and idolatrous and received affliction for such conduct whenever such a king was on the throne. They were righteous and received blessings and prosperity when a godly king was on the throne.

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

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F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

We are in receipt of the program for the annual Conference meeting to be held at Waterloo, Iowa, Aug. 18-26. A good program is arranged and a profitable time is in store for any who may be able to attend.

Bro. C. T. Stevenson of Harriman, Tenn., writes of continued sickness in his home. We trust he may soon see all the members of his family restored to health.

Brethren: As we are nearing the end of our business year we find a large list of delinquents to deal with. How much we need the money, and to how good a purpose we could use it if we only had what is owing to us, to say nothing of the labor it would save us of sending out notices! Brethren! Will you look at your labels and if your subscription is due, won't you remit at once? Please do.

There will be no Herald issued of date August 22nd because the work of that week will find us much in evidence in Bible School and Conference. Please re-

member the date.

Will all who have ordered the Bound Volume, No. 6, please drop us a card so notifying us. Having been away from the office so much during the year, we find that we have an imperfect record of this item. Those who wish the bound volume for this year (No. 6.) should order now. Price, \$2.00.

Our Brother.

Our hearts are heavy at this time as all will know by reading the obituary notice this issue. George had taken his wife and niece about two miles into the country where they expected to spend the afternoon picking cherries. To get into the field where the home was located, it was necessary to cross the double track of the C. M. & St. P. railroad. Upon going across the tracks on the way in both gates were left open. On returning it was evidently his purpose to drive back through both gates before closing either. It was on this return trip that the sad accident occurred. No one will ever know exactly how it all happened. The front wheels of his car must have been about the middle of the track when he was struck by a passenger train moving at a speed of fifty miles an hour. He and the car were thrown fully one hundred feet, he being instantly killed and the car reduced to a mass of wreckage the like of which we have never before seen. George was always careful. The view of the oncoming train was more or less obscured, but not entirely so much so that it could not be seen. It is thought that his hurry to get back to work led him to hurry, and in hurrying to give more attention to his car, being on a private road. The train being an hour and twenty minutes late, he had little reason to suspect a train from that direction, and probably thought of his work in the shop. One thing we know, and that is that we shall see him no more until the morning sun of the everlasting day dawns. May we all be kept firm in the Father's love so that we may meet him.

—The Editor.

Notices.

An Invitation.

On behalf of the Church of God of the Abrahamic Faith at Roll, we extend to the churches and all isolated brethren of like precious faith and all others desirous of studying the word of truth and of coming into a saving knowledge of the gospel of the kingdom of God, a hearty invitation to attend the annual Bible study and State Conference from August 1 to 12, 1917. Come, let us enjoy our association, and profit by our mutual study of God's word. Let us not forsake the assembling of ourselves together and so much the more as we see the day approaching.

We open our homes and hearts to welcome you to this season of spiritual refreshing and improvement.

George Hodson, Cantwell Drabenstott.
Elders.

Note: Persons intending to attend any of these meetings please notify as to time and place of arrival as directed below.

Persons coming over the Clover Leaf or Marion and Bluffton Interurban, notify John Swindler, Van Buren, Ind., Rfd. and stop at Van Buren.

Persons coming over the Penn. lines notify George Hodson, Hartford City, Ind., Rfd. No. 3, and stop at Hartford City.

Persons coming over the L. E. & W. or the Muncie and Ft. Wayne Interurban, notify Clifford Griffith or Clarence Griffith, Montpelier, Ind., Rfd. No. 10, and stop at Montpelier, and conveyance will be there to take you to Roll and entertainment will be provided.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 26th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.

Box 86, Fort Dodge, Iowa.

The Illinois Bible School will begin this year on Tuesday morning, Aug. 7th and continue through to Thursday, Aug. 16th. The Illinois State Conference will begin Thursday evening, Aug. 16, to continue over Sunday following. We are preparing a "Prospectus" announcing the program, etc. Will all living outside the state who wish us to send them this "Prospectus" when it is ready, please drop us a card to The Restitution Herald office.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held at Roll, Aug. 9 to 12. May all who can possibly attend this meeting, do so. Let each church send in a full report of the year's work, also send one or more delegates to represent them in conference sessions.

Good speakers will be present and a good and profitable time together is anticipated. Time is short. Remember the date.

Flora H. Prior, Sec.
Floyd A. Stilson, Pres.

The Indiana Conference Business Meeting will be held at 2.00 P.M., Friday and Saturday August 10, 11. Berean Business Meeting to be held Saturday, 3 P. M., August 11.

Floyd A. Stilson.

National Berean Notice.

Will all chairmen of committees, presidents of state societies and general officers who will not be able to attend the Annual Conference, please send in your reports of the year's work before Aug. 7th.

Evelyn K. Harsch,
5447 Ohio St.,
Chicago, Illinois.

National Berean Notice.

The Fourth Annual Conference of the National Berean Society of the Church of God of the Abrahamic Faith will convene at Oregon, Illinois, Aug. 15-16, 1917. Let each society send a delegate and then let each member of the society come, too, to see if the delegate does as he has been

The Day and Month of Jesus' Coming Now Revealed.

(Criticism Invited).

W. L. Crowe.

(Continued).

The feast of Pentecost in antitype.

"And ye shall count unto you, from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. . . . two wave loaves of . . . fine flour baked with leaven; they are a first-fruits unto the Lord." Lev. 23:15-22.

Jesus was three days and three nights in the grave, from Wednesday, the day of crucifixion until Saturday evening, as the first day of the week was "drawing on." Matt. 12:40; 28:1-5. He continued yet 40 days with his disciples before he ascended to heaven. Acts 1:1-6. And when the day of Pentecost (fifty days after the passover, when he was crucified) was fully come—they were all . . . filled with the Holy Spirit." Acts 2. Hence Jesus was just a week in heaven when the Holy Spirit fell on the church, and the church had to tarry at Jerusalem until God's set time before they could be endowed with power and authority to go forth to preach and to baptize; and on the exact time of the feast the new covenant church, which was to be made up of both Jews and Gentiles of character, represented by the two loaves baked in the fire—trial—with leaven—sin—was endued with authority, and was sent forth into the world. These two loaves represented the same as the two olive trees—(Rom. 11:15-36; Zech. 4, fulfilled in the Christ body, which contains the oil of the spirit, and the bread of life which feeds and enlightens the world, and was anointed on God's "set time."

The summer months passed between this feast and the next feast, which was the feast of trumpets, on the first day of the seventh month.

This age is represented by the summer, and its end by the harvest, and the end of Israel like a basket of summer fruit. Amos 8. Transgressors will then say: "The harvest is past, the summer is ended, and I am not saved." Jer. 8:20. What does this feast of trumpets represent? All before this have had a plain fulfillment in the past. All after it have their fulfillment in either past or in the future kingdom of God.

The Feast of Atonement in Antitype.

"Also on the tenth day of the seventh month there shall be an atonement; it shall be an holy convocation; ye shall afflict your souls, and offer an offering made by fire to the Lord." Lev. 23:26-33. In Lev. 16 we see the work of this day, when the high priest put off his jeweled robe, and put on his plain linen robe; and with blood of a bullock, and with sweet incense, passed through the veil into the most Holy place, while the congregation afflicted their souls and waited without for his return to bless them.

The book of Hebrews plainly shows this all fulfilled during this age since Jesus ascended into heaven, as our great high priest, to make the atonement by his sinless life, and to offer our prayers, instead

of incense, before God, and to return at the close of this day of affliction to bless his repentent, waiting church. Then he will gather up his jewels which he left behind. Mal. 3:16-18; Ex. 39.

The Feast of Tabernacles in Antitype.

"The fifteenth day of this seventh month shall be the feast of tabernacles, for seven days, unto the Lord. . . . On the fifteenth day of the seventh month when ye have gathered in the fruit of the land, ye shall keep a feast seven days—ye shall make booths of willows and branches of palm trees. . . . and ye shall dwell in booths seven days." Lev. 23:34-44.

In Zech. 14 we read of the Lord coming with his saints and becoming king over all the earth, after which all the left of the nations come up to Jerusalem yearly; the purpose of this yearly gathering is "to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14:16.

How naturally this feast after the harvest is gathered in finds fulfillment in the kingdom of God, after the saints, God's wheat, are gathered into the garner or barn! Matt. 3:12; 13:30. Hence as the other feasts were fulfilled on the exact day, this feast will be fulfilled on the fifteenth day of the seventh month, in the kingdom of God, on whatever year the Lord and his saints return from the air, where they meet their Lord for the wedding tour.

The Sabbath of the Land in Antitype.

The Israelites were commanded on the seventh year after entering Canaan, to neither sow nor reap nor gather in grapes or grain to store up, but to eat what grew of itself and to enjoy a rest for a year, free from all manual labor. God promised his blessing on the land in the sixth year so that it would produce sufficient for three years, so that they would have abundance until the crops sown in the eighth year matured on the ninth year. Lev. 25.

As Israel was too covetous to obey this command the land has for centuries enjoyed her sabbath while it lay in desolation from lack of rain. Jer. 26:6, 7; 2 Chron. 36:21; Deut. 28.

Hence this will find its future fulfillment in the seventh year after their restoration, when "the earth shall yield her increase," and "the mountains shall flow with milk and honey" once again. Zech. 8:12; Joel 3:18; Psa. 72; Ezek. 36.

This will give all nations a whole year for assemblies, for edification of one another in the deep things of God; for pure spiritual recreation, and for social intercourse with the patriarchs, prophets, and with Jesus and his apostles. Micah 4. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35. Great reclamation works in the deserts and swamp lands will cause the earth to yield abundance with but little labor under better climatic conditions.

Letters.

Dear Bro. Lindsay:

Enclosed you will find one dollar and fifty cents to pay our subscription to the Restitution Herald. Thank you very much for your kindness in sending the paper so long. This is to pay the back debt, and we will try to renew soon. We are dry here again this year, had no rain until April to plant on, and turned dry again, and crops are burned up again this year.

We are looking and praying for brighter days to come, when the Lord will again still the waves and speak peace to a troubled world. Wish you were where you could preach some for us. We are so far from preachers, and so poor we can't get to hear any good preaching. Bro. A. S. Bradley has come and held two meetings for us and he is surely a workman that needeth not to be ashamed, for he can rightly divide the word of truth. It has been two years since he was here and all the brethren that he baptized have moved away and left us alone again. We are getting very lonesome here in these troublous times, and long for Christian fellowship.

Yours in hope of the soon coming kingdom,
Mrs. W. L. Robbins.
Riviere, Texas.

Dear Bro. Lindsay.

You will never know how much good you have done the young people, and older ones too, for that matter, in the study of the Bible. We never had a meeting that left so good a spirit as this last one did, the very air seems permeated with the spirit of God. Bro. Blakley said no one need tell him we were having a spiritual meeting for he felt the blessed influence as soon as he entered the door. A perfect spirit of unity prevailed and when have we ever needed it more than now, when the very air throbs with unrest, and tears are everywhere?

We had meeting yesterday; more than one mother's eyes were wet with tears, for her boy was in the draft, and her home was to feel the throes of death, for who expects to see anyone again who has to cross the ocean and enter the battle? God pity and hasten the end of war and sin.

I received the Conference Prospectus. Many thanks—how I would like to be there. I pray you may have a profitable time, as here.

In His name,

M. A. Woodward.

Dear Bro. Lindsay:

I see my subscription has expired. Enclosed find check for \$1.50 for which you will please retain my name on your mailing list another year as I do not want to miss any issue; as we are living in a time of great trouble, and a time when the people will run to and fro and knowledge shall increase. And an age of pleasure-seeking, joy riding is the go today. They shall be lovers of pleasure more than lovers of God. The harvest is ripe and the reaping time is here. Wishing you and the Herald Godspeed and that we will be with the virgins with oil in our vessels when the cry is made, Behold the Bridegroom cometh, go ye out to meet him.

One hoping all is well,

G. A. Driskill.

When the king, who is to reign universally in righteousness, takes David's throne the same effect will be seen on all people, and nations will be blessed and prospered.

Solomons Prayer: And now, O Lord my God, thou hast made thy servant king instead of my father David: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude.

Give, therefore, thy servant an understanding heart to judge thy people that I may discern between good and bad; for who is able to judge this thy so great a people? 1 Kings 3:7-9.

Mankind is divided into two classes—those capable of leading and those who need to be led. Jesus recognized this division in Matt. 9:36-38. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous but the laborers are few. Pray ye, therefore, the Lord of harvest, that he will send forth laborers into his harvest.

If all capable of leading, either in church or state knew the true God and kept ever uppermost in their minds the prayer of Solomon, people, including us of the church, would be in much closer relationship with God. We too should pray for an increase of laborers in the field.

Being influenced to do a wrong does not excuse the wrong doer from receiving punishment. Yielding to the influence of others in wrong doing is a weakness in us. We learn to overcome this weakness by experiencing the affliction in which it results. This is a part of God's wisdom and love.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

Luke 20:37, 38.

"Reference is made regarding the belief of some to the effect that certain of the race are dead forever. We can see no objection to this thought since Christ has said that there are dead ones whom God is not the God of, as well as others of whom he is the God. The resurrection of the dead was the theme under discussion when Christ averred of the latter class, 'all (such) live unto him.' Living unto him here means life by resurrection." Luke 20:37, 38.

The statement referred to above reads: others believe and teach... that those of this age who have died out of Christ, by non baptism, whether their condition is due to rebellion or ignorance, are condemned to eternal death. We see nothing in Luke 20:37, 38 which favors the idea that the ignorant dead have gone into eternal death.

Luke 20:37, 38 reads: Now that the dead are raised even Moses showed at the bush when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him.

Jesus was here before the Sadducees,

"which deny that there is any resurrection," verse 27, defending the doctrine of the resurrection of the dead. He is defending the doctrine of the resurrection of the dead—not of any particular class of the dead, nor, necessarily of all the dead. He simply argues that God can and will bring dead people back to life. He is defending the doctrine of the resurrection as a fact, as the truth. He was not discussing who would or would not be subjects of the resurrection.

To prove the fact of the resurrection he refers them to the fact that Moses had called God the God of Abraham, Isaac and Jacob. This fact proves the truth of the resurrection. If God does not raise dead people, as the Sadducees taught, then Moses could not have called him the God of Abraham, Isaac, and Jacob, they being dead and it being nonsensical to think of God as a God of dead people, since dead people are nothing as long as they are in that condition.

If, in making his argument for the truth of the resurrection, he incidentally teaches who will be raised, it seems to us he teaches the resurrection of the dead, when he says in verse 38, He is not the God of the dead but of the living, for all live unto him. The Diaglott says, For to him all are alive. Whether this verse teaches the resurrection of the dead as a whole, or of only the believing dead, represented by Abraham, Isaac, and Jacob depends upon what is the antecedent of the collective pronoun "all." If we put in the word "such" we make the antecedent Abraham, Isaac and Jacob. If we do not supply this word the antecedent is "the dead." Other scriptures must determine which is correct. If the word such is supplied then the verse teaches the resurrection of believers only, and those scriptures which teach resurrection of some to damnation cannot be true. Neither can the resurrection spoken of in Rev. 20:11-15 take place.

In Luke 20:37, 38 Jesus does not argue "that there are dead ones whom God is not the God of as well as others of whom he is the God." But he argues to those Sadducees that God is not the God of any dead except through the resurrection. That he is not the God of all dead, through his resurrection power, (to either their condemnation or salvation) must be proven, if proven at all, by other scriptures than the verse quoted.

Other scriptures which teach (?) that the gospel is not for all. That God's plan of salvation was not intended to include the many who are ignorant of God and his love and mercy, but that it was intended for the representative few of this and past ages and the "all" of the next age:

"In various other parts of the scriptures it is affirmed in repeated statements of diversified language that certain individuals of the human race perish like the beasts and shall never see light. Leiser's translation is more emphatic than our own version as its translation of the following passages will show:

Unto eternity these shall never see light. Ps. 49:19. (They are) dead, they will not live (again). They are departed, they will not rise again. Therefore hast thou visited and destroyed them and made to perish every memorial of them. Isa. 26:14.

I will make them drunken in order

that they may be joyful and (then) sleep a perpetual sleep and not wake again, saith the Lord. Jer. 51:39. Thus all the heathen are to pass away in death as if they had never had an existence, Obad. 16, sharing with untimely births eternal oblivion. Job. 3:11-19; 10:18, 19".

If perishing like the beasts proves that those who are spoken of as dying in this manner go into eternal death, then all mankind must go into eternal death, for Solomon shows, Eccl. 3:18-20 that perishing like the beasts is the nature of the death of all mankind.

Before reading Ps. 49 we should read Ps. 48. Here David sees in vision God's kingdom established and his praise reaching unto the ends of the earth. Then chapter 49 is introduced by addressing "all ye people, all ye inhabitants of the earth." The message to them is that the proud, the boastful, those trusting in riches, and living in self satisfied independence of God, those who are in horror and understand not, will go to the generation of their fathers, and never see light. But do they not first receive the warning, and in verses 7-9 the foundation truth of God's plan of salvation?

By studying Isa. 26:14, Jer. 51:39 and Obadiah 16 in the light of their respective contexts we find that they prophesy respectively the destruction of all rulership, other than God's, over Israel; the downfall and destruction of the Babylonish kingdom, and the destruction of the kingdom of Edom. Notice Isa. 26:10, 11 reads: Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see; but they shall see and be ashamed. Does this not show those spoken of in the 14th verse to be enlightened?

If Jer. 51:39 teaches the eternal destruction of anyone without their being first enlightened, verse 57 shows exactly who they are. This comes far from proving that all the ignorant are thus doomed to eternal destruction without knowledge of God and his power to save. It comes far from proving that God formulated his plan of salvation with only the representative few out of all nations in his mind as he must have done if his offer of mercy is to made known to only the few as it has been known during this and past ages.

That Obadiah 16 does not prove that all heathen people "are to pass away in death as if they had never had an existence, sharing with untimely births eternal oblivion" is clear when we read the many scriptures which say that the heathen nations will praise and glorify God under the influence of Jesus as king. Isa. 19:19-25; 60:12-14; Ps. 72; Zech. 9:10.

Obadiah does teach, though, that just as Edom felt the power of the supreme ruler of the earth and was destroyed, never to rise a nation again, so all heathen nations will feel the power of God's holy mountain, his government through Christ. They will be destroyed never to arise as nations. Other scriptures show that heathen people themselves will be under Christ's rulership. It is clear that all heathen will not pass away by death into eternal oblivion.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, August 8, 1917.

Number 44.

Sunshine Without and Within.

How beautiful is the sunshine
Which streameth o'er the way.
It ripens fruit and cheers the world
And makes a charming day.
And the little deeds of kindness
And good that we may say,
Will find some soul with sunshine
And make life bright as May.
The effort costs us nothing
And oh the good 'twill do,
For it scatters gloomy shadows
Where all is bright to view.

—Albert E. Vassar.

Value of Prophecy.

Dr. Robert Cameron, editor of *Watchword and Truth* is a firm believer in the value of prophecy, to round out the body of Christian doctrine, and to give one balance in rightly estimating present events, and in forecasting the future aright. In a recent issue of his monthly he says:

Men often ask what good can come from the study of prophecy. We answer, "Much every way." Two noted examples are seen recently. Who does not know that ministers and modern reformers have been predicting peace and good will during the last twenty years? What fools these men appear in the light of what is now going on in the world! Another case in point is that of the great and benevolent Andrew Carnegie. It seems true that he has lost his reason entirely. Had he read and believed the prophetic scriptures he would have sent his millions in evangelizing the world instead of laboring for its peace. Now his reason has been dethroned and he wails out, "The dream of my life is ended." When men say peace, sudden destruction cometh upon them.

In speaking of some modern prophets of peace, as contrasted with "our infallible Lord," Dr. Cameron further says:

A few years ago a French wise-acre published six volumes on the future of war, in which he tried to prove that there could be no more war because of the cost in money and men; another of these men said, "War is dying out—because it cannot pay its way." He stoutly maintained that because of the "spread of education and the demands of commerce" no part of the civilized world would be allowed to wage a war and that, because "there is too much at stake" there would never be another war amongst the great nations of Europe. President Jordan, of Leland Stanford University, made predictions of prolonged peace two months before the present titanic struggle began. A number of other distinguished scholars, who never study the Bible, made similar predictions, but they were deceived and deceivers—they were ignorant of prophecy and knew nothing of what God had made known.

SERVING SIN FOR NAUGHT.

How many feet have grown weary!
Weary in service of sin;
How many hearts there are aching;
Heavier growing within.
How many groaning in bondage
Scorning, refuse to be free:
How few the feet, O my Savior!
Weary in service for thee!

Oh, how much labor expended!
How many moments are lost!
What are the sin-servants' wages?
Nothing, but painful the cost.
Still though the anguish is rending
Clasp they more closely the sting:
How many hearts are so faithful
Serving our bountiful King?

How many talents are offered—
Burnt on the altar of sin;
And are we serving half hearted,
Counting each task we begin?
Surely our Lord should be dearer
For with his blood are we bought;
Shall we not cheerfully serve him
When they serve satan for naught?
Eugenia R. Doyle.

Our infallible Lord has foretold that "nation shall rise against nation and kingdom against kingdom" and that these would be only the beginning of sorrows." The gathering at Armageddon and the battle to follow will come, after this war ends.—
Editorial in the *World's Crisis*.

Stomach Money.

Upon passing a church building a short time ago, a friend said, "There is a church which is supported by stomach money." Oyster stews, candy pullings, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, "Why we simply couldn't raise the money for our church if we didn't have suppers!" In other words the Lord's work would go by the board if it were not for stomach money. Thank God that is not true. When the people of God look to him in faith, and repudiate every worldly and satanic method with which they may be tempted to support the work and determinedly say, "We will give, give, give,—did you hear it? give!, not buy—as the Lord hath prospered us," then, and then only is his cause on a scriptural, financial basis.

When believers lean on stomach money they make a burlesque of their own faith, they humiliate God's cause before an already skeptical world, depart from the teachings of the Bible, and strip the message of salvation of its glory and power.

But the cause of Christ must be supported. Never was the need greater for financial backing in every department of God's work than at this present hour, in this present evil age. The need will never

be met by "stomach money." The need, however, will be met. God will lay it upon the hearts of his dear children. The need will be met by heart money.—Clifton Fowler in "Gospel Press."

Reflections.

1. The importance of religious worship is shown in the fact that by divine direction the first and best energies of the Jewish nation were devoted to the preparation of the sanctuary.

2. The most precious objects in nature and the most costly productions of art, are fitly employed in the service of the Lord.

3. Yet every one has a work to do, and may share in the privilege of co-operation.

4. But it must be with that willing heart which prompts free giving and the ready hand to work.

5. God calls for workers by his providence as well as by his word.

6. Genius, which like wealth in its various forms, is the gift of God, should be consecrated to the promotion of the Divine glory.

7. While men have the power to withhold their treasures and their talents from God's service, and to divert them to selfish ends, yet for all these things they will be brought into judgment in the final (when without).

Hassan's Proverbs:

King Hassan, well beloved, was wont to say,
When aught went wrong, or any labor failed:
"Tomorrow, friends, will be another day!"
And in that faith he slept, and so prevailed.

Long live this proverb! While the world shall roll
Tomorrows fresh shall rise from out the night,
And new baptize the indomitable soul
With courage for its never-ending fight.

No one, I say, is conquered till he yields;
And yield he need not while, like mist from glass,
God wipes the stain of life's old battle-fields
From every morning that he brings to pass.

New day, new hope, new courage! Let this be,
O soul, thy cheerful creed. What's yesterday,
With all its shards and wrack and grief to thee?
Forget it, then—here lies the victor's way.
—James Buckham.

The best way to win out is to make perseverance your friend.—Sel.

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Preaching.

Preaching is an ancient institution. Enoch, Noah, Abraham, Moses, preached.

Jehosaphat, 900 B.C., sent out men with the Law of the Lord, who went throughout the cities of Judea and taught the people,—preached. Jonah preached in Ninevah. The authority of these ancient preachers was not human tradition, or erudition, neither oratory, or eloquence, but the word of God and the law of the Lord.

In Nehemiah, 8th chapter, it is recorded that Ezra preached to all the people, men and women, and all that could hear with understanding,—young people—from a pulpit created in the street, and when he opened the book all the people stood up. He read and his assistants caused the people to understand the law.—How different from the claptrap and bamboozing style of modern pulpit oratory.—Now notice the effect:

1. All the people stood up.
2. All the people were attentive—had their ears to the book of the law.
3. From morning till mid-day. They did not fall asleep, nor get tired.
4. They wept.—Neh. 8:9.
5. Eight days these services lasted with the observance of Tabernacles.
6. The joy of the Lord was their strength.—Neh. 8:10. —Sel.

“Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? John 11:40. The world says seeing is believing. Jesus Christ says believing is seeing. The world’s maxim is familiar enough. The man who sees believes. We come into knowledge through the channel of vision. We know the sky, the stars, the clouds, the sea, because we see them with our very eyes. Yet just as real, and quite as simple is the truth that the man who believes shall see. Faith ever issues into vision. The man who trusts shall know. The believer becomes a seer.

James H. McConkey.

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. A. Smith, 1121 N. Church St., Rockford, 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 you can reasonably use and send all orders to Mrs. J. E. Cross, Oregon, Illinois.

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The man who is afraid to touch work with his hands and who keeps his feet running in ruts can’t build business with his brain.—Sel.

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Hesitation is the silent partner of failure. Many a cause has been lost by a pause.—Sel.

While perverseness is barring the door against reason, danger crawls in at the window.—Sel.

The heart you hurt with your cruel words, no matter what your lifelong endeavor, will wear the scar of your hateful wound—alas, it will go with him forever. —Sel.

It is certainly not without significance that the Old Testament throughout binds the fulfillment of the divine kingdom to the land that was granted to Abraham, not by right of nature, but by grace. The prophets know of no final completion of the divine promises without the confirmation of this old promise of the eternal possession of the holy land.—Oehler.

It will greatly help you to understand Scripture, if you mark not only what is written, but of whom and to whom, with what words, at what time, where, to what extent, with what circumstances, considering that which goes before and that which follows.—Miles Coverdale.

Helping out the Family.

“Mary, have you said your prayers?” asked the mother.

“Yes, ma’am,” said Mary.

“And did you ask God to make you a good girl?”

“Yes’m. And I put in a word for you and father too.” —Sel.

dom), and his mouth as the mouth of a lion, (first kingdom), and the dragon, (fourth beast) gave him his power, and his seat, and great authority." Rev. 13:1, 2.

The three beasts just named will be found representatively merged in the fourth or "Ten horned beast," during the sounding of the seventh angel.

Daniel saw the four beasts as history in advance, and hence names them as they appear. John saw them as history in fact, and hence named them in reverse order.

The Seven Heads.

Daniel did not see the seven heads, but John did. What does the word head symbolize? See Dan. 8:21, 22. The rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Alexander, the first king died B. C. 323, and after his death, his empire was divided into four parts, with four of his generals, Cassander, Ptolemy, Lysimachus, and Seleucus, ruling.

This shows what the four heads were as seen on the four headed leopard.

Now what were the seven heads as seen by John on the ten horned beast?

The seven heads are seven mountains on which the woman sitteth.

The ten horns are not here yet, neither is John's seven headed and ten horned beast.

Next lesson will take up the Babylonish Woman.

May we ever be found watching for our soon coming Master.

Harry A. Sheets.

Berean Column.

Dear Bro. Lindsay:

During the last week I have been studying a lesson in the Berean book entitled "The nature of man," and am sending you a report on the lesson.

Man.

Man in the beginning, Gen. 2:7:

In the beginning God formed man of the dust of the earth and breathed in his nostrils the breath of life, making man a living soul, perfect in form and without sin.

Man at the fall, Gen. 3:1-24:

Adam and Eve were in the garden of Eden where the trees of life and knowledge were. But alas! one day a serpent came into the garden of Eden and persuaded Eve to eat of the fruit of the tree of knowledge which God had told them not to eat, but she did eat and her eyes were opened so that she knew good and evil.

A little later she persuaded Adam to eat also of the fruit and his eyes were opened also. When the Lord God was walking in the garden Adam and Eve hid themselves for they were ashamed. The Lord found them thus and knew that they had eaten of the fruit of the tree of knowledge. He was displeased, so in order to punish them they were sent forth from the garden of Eden to till the soil and to eat bread by the sweat of their faces until they returned back to dust from whence they were taken.

In Job 4:17 a verse is quoted comparing God with human beings as to their being more just than God, or more pure than their Maker. It is impossible for man to be more just than his maker for there is no man without sin. See Psalms 145:3-4.

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

Eternal life in fact. Col. 3:4. When Christ, who is our life shall appear, then shall ye also appear with him in Glory.

Millin Stephens.

Age 16. Member of the Gird Church.

The Gospel of the Kingdom of God.

No. 2.

In our first article we mentioned briefly a covenant made with Abraham stating that it related to the inheritance of a certain land which the scriptures call the land of Canaan. The importance of this covenant is that it is a part of the gospel of the kingdom of God. A kingdom to exist must have a territory. The kingdom of God, likened unto a mustard seed, will occupy at first the land of Canaan. Like the mustard seed, it will grow until it will fill the whole earth, or fill all the territory under the whole heaven. In this covenant there are two items: 1—the land as a territory; 2—A seed that will bless all nations as a righteous ruler.

The land is now occupied by an alien nation. It was made desolate for centuries and has been the scene of many bloody battles. We are approaching the time when this land will pass to the rightful owner. When he comes whose right it is, God will give it him. A part of this land was occupied by the sons of Jacob under the law and the leadership of Moses, Joshua and others. Paul in Galatians 3:16 states that 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. This gospel was preached to Abraham, In thee shall all nations of the earth be blessed.

But few of those who profess to believe the Bible consider this covenant binding. They fail to see that the land was not only promised to Abraham as an everlasting inheritance, but to his seed whom Paul declares to be Christ. Abraham, the apostle says, was a stranger in the land during his natural life. He looked for a city which hath foundations, whose builder and maker is God. He died in faith not having received the promise. In the exchange of notes with the pastor of the Baptist Church of our city, he wrote: "To me, the church constitutes a dispensational purpose entirely distinct from the Abrahamic, Davidic or Palestinian covenants, and is an outcalling which began on Pentecost and will conclude with the rapture." This man preaches the coming of Jesus. This illustrates how near one may be in believing in the kingdom of God and not believe the gospel. By theological traditions he makes the Word of God of none effect. In this same note he declares that Jesus Christ is the eternal God, equal with the Father and to release that truth is to completely pervert the gospel of Christ. To me the Holy Spirit is a divine person equal with the Father and the

Son. This also I hold as fundamental.

This is some of the rubbish with which the gospel is covered. If we reject the covenants above spoken of, we reject the efficacy of the blood of Christ. In the Roman letter (15:8), Paul writes: "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. These promises contain the covenant made with Abraham concerning the land and to David concerning the perpetuity of his throne and kingdom under the rule of Jesus the Christ whom God raised from the dead to be seated on David's throne. See 1 Chron. 17:11-16, and Acts 2:30. To me these covenants are of vital importance. Paul at least thought so for when he appeared before King Agrippa he said: I now stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. For this same hope's sake Paul was bound in chains and went to Rome as a prisoner. This was the faith that Paul declared he had kept. Henceforth, said he, there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but to all them also that love his appearing. See Acts 26:6-7; 2 Tim. 4:8. These thoughtful words were written just before he suffered death for his hope's sake.

If every Bible student were familiar with the statement made by Paul in regard to the covenants, they would not reject them. In the Ephesian letter the apostle states that, At that time (when they were Gentiles), ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. How can any person sustaining such a relationship, hope for a future life or hope to be an heir of God and a joint heir with Jesus the Christ? There are certain things for all aliens to do to assure them an inheritance in the everlasting kingdom of our Lord and Savior Jesus Christ. In Gal. 3:27-29 we glean this very important truth: For as many of you as have been baptized into Christ have put on Christ. And if (since) ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Now to close this article we will quote from Eph. 2:19: Now therefore ye are no more strangers and foreigners (aliens), but fellow citizens with the saints and of the household of God. Could a richer reward be given than to be a fellow citizen with the saints? How necessary it is that we should study in order to be approved of God, a workman not to be ashamed, rightly dividing the word of truth.

With Christian love, I am your brother,
D. C. Robison.

Listening to flattery often brings a false estimate of strength.—Sel.

When a man is in trouble his friends are very liberal — with advice. —Sel.

Man keeps his own light burning by freely giving of his oil of gladness to other men whose lights are dim.—Sel.

NOTICE TO STOCKHOLDERS.

Oregon, Illinois, August 4, 1917.

You are hereby notified that the regular annual stockholders' meeting of The Restitution Publishing Company will be held at the office of the company at 606 North 6th St., Oregon, Illinois, on Thursday, August 16, 1917, at 4 o'clock P. M., for the purpose of electing two directors for the full term of three years and for the transaction of such other business as may properly and legally be done.

S. J. Lindsay, Secretary.

Note: If you cannot be present at said meeting, please send your proxy to some one who will be present so that we may be assured of a quorum for the transaction of business.

S. J. Lindsay, Secretary.

Proxy.

Know all men by these presents, that I, (Name) of (P.O.) do hereby appoint (Name of proxy) my lawful attorney for me in my stead to vote as my proxy, at a certain election to be held at the office of The Restitution Publishing Company, 606 N. 6th St., Aug. 16, 1917, at 4 o'clock P.M., in Oregon, Illinois, and to cast the number of votes I would be allowed to cast if I were present.

(Seal)

The Day and Month of Jesus' Coming Now Revealed.

(Criticism Invited).
W. L. Crowe.
(Continued).

The Jubilee in Antitype,

Counting seven sabbaths of years from the atonement day, seven weeks of years, or 49 years, from the tenth day of the seventh month, or from the middle of the 49th year, (the latter half of the 49th year and the first half of the next year), was called the fiftieth year or Jubilee.

—25. This sabbatic year was ushered a jubilee trump, which proclaimed liberty throughout all the land to all the inhabitants thereof; all slaves were freed; all debts were cancelled; and all land returned to its original owners.

What a striking shadow of the glorious millennium, with its restitution blessings, and its liberty and rejoicing in the kingdom of God!

Hence we found the antitype of all these feasts in the body of Christ, or in the future kingdom, except the feast of trumpets, to which we now return.

The Feast of Trumpets.

This follows the Pentecostal feast, which had its antitype in the sealing and anointing of the Christian church with the Holy Spirit, (Acts 2), and it preceded the feast of tabernacles which is fulfilled after the rapture of the saints, Zech. 14:16.

Hence, this feast fits nowhere if not at the resurrection of the dead in Christ before the rapture in the air.

"In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation; ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord." Lev. 23:24, 25.

"The Lord himself shall descend from heaven, with a shout, and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." 1 Thes. 4:16, 17.

"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." 1 Cor. 15:51-55.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem." Isa. 27:13.

In Isa. 18 the trump is connected with the Lord's coming to mount Zion "afore the harvest," "When he bloweth a trumpet hear ye, when he lifteth up an ensign (flag) on the mountains—all ye inhabitants of the world hear ye, and see ye," etc.

Hence this feast of trumpets fits nowhere else, only at the resurrection of the saints, and as all the other feasts met their antitype on time, so must this.

Since Christ's death, and the descent of the Holy Spirit, could not occur only on the time of the passover and on the old Pentecostal feast, likewise his second coming cannot occur, only at the time of the feast of trumpets, on the first day of the seventh month.

This feast coming in the middle of the sacred year, comes on the very day of the Jewish civil new year's day, which is easily found, because the Jews have carefully computed and observed this "high day" ever since the time of Moses.

Hence we believe that the various watchmen of Zion, who all, in various places seemed to see this truth at once, and began to publish it about the same time, in Scotland, England and in the United States, were all guided by the Holy Spirit to give to the household of faith this "present truth," and "meat in due season."

If our Bible translations were not all more or less corrupted, we believe that a complete chain of Bible chronology could be produced from Adam to Christ, and secular history quite accurately establishes the time since Christ. But errors

and corruptions of the best extant texts leave the exact year since Adam uncertain, otherwise a few might know both the day and year of Jesus' return from heaven.

New manuscripts, monuments, or the pyramids in Egypt, (Isa. 19:19, 20) may yet supply this lack, shortly, before the rapture, as in the cases of Noah, Lot, and in A.D. 67-70.

When the Feast of Trumpets or Jewish new year will occur for the next seven years:

Sept. 17, 1917; Sept. 7, 1918; Sept. 25, 1919; Sept. 13, 1920; Oct. 3, 1921; Sept. 23, 1922; Sept. 11, 1923.

We believe from all the signs of the times that the Lord will come at some of these dates—the year as yet being uncertain, but very soon.

"Thou shalt arise and have mercy on Zion, for the time to favor her, yea the set time is come...when the Lord shall build up Zion, he will appear in his glory." Psa. 102:13-23.

The End.

Signs of the Times, (Continued).

The Ten Horns Yet to Arise

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloor; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2:34, 35.

It is an evident fact from the language used that the four parts of the metallic image were parts of one great and larger body, all at the same time. And that they were all broken at one and the same time by the very same instrument. Another established point is that the lion, bear, leopard, and ten horned beast represent exactly the same elements as the four parts of the metallic image.

Just previous to the closing of the Gentile times all of these four elements will reappear in a revived seventh head, (Rev. 13:1, 2) of Daniel's fourth beast. It is at this time that they shall be "Like the chaff of the summer threshing floor."

Perhaps you ask "When shall these things be finished?" See Rev. 10:7 for your answer.

The record of the angel's sounding is found in Rev. 11:15. The events under the sounding of the angel extend to the 13th chapter. It is during the sounding of this angel that the metallic image and four symbolic beasts reappear. It is at this time that the image is to be smitten on the feet by the stone.

"And I stood upon the sands of the sea (of nations, Rev. 17:12) and saw a beast, (symbol of human government) rise up out of the sea (of nations), having seven heads (in its history having passed through seven forms of governments) and ten horns (ten kingdoms, Rev. 17:12), and upon his horns ten crowns (ten royalties), and upon his head the name of blasphemy. And the beast that I saw was like unto a leopard (third kingdom), and his feet were as the feet of a bear (second king-

Baptisms.

On Saturday, July 28, 1917, we made our first trip to Macomb, Illinois, and there enjoyed a very profitable time with the brethren.

We held services Saturday night, Sunday morning and Sunday night at a union chapel, and were much pleased to find brethren there from Ripley, Rushville, Camden, etc., who had shown their interest and zeal by motoring many miles to make the occasion a success.

Sunday afternoon we drove to the bank of a nearby stream, and there, upon a good confession of faith, assisted Bro. John H. Long in putting on the name of Jesus and becoming an heir to the promise made to Abraham. (Gal. 3:27-29). This occasion was a source of greatest delight and thankfulness to the good wife and others, as it unites another home for Christ. Bro. Long has understood the principles of the gospel for some time, having been taught them from youth up, but only during the last few months has he come to a realization of the importance of giving his life a "living sacrifice" to God.

We hope for him the greatest of success in the new walk of life, and that he may succeed to such a degree in overcoming the weaknesses of the flesh nature that the crown of life may await him at the coming of the Life-giver.

We are glad to report a splendid interest at Macomb, even among some who have never before heard the true gospel message, and we hope that a little further labor may be expended there, as it would be bound to bring results.

Frank. E. Siple.

The Sunday School.

By Alta King.

FINDING THE BOOK OF THE LAW.

Lesson 8. August 19, 1917.
Lesson Text, 2 Chron. 34:14-19, 29-33.

Golden Text: I will not forget thy word.
Psa. 119:16.

Time: B.C. 621, in the 18th year of Josiah's reign, when he was 26 years old.

Place: The temple and palace at Jerusalem.

Questions and Comments.

We closed our last lesson, with an account of how the good king Josiah repaired the temple which had gone into ruin during the wicked reigns of his father and grandfather. In today's lesson we have the account of how the book of the law was found while they were working in the temple.

Relate how it was found and what was done with it. Verses 14-19. Judging from the effect the reading of the book had upon Josiah, (verse 19) what message must the book have contained? Read in connection verses 21, 24.

"The natural effect of the reading was to throw the king into consternation. Clearly the book had some terrible things

to say about the wrath of God, and there can be little doubt that the passage which produced the effect was Deut. 28, with its elaborate and dreadful curses upon the disobedient.—McTadyen.

How does Josiah show that he had faith in the integrity of what the long lost book had to say? Verse 21. (When he had heard the words of God his faith in those words produced action on his part).

Action is the proof that faith in God exists in our minds. Read Jas. 2:17-20.

What message did the prophetess send back to Josiah? Verses 23-28.

Why was God's wrath to be poured out upon the people and place? What favor was shown to Josiah and why was it shown to him?

Find two proofs in verse 28 that Josiah, after his death, was not to be alive and in heaven.

After Josiah received the message and knew that the predicted wrath of God would not be turned from the nation, he does not give up reforming the people, but does all he can to bring them to the service of God during the promised period of peace. (Verse 28.)

Relate in your own words what he did. Verses 30-33. How did Josiah lead the people in this service and set the example? What is a covenant? What phrases show the earnestness with which Josiah was acting? What verses show the influence of the king over his people? Another instance in which the king is the index to the character of the nation as a whole.

"And the inhabitants did according to the covenant of God." Read the covenant which God had made with the Jews. Ex. 19:4-8; Deut. 5:1-33 gives the covenant in detail. Be able to tell God's part to fulfill in the agreement and the part which the Jewish people were to fulfill. Notice this covenant was based on works. It was the law covenant and required perfect obedience to bring life. Lev. 18:4-5. Time and again the Jews broke this covenant and were reminded of it by God. Recall today's lesson. Also Jer. 11:1-11.

This law covenant, based on works was made null and void by Jesus becoming the mediator of a better covenant. Heb. 8:6-13 describes the better covenant. Notice this covenant is based on God's promises of mercy and man's part to fulfill involves merely faith in those promises. The good works are themselves a fulfillment of God's promises to write the laws in their hearts. Is this covenant fully established with Judah and Israel as yet? Notice in the 13th verse it says the old is ready to vanish away, but it has not vanished as yet, because the Jews, not discerning the new, are still clinging to the law covenant as the basis of salvation.

Is this covenant, in which man's share is faith in God's promises, made with Gentiles as well as with Jews? Read Rom. 4: 8-17.

Which covenant engenders in the hearts of men the spirit of pride and self-righteousness? Which engenders the spirit of love, humility, and gratefulness to God? Which results in good works which are more than outward show, being the natural outflow of God's laws written in the heart and mind? Which covenant results in salvation? What, then, was the purpose of the law covenant? Gal. 4:16-19; Rom. 3:

19, 20 5:13, 20.

Fear and law are companions. Through laws we are made to know we are sinners. Rom. 3:20. Through the penalties attached to law we are made to fear, shrink from the evils denounced by law. Those who do not know God and his love are made to fear, shrink from God also who executes the penalties.

The law covenant was made with Israel, but it and its attending fear, were not the basis of their salvation. Through it came the knowledge of their sins. It was added because of transgression till Jesus the Savior should come. Gal. 3:19, and by it sin becomes exceeding sinful. Rom. 7:13. There is no hint of salvation in any one of these purposes of the law, and Paul says the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God. Heb. 7:19. John says in 1 Jno. 4:17, 18, "Herein is our love made perfect that we may have boldness in the day of judgment," because as he is so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.

Law and fear have their place in God's dealings with mankind, but plainly their scope of work is not the salvation of mankind. They did not save the Jews even though God's penalties for broken laws were executed without delay. They prepare us for salvation by making us realize our condition. As Paul says in Gal. 4:22-25: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our school-master to bring us to Christ, that we might be justified by faith, but after that faith is come we are no longer under a school-master.

The law covenant and the fear it incites restrains evil but it cannot iradicate and save from evil. We are saved by faith and its companion, love. The gospel is the means of instilling both in the hearts of men. This gospel, this good news from God, should never be made to fill people with fear.

General Notes.

There is a sense in which God's word is today hidden in God's antitypical temple, the church. The church, through its apostasy, has taught many errors and has thus blinded the minds of the people to truths taught in the word. But, as the reformers found the word then, so we may find it now, by studying as for hidden treasures. After finding it, we too must present it to others in ignorance, as did Josiah.

Paul finding God's word: It is a well known fact that Paul, the Pharisee, was an earnest, conscientious believer in God and life-long student of the Old Testament scriptures, and yet how much of God's truth was hidden from his understanding until he was made to see and recognize the man Jesus as the Christ, by a vision from heaven. The deeper, clearer understanding of the scriptures he received

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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. B. H. Carpenter of our Oregon, Ill., church reports a fine little girl born July 26. Congratulations. If you do not know the Carpenter smile, you should see it now.

Sr. Lindsay made the recent trip with us to Moriah, Ill., and even though the weather was most oppressive, yet the trip was made most pleasant for her by the cordial reception tendered by brethren and friends.

A young sister sends us a dollar for the helping fund, saying that it was money saved by self-denial on her part, in denying herself candy, ice cream, etc. This is the kind of character in youth that counts.

Bro. Siple is planning to spend Saturday and Sunday, August 25 and 26, with the brethren at Ripley, Illinois. Will all in that section bear in mind the date, and do their parts to help make the meetings a success. This is the regular monthly time for services at Oregon, Illinois, but the brethren there have kindly consented to give that

appointment to Ripley, inasmuch as it is the Sunday immediately following the conference meetings at Oregon. Do your bit.

We notice from an occasional "Appeal to Brethren," in the columns of our exchanges, that religious papers generally are having a hard time of it. Stock paper has doubled in price in the last fifteen months, as have other materials which printers must use. We know no editor of a religious paper who could not get much more financially for his labors in some other direction; in fact most of them labor at something else on the side for a livelihood. Our religious papers are the cheapest (financially) that come into our homes, (real values considered) and yet many brethren are so neglectful. We now and then hear some "patriotic" brother "hollering" his head off because we have too many papers. What a shame! As if truth could have too many advocates! There are few homes among us where there are not daily and weekly newspapers and magazines enough taken to cover more than the expense of all our papers. Those who find fault thus spend more money foolishly each year twice over than would be required to keep our papers going regularly without appeals. We have no fault to find with those who take into their homes plenty of good reading material but with those only who support these and complain about the money required for religious work. Where our treasure is, there will our heart be. The Herald has a large number of real "boosters" but we have some of the other kind. May God awaken all to their real needs.

Brethren: As we are nearing the end of our business year we find a large list of delinquents to deal with. How much we need the money, and to how good a purpose we could use it if we only had what is owing to us, to say nothing of the labor it would save us of sending out notices! Brethren! Will you look at your labels and if your subscription is due, won't you remit at once? Please do.

There will be no Herald issued of date August 22nd because the work of that week will find us much in evidence in Bible School and Conference. Please remember the date.

Will all who have ordered the Bound Volume, No. 6, please drop us a card so notifying us. Having been away from the office so much during the year, we find that we have an imperfect record of this item. Those who wish the bound volume for this year (No. 6.) should order now. Price, \$2.00.

HELPING FUND.

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

- Mrs. R. L. DeNise,\$3.50.
- Miss Edna Sheets, \$1.00.
- F. V. Blakely, 50.00.

Notices.

To the Iowa Bereans.

Another conference year is almost here

and I would like to have a good report to give this year. The annual dues for each Berean are 50 cents. Please send me your dues within the next few weeks.

Fern Moore.

403 Whittin Ave., Waterloo, Iowa.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 26th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.

Box 86, Fort Dodge, Iowa.

The Illinois Bible School will begin this year on Tuesday morning, Aug. 7th and continue through to Thursday, Aug. 16th. The Illinois State Conference will begin Thursday evening, Aug. 16, to continue over Sunday following. We are preparing a "Prospectus" announcing the program, etc. Will all living outside the state who wish us to send them this "Prospectus" when it is ready, please drop us a card to The Restitution Herald office.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held at Roll, Aug. 9 to 12. May all who can possibly attend this meeting, do so. Let each church send in a full report of the year's work, also send one or more delegates to represent them in conference sessions.

Good speakers will be present and a good and profitable time together is anticipated. Time is short. Remember the date.

Flora H. Prior, Sec.

Floyd A. Stilson, Pres.

The Indiana Conference Business Meeting will be held at 2.00 P.M., Friday and Saturday August 10, 11. Berean Business Meeting to be held Saturday, 3 P. M., August 11.

Floyd A. Stilson.

National Berean Notice.

Will all chairmen of committees, presidents of state societies and general officers who will not be able to attend the Annual Conference, please send in your reports of the year's work before Aug. 7th.

Evelyn K. Harsch,

5447 Ohio St.,
Chicago, Illinois.

National Berean Notice.

The Fourth Annual Conference of the National Berean Society of the Church of God of the Abrahamic Faith will convene at Oregon, Illinois, Aug. 15-16, 1917. Let each society send a delegate and then let each member of the society come, too, to see if the delegate does as he has been instructed.

This conference comes between the Illinois Bible school and the State Conference. The Bible school begins on Aug. 7, come as near that date as possible and enjoy two weeks of Christian growth and fellowship.

Leila E. Whitehead, Pres.

to what condition will they attain when the Master shall have reestablished God's kingdom on earth? Jesus gives us the assurance, Jno. 5:25, that "they that hear his voice shall live," which I am assured, refers to the first resurrection; and again in verse 28, 29 is the further statement that "all that are in the graves shall hear his voice, and come forth." This, I think, means the general resurrection at the close of the thousand years or millennial reign of Christ. So here is proof that the brother and I agree that all will include the children. Job. 21:30 also says "the wicked shall be brought forth to the day of wrath. Various other scriptures confirm this to be the fact. The great thought is the what condition or position before the Lord will they come forth, and again, I say, on this subject or point the scriptures are silent, the nearest approach to a solution is the statement of Jesus—Suffer little children to come unto me, etc., for of such is the kingdom of heaven.

Again I say, I boiled my former article down too close, but if you will note its grammatical construction, I feel assured it will weigh out all right.

This or any other point or subject is not to be controversial, for we are brethren, but come and let us reason together that we may thereby establish what is the truth of God's word. 2 Tim. 2:15.

F. M. McCrory.

Noah's Message Was a Judgment Message.
By G. W. Sederquist.

"And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Gen. 7:1.

In reviewing this subject it will be seen that God hates sin, and will either pardon or punish sinners, and only those who gain an entrance into the everlasting kingdom of our Lord and Savior will be permitted to do so on account of Christ's righteousness, and that, through the obedience of faith. We learn from this historical narrative that the antediluvian world was destroyed on account of the extreme wickedness of the people, who provoked the righteous judgment of God. We read that "Noah was a just man and perfect in his generations, and Noah walked with God. And Noah found grace in the eyes of the Lord. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

The Apostle Peter, referring to the moral state of the world in the days of Noah says, "Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." 1 Pet. 3:20, 21. The Lord made known to Noah his purpose to destroy the world with a flood and said, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Though there had been so few generations upon the

earth since the creation, that Noah's own father (Lamech) had been contemporary with Adam for about sixty years, and lived within five years of the flood; so that Noah and the people of that generation had no less than six hundred years together to receive instruction, and that only second hand from Adam himself. Yet in so short a time all flesh had corrupted their way upon the earth to such a degree that God repented that he had made man; and he resolved to destroy all flesh wherein is the breath of life. But for the preservation of the righteous God instructed Noah to build an ark, into which he and his family should take refuge from the impending storm, which should sweep from the earth man and beast, and every living thing, Noah's family excepted.

We here observe that this vessel was not constructed according to human device, but by command of Jehovah himself, he being the architect who devised the plan and gave it into the hands of Noah to construct, after the fashion described in the blue-print of the judgment message. To the eyes of a scoffing generation this attempt doubtless seemed both absurd and foolish; but "the foolishness of God is wiser than man," and the event certainly vindicated the justice of God, and proved the divinity of Noah's commission to proclaim his message and build the ark.

We may suppose it quite probable that the philosophical scoffers had strongly arrayed themselves with arguments against Noah's proclamation of a coming flood, as both nature and reason were against the possibility of such unheard of events; as no rain, as far as we know, had ever fallen from the clouds, and according to nature's laws it seemed impossible. On the same principle we have the doctrine of the second coming of Christ, the resurrection of the dead, and final judgment, when rewards and punishment will be meted out to all both good and bad, according to their deeds.

We read, "That God has 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." Act. 17:31. And again we read, "for 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 giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. 24:38, 39.

We believe that there was never a time when violence and national hatreds so disturbed the public mind as at the present time. The struggle seems almost universal, as far as civilization and so called Christendom are concerned. There are many who laugh and mock when anything is said concerning the fulfillment of prophecy in this present struggle, as a preparation for coming judgment, when Christ shall decide the destiny of nations and establish his eternal kingdom and reign upon the throne of his father David. In 2 Pet. 3:3-6 we read: that "there shall come in the last day scoffers, walking after their own lusts, and saying, where is the prom-

ise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Again, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

It is certain that the Lord does not play with mortal man. When Jehovah speaks he must be heard. When he commands he must be obeyed. When he invites sinners to repentance, he offers them salvation, and if they refuse his mercy, he will turn it into judgment. "As it was in the days of Noah, so also shall the coming of the Son of man be." While Noah preached and warned the people of the coming judgment upon the world, they scoffed and mocked his faithful appeals, until the last note of warning was given, and Noah and his household were called into the ark. It is a sad story to relate, of an ungodly world which did not like to retain God in their knowledge, but quite different for Noah and his family, "for God shut him in." Without the ark the voice of prayer was silent. The judgment message had been faithfully given to this long lifted-up generation, and now they are left to themselves without an intercessor, waiting to witness the truth of Noah's message.

Jesus said, "when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." What the ark was to Noah and his house, Christ will be to the church. The first plank in the ark of our salvation was laid when Jehovah said, "The seed of the woman shall bruise the serpent's head." Gen. 3:17. From that time till today preachers of righteousness have been sounding the judgment warning, and calling sinners to repentance; and now, the longsuffering of Jehovah towards impenitent and judgment bound men is being sounded daily.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

God is calling yet, but how long shall it be? —The World's Crisis.

The good which man does is the measure of his greatness—he succeeds as he serves.

Who rises every time he falls will sometime rise to stay.—Morris.

True faith always changes not only the nature but the actions. —Sel.

Age ought to make us tolerant. I never see a fault that I did not myself commit. —Goethe.

from then on is shown when he speaks of preaching the unsearchable riches of Christ among the Gentiles, (Eph. 3:8), of God showing in the ages to come the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:7; and of comprehending the breadth, and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3:18, 19. How much truer his knowledge of God's word now than when he tried to make himself believe that God's love and mercy were for Jews only.

THE HERALD OF MESSIAH'S REIGN.

(Continued.)

By J. M. Stephenson. (deceased.)

The Reign of the Saints to be a Reality. It is claimed by those who oppose the Future Age, that the terms "kings and priests" only designate the exultation and glory of the people of God without defining the nature of that glory and honor. It is true that a person may be called a king and yet possess no right or title to the name.

But would it be just in our heavenly Father to hold out, as incentives to obedience, promises he never intends to fulfill? To mock his people with rewards they will or can never receive?—Certainly not.

The same parity of reasoning which will figure away the literal reign and priesthood of the saints, will figure away the literality of the same titles of the Son of God. The philology and Bible use of these proffered titles will prove just as much when applied to the saints as when applied to Christ. But that all the redeemed will not only possess the titles, but exercise the functions of kings and priests, will be manifest in the fruition of the following song:

"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 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.

From this great gospel song, I would deduct the following conclusions, namely:

1. The redeemed of all ages and generations are witnesses in the case. They have passed the fiery ordeal of probation, having fought their last battle and gained the last victory. Clad with immortality and radiant with beauty, with all the gems of virtue which have ever decked the purest and holiest characters, flashing upon their diadem—with their long white robes, fit emblems of the immaculate purity of their character, and with palms of victory, over the last great foe, waving high in the heavens,—and without a note of discord, they sing in one long, loud, sumphonious strain, while myriads on myriads of angels join in the chorus: "And hast made us unto our God kings and priests, and we shall reign on the earth."

Can it be that all these redeemed millions are deceived in reference to the nature of their reward? Is it not much more probable that those poor, mortal, fallable men, who so strenuously oppose this bright and glorious hope, whose fruition

all the redeemed will proclaim, are mistaken? But if this song shall be realized, then all the saints will reign as kings and priests. To deny this is to brand with falsehood or ignorance those countless millions of infallible witness. O! reader, may you and I be there, on that august occasion, having washed our robes and made them white in the blood of the Lamb. May we understand and be in harmony with God's plan now, that we may join in unison in this triumphant song. Those who do not expect to be kings and priests cannot realize their faith and hope in the kingdom of God. Those who do not develop characters in reference to these positions will not be prepared for the discharge of the duties devolving upon them. There will be no adaption between their education and the functions of their offices.

2. It is a song which subjects of a kingdom,— however exalted their privileges, as such, cannot truthfully sing. Subjects do not reign. Kings rule, and subjects are required to obey.

3. The position of all the immortalized saints will be the same, consequently they will not reign over one another. They will all be immortal; consequently they will not need the intercession or sacrifice of priests. They will all be kings and priests, hence there must be subjects of judgment and mercy in the kingdom of God.—Where shall such be found after the kingdom is set up?

Answer: The living nations from among whom the living saints are selected. While Christ and the saints reign as universal monarchs of the world, there will be the nations, kindreds and people of the earth, as a second party, to serve and obey. See Daniel 7:13, 14, 27.

4. This song of the redeemed proclaims the consummation of the design of the gospel, which is not to convert the world, but to select from all the nations a royal body of rulers.

They are redeemed out of every nation, kindred, tongue and people; but these nations out from among which they are taken, are not redeemed.

Our Criticism.

We have just two points to make with regard to the Anglo-Israel article recently run in these columns, and believing brevity to be the "soul of wit," we will be brief.

1st. It is the contention that the English throne and crown are those possessed by David; that the stone or rock, kept so jealously by Israel is now a part of the chair upon which English kings and queens have sat.

If this be so, then what are we to do with the declaration of God through the prophet Ezekiel where he says (21:25) of Zedekiah, the last reigning prince of Israel, I will overturn, overturn, overturn it, and it (the throne and kingdom) shall be no more until he comes whose right it is and I will give it him.

According to this text, from the time of Zedekiah's overthrow to the time when Messiah sits upon it as earth's victorious king, there was to be no kingdom or throne. Since the destruction of the Israelitish kingdom, the kingdoms of earth

have been of men and not of God. The Kingdom of God came to an end with the overthrow of Zedekiah and God's children everywhere now pray, Thy kingdom come.

2nd. Isaiah (55:5) says, Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, etc. Evidently the Gentiles are here meant. Many are the Old Testament texts that point to the fact that the Gentiles were to come into God's favor because of Israel's rejection of him.

Paul writing to the Ephesians (2:11-12) says, Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Again James says (Acts 15:14), Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

These texts plainly show that the high calling was taken away from Israel and given to the Gentiles. In Rom. 11, Paul beautifully discourses upon this fact and brings out the beauty of God's great plan. God's kingdom is not to be restored to Israelitish leaders of the flesh, but it is to be restored to Christ, the next king, and to the overcomers out of all nations, and peoples and tongues. There are other points to consider, but these are, to our mind, the most important. How much we need to study in these last days to keep from being led astray. Remember that Jesus said that there should come in the last days false prophets, who, with their lying wonders, would deceive the very elect if possible. There is only one way by which it will not be possible, and that is to stand by the word of God as given us, and to give it constant study. The time is short. The Lord cometh.

S. J. Lindsay.

More Children of Rachel.

A short space of time ago Bro. Lindsay requested those writing for the Herald to shorten their articles as much as might be consistent with good reading sense, which I did to make my former article conform to the requirement. Had I more fully given the explanation I now see I lacked, all would have been understood and satisfactory.

Also in former years in writing for our common newspapers 'ye editor' taught me it was eminently proper to presume to quite a degree on the intelligence of my readers. However, I am persuaded there is no vast difference between Bro. Drinkard and myself when we come to a calm and rational consideration of each other's writings, with due consideration for the import of the several points of scripture quoted and cited. By referring to my Bible chronology I find that Rachel died more than 1100 years before the slaughter of children by Herod, hence my statement that they were her children by figure only. But this is only secondary; the real point from which knowledge may be gleaned is, will the children come forth to life, and

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, August 15, 1917.

Number 45.

What About Palestine?

Sioux City Tribune: There is a story book side to the war as well as its tragic realities. By no means the least romantic and interesting chapter is that with the Palestine. In conquering this historic land Great Britain is acquiring obligations no less than military advantages.

While discussion about the disposition of the Palestine centers largely about giving it to Jews for a national home, J. G. Bartholomew, a biblical map maker of Edinburg, makes an interesting suggestion in the London Times. He seeks to preserve the Palestine against the uncontrolled enterprise of the present era.

It is interesting to speculate upon what changes might be wrought in this terra sancta if it were turned over to the modern exploiters of tourists. Somehow, it doesn't seem right to contemplate a modern ten-story hotel situated in the Garden of Gethsemane or a steam or cog road winding up the mount of Olives, or a string of bars, cafes and curiosity shops lining the "Street of David." Electric lights and tram cars would be out of place in Jerusalem and turning the Dead Sea into a summer resort would be nothing less than sacrilegious.

Mr. Bartholomew hopes that whatever disposition is made of the Palestine, it will not only be preserved against modern enterprise, but restored, in fact, as nearly as possible to the conditions that prevailed there during the life of Christ. There is a sentimental appeal about this suggestion. If the Palestine were set aside for the preservation of all that is most representative of biblical history, it would indeed make it a place of pilgrimage of eternal interest.—Sel.

Homeward.

A Jewish land, a Jewish home,
No longer all wide world to roam;
No longer all the earth to tramp,
No longer bear the servile stamp;
No longer hide my Jewish face,
No fear of torture and disgrace:
No more expose my soul for sale
And buy the air that I inhale.
A Jewish land! my earth, my ground—
How wondrous sweet these tidings sound!
Two thousand years pursued and wronged
My forbears hoped and pined and longed
And every day three times did pray
That God would send that glorious day.
A Jewish home, a Jewish land,
Still firm of foot, still strong of hand.
We answer, mother, to thy call:
We go, we come, thy children all!
From north and west and south we go
Thy towns to build, thy fields to plow;
Thy wounds to heal, thy shame to drive,
That you and we may both revive.
That you and we forget our woe—
O motherland, we go, we go!
—R. M. Raskin in an Exchange.

GLORY.

What is glory? Come tell me now,
Where can I go to find its hue;
What can I do, and tell me how
To understand what glory's true?

Midst all the glory of the world,
There is a glory pure and clear,
'Tis neither pomp nor power nor word,
But Jesus in my heart, so dear.

He is the glory of my soul,
He is the light of all my ways,
He is my life and perfect whole,
My glory now and all my days.

No other glory will you need,
Than him in whom no night can dwell;
The angels chant and sing and plead,
No other glory can we tell.

So love eternal marks our God,
Uniting all his saints in one,
That love, so known in Christ our Lord
Is just the very same in men.

One life, one heart, one mind,—the word
Declares we here and now must be;
The glory of all glories heard
In Christ is perfect unity.

—T. Hezmalhalch.

Round and Round the Little Ball Goes, or How do You Mean Wicked?

The fair given by the Free Methodist congregation at Vanderbilt last Saturday night was a marked success from a financial standpoint, the sum of \$1,800 being realized. The roulette concession operated by the members of the young men's literary society of the church, under a special dispensation, cleared more than \$700. The people of Vanderbilt are congratulating themselves on the fact that a house of worship can soon be erected in that churchless and, to some extent, wicked camp.—Chicago Daily Tribune, Aug. 1, 1917.

Don't Brood Over Troubles.

Don't brood over your troubles, and don't constantly refer to them in your conversation. You are not the only sufferer in the world. Hope is the friend of happiness and hope thinks nothing difficult. Sir Walter Scott wrote once that "everything has its fair as well as its seamy side," and so it has. The darkest hour comes before dawn, and so it is with happiness—the time comes when she will tell you to forget the past, live in the present, and prepare yourself for the beauty of that future happiness which is the gift of God alone.—Sel.

There is no argument for Christ's religion equal to a pure, noble, godly life, which is born of his spirit. Nothing so repels, disgusts, and hardens the unconverted as daily contact with those who profess

Christianity only to make it odious. Let us all be watchful; for it is certainly possible to live so closely to Christ, that when men see us they shall see Jesus.—T. L. Cuyler.

Nearer Home.

O'er the hill the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone.
Gone for aye—its race is over,
Soon the darker shades will come;
Still 'tis sweet to know at even,
We are one day nearer home.

One day nearer, sings the mariner,
As he glides the water o'er,
While the light is softly dying,
On his distant native shore.
Thus the Christian on life's ocean,
As his life-boat cuts the foam,
In the evening cries with rapture,
I am one day near home.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert
Heart and sandal—sore, we roam,
As the twilight gathers o'er us
We are one day nearer home.

Nearer home? Yes one day nearer
To our Father's house so bright.
To the green fields and the fountains,
In the land of pure delight.
For the heavens grew brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one day nearer home.—Sel.

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.

The largest room in the world is the room for self improvement.

We get out of life just what we put into it; the world has for us just what we have for it.

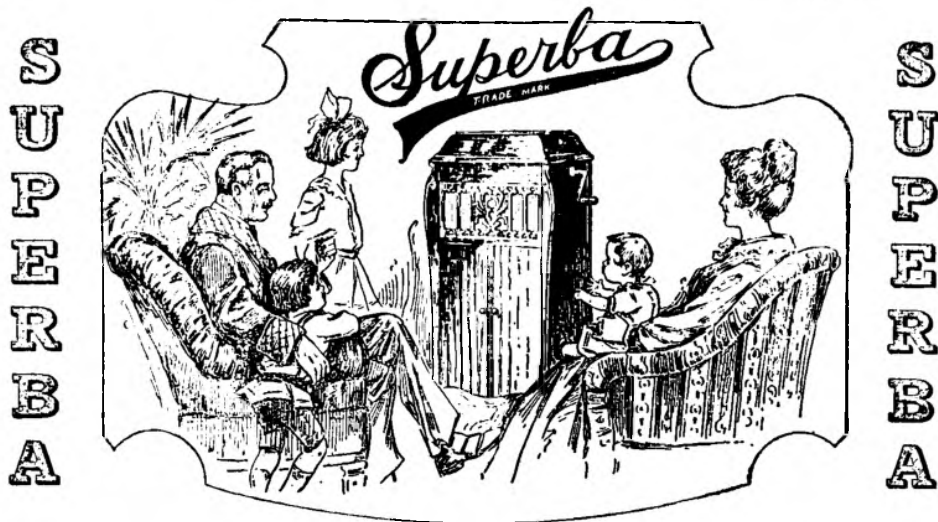
Don't brood over the past or dream of the future, but use the instant, and get your lesson from the hour.—Sel.

No one ever need be afraid for the truth. The truth is going to survive.—Sel.

Misplacing sympathy is like paying the carfare of a conductor.—Sel.

Opportunity has a deep seated aversion to the chronic procrastinator.—Sel.

The chap who is usually looking for an excuse usually is a poor one himself.—Sel.



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- The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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Those who fight for what is right always have plenty of opposition,
But a satisfied conscience atones for many of the blows that land.—Sel.

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No man can be happy unless he in on good terms with his stomach.—Sel.

Threats of physical chastisement do not change the basic facts.
Losing one's temper is the first step toward losing an argument.—Sel.

Seven as a Number of Completeness.

The figure "seven" stands out in great relief in the Word. It is mentioned, by itself and as compounded with and coupled to other words, over three hundred times in the Bible. We have its first occurrence in Genesis (seven days). From there on we can find it all through the book till we come to the end of the Apocalypse. Jacob worked seven years for Rachel. There were seven years of plenty, and the same number of years of famine in Egypt. The ark of God was with the Philistines seven years. Naaman dipped seven times in Jordan. Wisdom is built on seven pillars. Jehovah raised a child from the dead through Elisha, and when she came to life she sneezed seven times. There were seven steps to the house that Ezekiel saw. The walls of Jericho fell after they were compassed seven days. The stone Zechariah saw had seven eyes. Christ cast out seven demons at once. The law was that in order to cleanse a leprous house, the door should be sprinkled seven times with the blood of a pigeon. Jesus fed a multitude one time with seven loaves, and the fragments filled seven baskets.

In the Apocalypse we have seven churches, seven stars, seven candlesticks, seven seals, seven angels, seven heads, seven horns, seven crowns, seven spirits, seven vials, seven plagues, seven thunders, seven mountains and also seven trumpets.

In nature we see seven prismatic colors; among the stars we have the Pleiades—the cluster of seven stars. Rome, the capital of the greatest empire that ever was, is situated on seven hills. We all know of the proverbial wonders of the world. The figure seven is also very prominent in mathematical science—Messiah's Advocate.

Review of Lesson on Growth.

Food provided in the Bible for spiritual growth is the sincere milk of the word, the bread which came down from heaven, the strong meat which is needed with long years of Christian life, and the water of life.

To not only grow but develop we must exercise our mind by thinking much of Bible truth, contrasting one with another; not moved about by every wind of doctrine, but continuing stedfast in the faith once delivered to the saints. Mouth and lips by telling others of the Master, keeping a watch upon our lips and the door of our mouth that we speak only kindness to those with whom we may come in contact; Hands and feet by doing for others deeds of love, often at an inconvenience to ourselves, especially those who are unable to return any favors.

For perfect development we must not love the things of this world more than the things which pertain to our future life, for this world shall pass away but if we do the will of God we shall abide forever.

We are to grow in grace and the knowledge of our Lord and Savior and to keep constantly adding to the graces we already possess.

Lottie E. Young.

Giving a dog a bad name often contributes to his earning it.—Sel.

causes such confusion in the religious world.

The British Empire is no more Israel, than are the natives of the Figi Islands.

Israel is God's people, or kingdom in the earth; overcomers of sin, a spiritual kingdom.

The kingdoms of earth today are not serving God, if they were they would be righteous, and not in need of judgment.

If they were God's people, they would be keeping his commandments. How many of them are? You tell us.

God, today occupies a very small place in the affairs of nations.

All of them covet their neighbors possessions (10th commandment).

All of them are killing their fellow-man. (6th commandment.) They worship the God of Mammon and break the first commandment. It is legal to separate man and wife on the flimsy pretexts; but to do so is to violate the seventh precept. The 4th command is openly defied by law; and as for the ninth, each vies with the other who can break it the most.

Now Bro. Cowles, you tell us how Britain or any other nation can claim to be Israel.

No, Israel is every overcomer of sin, a believer in God's promises and a follower of our Lord Jesus Christ; 2 Pet. 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

1 Jno. 2:6. He that saith he abideth in him ought himself to walk ever as he walked.

Jno. 15:10. I have kept my Father's commandments and abide in his love.

This tells the whole story, "Israel will be a people obeying God's law, and following the example Jesus set; they will be a peculiar people; why? Because they are doing what the mass of the world is not doing, that is, obeying God.

Because of this obedience they are a royal priesthood, an holy nation. Yes, they are obeying their God, and walking as their captain Jesus Christ walked, and that is a commandment keeping an obedient life.

If they break the commandments they would not be followers of Christ, but sinners.

The nations of today are included in the ten toe kingdoms of Dan. 2, and when Christ comes with his angels, Matt. 24:30-31; 25:31-46; 2 Thes. 1:7-11, it is to give eternal life to the righteous, eternal death to sinners, restore the earth to its Eden beauty, and place its people, Israel, in their inheritance promised from the beginning. Then will Israel (overcomers) reign triumphant in the earth, with our Redeemer as king; but that time will not be till every vestage of sin is destroyed forever.

In conclusion, that time is soon. Nations are angry, and thy wrath is come, Rev. 11:18; Psa. 110:56; the Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the nations, he shall fill the places with the dead bodies. He shall strike through the head in many countries.

Rev. 11:18—Thy wrath is come, and the

time of the dead that they should be judged, and thou shouldst give reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and great, and shouldst destroy them that destroy the earth.

Yes, Bro. Cowles, the day of reckoning is at hand, soon our Lord will come, but when he does, the door of mercy is closed, pay-day has dawned, no more chance to repent. Rev. 22:11. May each individual who reads these lines be ready to meet him that day.

Walk as our Savior walked, an obedient, commandment keeping life, and we shall abide in his love and be gathered home. Jno. 15:10; Rev. 22:14.

Sincerely,

W. R. Peterson, Jr.

Note.

We wish to note that the article criticized is not the production of Bro. J. E. Cowles, but that he sent it in for publication and criticism. What may be said in criticism upon this article **must not**, necessarily, be taken as the editor's view upon the matter.—Ed.

The Gospel of the Kingdom of God.

D. C. Robison.

Article 3.

In article number 2 we presented the covenant made with Abraham and his seed. We proved that it is necessary to believe it as it is a part of the gospel of the kingdom of God, and is the power of God unto salvation. We now purpose to present the covenant made with David in regard to the perpetuity of his throne and kingdom. This covenant is also a part of the gospel. The two covenants constitute the covenants of promise referred to by Paul in Eph. 2:12. Where there is no Christ, no hope and no God, there can be no salvation.

David executed all of God's commands, and was a man after God's own heart. He therefore sent Nathan, the prophet to declare to David that after his death his seed (son) should occupy his throne forever and build up his kingdom to all generations. If our readers will turn to 1 Chron. 17:11-16 they will find the following quotation: It shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever, I will be his father, and he shall be my son; I will not take my mercy away from him as I took it away from him that was before thee. But I will settle him in mine house and in my kingdom forever; and his throne shall be established forever. According to all these words, and according to all this vision so did Nathan speak unto David.

Those who reject this covenant as a part of the gospel apply this to the reign of Solomon, the immediate successor of David. There are two excellent proofs why this has no reference to Solomon. 1. God never promised to establish his kingdom. The covenant made with him was conditional. If you will keep my covenant, etc.. 2. Solomon was given the throne of David before his death; whereas the son mentioned in the covenant was not to receive it until after his death. Again, David, in

his prayer of thanksgiving that follows the covenant says, For thou hast also spoken of thy servants house for a great while to come. The expressions used in this prayer suggest that the promise was more than an ordinary one. It would affect David more than the elevation of one of his sons to his temporal throne and kingdom. The Psalmist in speaking of this covenant says, I have made a covenant with my chosen, I have sworn unto my servant David, Thy seed will I establish forever and build up thy throne to all generations. In this Psalm 89 we read, My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon and as the faithful witness in heaven. If you have the power to destroy the sun and the moon you may render this covenant of non effect for Jehovah has placed these planets in heaven as proof that this seed shall reign forever.

That this seed is to occupy the overturned throne and kingdom is evidenced in Paul's address to the Jews in their synagogue in Antioch, as recorded in Acts 13. Note, please, that the Apostle has here given a brief history of the Israelitish people in which he names the two kings, Saul and David. In speaking of the covenant made with David he passes over the reign of Solomon and all the kings who reigned over Judah and Israel, and says, of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus. If this promise was made to Solomon why did not Paul so state? A careful study of this address will show that Christ is the Son promised. The reason is here given why David was to sleep with his fathers. This seed must first suffer death and be raised to an immortal life in order to receive the holy and just things of David. Solomon did not earn this, but "gave himself over to madness and folly." God gave him wisdom to rule, but he departed from the way that Jehovah had marked out for the Just One. For David's sake, not Solomon's, he would not divide the kingdom during the reign of Solomon.

The scriptures seem to be silent in regard to the future of Solomon, therefore we must draw our own conclusions. How different with regard to David. In Ezek. 37 it is written that David my servant shall be king over them. As further and final proof we wish to call attention to some prophetic utterances and the application made in the New Testament. In Isa. 9:6, 7 we have a statement made of a child born and a son given. He is to occupy the throne of David, to establish it with judgment and justice. The government is to be upon his shoulders. The prophet does not identify this person, except he was to be born. This prophecy was made three hundred years after the covenant made with David. The promise made to Mary by the angel identifies this son given as Jesus. He is to receive the throne of his father David.

In Psalms 132:11 we have a prophecy regarding a seed. Peter in Acts 2:30 applies it to Christ. So let us conclude that Jesus is the son promised David.

D. C. Robison.

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Chapter 10.

The Gospel Projected on the Electic System.

The gospel is projected on the electic system of selecting the best material. Its object is to take out of the nations a people for the name of Christ. All nations are permitted to live, that from the masses of men the best selection may be made. God's plan in this respect may be compared to a class of mechanics who should suffer a whole forest of trees to stand for a time, that they might have the greater number and variety of trees from which to select such as were adapted to the purpose of building.

Such only, as were adapted to the design of the builders would be selected, however well adapted to other purposes. And even after being thus selected, if any cause should so mar or injure any tree or stick of timber, as to disqualify it for fulfilling the design of the one who selected it, it would be thrown aside as not adapted to the position it was designed to occupy in the superstructure.

Just so in reference to the gospel; it only proposes to select and save such as are qualified by moral and intellectual adaptation, to occupy the position and discharge the duties, in the kingdom of God, of kings and priests, to administer law and mercy. There must therefore be these qualifications, to begin with, as the basis of those developments, that discipline and training, which alone will qualify any person to fulfill the design the gospel purposes in God's plan. Where these susceptibilities do not exist, or have been destroyed by habits of vice, there is no hope of salvation, because nothing upon which to operate. Hence there must be a good and honest heart (or mind) to receive the word of the kingdom, and intellectual ability, with a willing mind to exercise it, to understand it, before the character required by the gospel, will, or can be developed. And even after having been selected, if these powers and susceptibilities are so weakened or perverted, by the use of stimulants of any kind, or intemperance in any of its forms, or the voluntary violation of the laws of our physical, moral, or intellectual natures, or any vice or habit whatever, so as to disqualify us for the discharge of the great responsibilities devolving upon those who shall inherit the kingdom; we will never hear the welcome voice of our royal brother inviting us to "come and inherit the kingdom" prepared for the blessed of the Father since the world was founded. Nor does it prove a respecter of persons, with God, to select none except such as are thus qualified by intellectual, moral and physical fitness, than for a mechanic or joiner, to pass hundreds of trees in a forest, and select only such as are susceptible of being converted into the use designed.

5. They sing in the present tense,—“Thou hast made us kings and priests.” Hence, the preparation for these glorious positions, and their appointment thereto will be anterior to the singing of their song, which proclaims the consummation, not the transition of the gospel plan, as far as its object is concerned. This being

true, it follows that all the discipline, education, and qualifications for the position of kings and priests must precede our elevation to these responsible positions.

In all appointments by kings, governors, or rulers, to responsible positions in state, those only are thus rewarded who are supposed to be qualified by previous discipline and education, for the discharge of the functions of their position.

Will Christ be less reasonable? Why, a teacher cannot obtain a position in a common school without evidence of his qualifications for that specific work! And will Christ elevate to the responsible positions of the Imperial dominion, and salvation of the world, such as have not been previously educated in reference to the great and glorious duties and responsibilities of these offices? He certainly will not, if the song of the redeemed, and all who join in unison with it, indicate his design. There will be no Gospel School in the kingdom, to discipline and educate persons for the office of kings and priests. All such will have been previously educated and disciplined for these specific positions, and have as their rich reward received their appointment. Hence they sing, “Thou hast made us kings and priests.” Their future work is to reign and administer mercy over all the earth.

Hence, they add, and “we shall reign on the earth.” The only gospel discipline and education belonging to the kingdom age will be to qualify the nations collectively for becoming subjects of Christ and his associate rulers, and individually of obedience to the commandments of our heavenly Father, as conditions of immortality, through the instrumentality of the tree of life. Rev. 22:14. But I will defer the position and discipline of the nations for future articles.

To my mind no stronger argument ought to be required to show the essentiality of understanding and believing the gospel of the kingdom, than the necessary discipline and education, to qualify persons for the position they are to occupy in that kingdom. A word to the wise ought to be sufficient.

6. This song of the redeemed locates the kingdom upon the earth. They sing unitedly, “We shall reign on the earth.” Can they be mistaken in reference to the planet on which they stand? It is the only one they know anything about. Here they were born, lived, died and rose again. It is their only home. Not only so, but it is their mother. They are made of earth. Nay, more, it is the only planet in the vast dominion of God called earth.

If the authors of the following lines should be there, they must change their words, or they will strike a discordant note; instead of—

“With thee we'll reign,
With thee we'll rise.
And kingdoms gain
Beyond the skies.”

“Beyond the bounds of time and space,
The saints' secure abode,”—

they must sing, “And we shall reign on the earth.” We had better learn to sing the truth now.

The following testimony proves, as demonstrably, that the saints shall sit on thrones of judgment and reign literally for a thousand years, as that Christ shall.

They are indissolubly joined together in this glowing description:

“And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the persons (Whiting,) that were beheaded for the witness of Jesus, and for the word of God; and (those) which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; 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 (Christ) a thousand years.” Rev. 20:4, 6.

In the foregoing text it is only promised the saints that they shall reign “a thousand and years.” Why this limitation if they shall reign beyond that period? This limitation is placed upon the reign of the saints with Christ; not upon the reign of Christ.

Suppose it should be affirmed that B. went with C. from Chicago to Detroit; this might be true, and yet C. go on to New York City. But if both should go on to New York City together, without stopping at Detroit, there would be no propriety in saying that one accompanied the other to Detroit.

If the saints reign with Christ beyond the thousand years, why this limitation? I will be referred to Rev. 22:5—“And they shall reign forever and ever.” The original is, (literally) “unto the ages of ages.” Donnegan in his Greek Lexicon says, that the preposition “eis” when used in defining time, signifies to, even to, up to, until. The Bible vs. Tradition, and the Bible Union thus render the same Greek phrase in Rev. 15:11; Rev. 20:10.—“Smoke ascends” “tormented” “unto the ages of ages.” But of Christ's reign there shall be no end. His throne and kingdom will endure while the sun and moon endure, and the days of heaven roll on. Hence we are not dependant upon such uncertain phrases (which would prove endless misery if admitted,) as “forever and ever,” in the king's version, and “to the ages of ages,” in the original, to prove the endless perpetuity of the throne and kingdom of Christ.

A Review of the “War of the Great Day.”

It is requested comment be made upon article of Bro. J. E. Cowles regarding Armageddon.

The gathering of nations to Palestine is true, for it is there Jesus will come when the new Jerusalem comes down upon the earth. It has been the sight of the most momentous events concerning this earth's history.

When the Turkish Empire is driven from Constantinople, and attempts to set up its seat of government at Jerusalem, it shall come to its end and none shall help. Dan. 11:45.

It is immediately following that event the battle of the last day will be fought; and then our Lord will come to put a stop forever to this misrule of his fair inheritance.

I note references of Bro. Cowles calling Britain (Israel), and Germany (Assyria). It is trying to fit Bible texts applying to times past, to events of today that

—J. C. Smith .

Sunday 29th.

9:30 A.M.—Bible Study, Matt. 24 continued. —Mrs. Stearns.

10:00 A.M.—Communion. Conducted by J. E. Adamson.

11:30 A.M.—Sermonettes.

Mr. Clarence Corbaley: He gave a history of the advancement of the truth since the beginning of the nineteenth Century.

Mr. James Young: He talked on the 11th of Isaiah.

12:00—Picnic Dinner.

1:30 P.M.—Business Meeting. Reports of Evangelist and Finance Committee.

2:30 P.M.—Sermon. —J. Tucker of Placencia, California, talked on Sanctification.

7:30 P.M.—Lecture, "Infallible Signs of the World's Speedy End." Dr. J. R. Young, Pomona, California. He gave a very scholarly address.

Business Meeting.

The secretary gave a full report of the business for the past year, showing the collection of \$716, all of which was raised by voluntary subscription. Of this amount \$207 was spent on tent and equipment and \$239.70 on incidental expenses, leaving \$269.30 balance for ten months work of the Evangelist.

Mr. O. J. Allard reported that during his three hundred days spent on the work of the church, he preached 238 sermons, and 3 funeral sermons. He baptised 4 people into the faith. There are 6 or 8 who are thinking strongly of baptism.

Mr. J. C. Wilson of Phoenix, Arizona, gave a brief and interesting report of the work done in Salt River Valley in the last four years.

It was decided to have the evangelistic work continued during the next year. There was a sum of \$575 raised toward the work for the next year.

Officials appointed for the coming year:

President—Mr. Earl Taber, Los Angeles.

Vice Pres.—Mr. C. E. Hatch, Santa Ana.

Sec. & Treas.—Mr. J. E. Adamson, Pomona, Calif.

Corresponding Sec.—Miss Grace Steffa, Pomona, California.

A. Grace Steffa.

Obituary.

George Hervy Himmelright.

George Hervy Himmelright was born December 5, 1855, in Tippecanoe county, Indiana. He was the son of William and Melvina Day—Himmelright and one of a family of fifteen children, and the sixth one of them to be taken by death.

He was married to Lucinda Evans, March 17, 1897, and became the father of two daughters, Melvina and Verna.

The former preceded him in death March 25, 1915.

He united with the church of God, April, 1903, under the ministry of Elder A. H. Zilmer, and has been an active member in its affairs ever since, serving as elder for a number of years. Bro. Himmelright has lived an upright Christian life of devotion to the Truth and to the Church.

He was afflicted with a light paralytic attack two years ago, and was stricken the second time about ten o'clock, Aug.,

1st, and died at 4 o'clock in the afternoon. He was driving the binder in the harvest field, when taken, and never regained consciousness. He had lived 61 years, 7 months and 26 days.

He leaves his companion and daughter, Verna, six brothers, and three sisters, and many other relatives. The community loses a good citizen, the church a staunch supporter, and the home a loving father and devoted husband.

Funeral services were held at the home Saturday, August 4, 1917, at 2 o'clock P.M. A large assembly of relatives and neighbors were in attendance. Many flowers were given in token of love and esteem.

We spoke words of comfort from 1 Thes. 4:13. Burial was made in Jordan Cemetery, where our beloved brother awaits the resurrection.

D. E. VanVactor.



In Memoriam

Our Junior dear is now sleeping, Luke 8:52. Within his narrow little grave, Eccl. 9:10. In which he knows not anything, Eccl. 9:5. And none will ever sing God's praise. Psa. 115:17.

His little limbs are now resting, Job. 3:13. All his sufferings have now ceased. Job 3:13-17. Now he's out of all his troubles, Job. 3:17. His cheerful mind is now at ease. Isa. 35:10.

His parents may to honor come, Job 14:21. And from that honor they may fall, Job 14:21. But our darling dear knows it not, Eccl. 9:6. For all his thoughts of them are gone. Psa. 146:4.

Until the heavens be no more, Job 14:12. Junior will not awake from sleep; Dan. 12:2. His grave is now his only house, Job 17:13. In it our darling dear will wait. Job 14:14.

But some glad day Jesus will call, Jno. 5:28. Then from his grave Junior will come, Jno. 5:29. To dwell in paradise restored, Rev. 2:7. For of such as he is God's kingdom. Mark 10:14.

There none will ever say, "I'm sick," Isa. 33:24. Nor suffer sickness, death, nor pain, Heb. 21:4. But with an endless life he'll live, Mark 10:30. On earth our babe will live again. Dan. 7:27, Proverbs 11:31.

Rachel's children will come again, Jer. 31:16. From land of death where they are now, 1 Cor. 15:26.

So Junior too will come again, Jer. 31:17. His parents then will kiss his brow. Jer. 31:17.

Then he will eat of life's fair tree, Rev. 2:7. In a land where death does not reign, Rev. 21:4. And then all things will be made new, Rev. 21:5. While death and satan will be slain. Rev. 15:26; Hebrews 2:14.

Also the curse will be removed, Rev. 22:3. No tears be shed on earth again, Rev. 7:17. For God will wipe away our tears, Isa. 25:8. Then joy and gladness we'll obtain. Isa. 35:10.

To the memory of John Lewis Weaver, who was born Jan. 30, 1916, and died June 25, 1917;

age 1 year, 4 months, and 25 days. Composed by H. M. Williams. Ashton, Kansas.

THAT LINOGRAPH NOTE.

Due August 3, 1917,.....\$400.00.

Paid August 4, 1917,.....50.00.

Yet due on note,\$350.00.

If all who are delinquent would help now, we could rapidly reduce this debt. Any help will be thankfully received.

The Sunday School.

By Alta King.

THE CAPTIVITY OF JUDAH.

Lesson 9. August 26, 1917.

Lesson Text. 2 Kings 25:1-12.

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked. Ezek. 33:11.

Time: Jerusalem and its temple were destroyed by Nebuchadnezzar's army July 596 B.C., and its best citizens were carried into captivity in Babylon.

Rulers: Zedekiah, twentieth and last king of Judah in his eleventh year. Nebuchadnezzar, king of Babylon.

Parallel Accounts: Jer. 31:1-9, 52:1-50; 2 Chron. 36:17-21.

Questions and Comments.

We have been studying God's dealings with his chosen people Israel. We have seen how, when under a righteous king, they turned to God and observed the law system of worship, he blessed and prospered; we have seen how, when under a wicked king, they turned from God and worshipped heathen gods, he permitted them to be overcome by their enemies, carried into captivity and persecuted.

Today's lesson concerns the reign of king Zedekiah, the last and the most wicked king of Judah, and the consequent punishment of the nation, which punishment has not been yet removed. Study Ezek. 20:1-32, in which God recounts, through the prophet Ezekiel how Israel had wandered and rebelled since the time he had lead them out of Egypt.

Be able to answer the following questions from your study of the chapter: Why did God bring Israel out of Egypt? Why had God refrained from destroying them for their sins and rebellion? Verses 21, 22. The destruction of Israel would have signified to the heathen, before whose faces they had been led out of Egypt, the failure of the God who brought them out. Read, in Ezek. 37:22-28, 39:21-29; Isa. 55:3-5; Psa. 102:15-22, how it is through the preservation and final redemption of Israel as a nation, that the God of Israel will be recognized by the heathen as the one true God.

Why did God give his sabbaths to Israel? Did Israel take the initiative in seeking God, or did he first reveal himself to them and then command them to seek, follow and obey him? Can we, or any other human being, learn of the true God of the universe except through his merciful revelations of himself to man? Keeping in mind that it is through Israel as a nation,

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald

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

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

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

At this writing the Illinois Bible School has an enrollment of 32, representing eight different states. The work is as interesting as usual. There are seen among these many faces that have never been seen here before.

THERE WILL BE NO PAPER NEXT WEEK.

This being a very busy week for us, our editorial column must suffer.

This office recently had the pleasure of a call from Mr. and Mrs. (Sr.) H. E. Haney of Belfield, N. D. So also an auto load of Dixon folks as follows: Bro. and Sr. Wm. Ford, Sr. Edith Rossiter, and Mr. Herbert Rossiter and Sr. Rossiter. Always glad to see friends. Come again.

Owing to the fact that we are busily engaged in Bible School and conference work we shall not be able to answer personally the many kind letters of condolence that are coming in as a consequence of brother George's tragic death. The fam-

ily are fully appreciative of all such expressions of love and sympathy, and while these do not take away the actual sting of our loss, yet there is strength in knowing that we are not left to sorrow alone. May God's rich blessings rest upon you all.

HELPING FUND.

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

Mrs. Chas. M. Baird,\$3.50.
Mrs. T. R. Swindler,1.00.
A. E. Shaw,2.00.

Notices.

To the Iowa Bereans.

Another conference year is almost here and I would like to have a good report to give this year. The annual dues for each Berean are 50 cents. Please send me your dues within the next few weeks.

Fern Moore.

403 Whittin Ave., Waterloo, Iowa.

Iowa Conference.

The annual Conference of the Churches of God in Iowa will be held at the Campgrounds at Waterloo, Iowa, the Lord willing, August 18th to 28th, inclusive. It is expected that the following will teach and preach the word: F. L. Austin, of Ontario; J. A. Patrick, of Minnesota; A. J. Eychaner, J. W. Williams and O. J. Allard of Iowa. Programs will soon be ready and can be had by application to—

G. P. Allard.

Box 86, Fort Dodge, Iowa.

Reports.

To the brothers and sisters of the Abrahamic faith:

On Thursday evening, June 28, Bro. J. W. Good of Fondis, Colo., and the writer arrived in Buffalo, S. C. to hold a short series of meetings. As we have no church there, we met at the residences of the brethren. Bro. Good delivered some interesting talks at that place each evening, and close attention was given.

On Sunday evening, July 1, at 2:30 P.M., Alax Webb and wife Della Webb of that place were baptised. At 4:30 P.M., we met at the home of Bro. Loyd Johnson, and received Bro. and Sr. Webb into the church and held communion.

On Monday, July 2, we came to Clyde, N. C., with the intention of spending the remainder of the week at that place. Soon after we arrived there I received a letter from home stating the severe illness of my baby. Arrived home July 3, and finding baby better we spent the remainder of the week at home. On Sunday, July 8, at 2 P.M., we met at Emory Gap, Tenn., and two were baptized into the all saving name of Christ: Roy Capps, of Peabody, Tenn., and Mae Stevenson, third daughter of the writer. Communion at the home of the writer. May they all find the Christian life a joy and a blessing, may they each fully arm themselves according to Eph. 6, and be able to meet the enemy in every conflict; may they lead righteous lives and at last enter into the work and

joy of the coming age with Christ and his elect in the fulfillment of the promise made to Abraham, that in him and his seed should all the nations of the earth be blessed.

May the church render them that support and help that is due the younger members and may they find victory on every hand. May the blessed Lord help us all to try to keep clean hands and a pure heart, while we wait and look through the dark clouds of troubled nations to that glorious day when the angel song shall be heard once more, Peace on earth, good will to men.

Oh, happy day that fixed my choice, on thee, my Savior and my God.

May we all take new courage while we labor, watch and pray for the promise is we shall reap if we faint not.

Your brother looking for the King,
C. T. Stevenson.

The Church of God in Christ Jesus held its second conference in Pomona, California, from July 26 to 29.

Below is given the program of the conference with reports of the work accomplished during the past year by our evangelist, Bro. O. J. Allard.

Program of California Conference.

Thursday 26th.

7:30 P.M.—Opening Address, O. J. Allard.

In his talk Bro. Allard emphasized the importance of the presence of brotherly love and a spirit of learning to make the meetings successful.

8:00 P.M.—Sermon, "The Purpose of God in Creation."—J. C. Wilson, Phoenix, Ariz.

He made the point that the sin of Adam brought about the awakening of man's conscience, and a knowledge of right and wrong.

Friday 27th.

10:00 A.M.—Bible Lesson, —O. J. Allard.

This was a lesson comparing the nature of Adam with that of Christ.

11:00 A.M.—Sermon, "Dispensational Truth to the world at different epochs." J. C. Smith, Burbank, California.

He showed the different conditions of the church comparative to the messages to the seven churches.

2:30 P.M., Sermon, "The Father's House." John 14:1-4. —J. C. Wilson.

He held that the house was the church.

7:30 P.M.—Sermon, "The Covenants." O. J. Allard.

He showed that we are not under the Ten Commandment Covenant but under the Two Commandment Covenant.

Saturday 28th.

9:30 A.M.—Business Meeting.

Report of work in California, O. J. Allard.

Brief report of work in Arizona, J. C. Wilson.

11:00 A.M.—Sermon, "The Work of the Holy Spirit." —W. S. Trowbridge, Lordsburg, California.

He held that the Holy Spirit acted upon men apart from the Word. He is a good Greek and Hebrew scholar and made the subject very interesting.

2:30 P.M.—Study. —Mrs. Eva Stearns.

The study was on the 24th of Matthew. Her talk tended to show that the Little Horn spoken of by Daniel is still future.

7:30 P. M., Sermon, "Dispensational Truth."

magistrates, that we may dwell in a tranquil habitation, with all reverence for God and with all purity; for this is good and acceptable before God our life giver; who would have all men to live, and be converted to the knowledge of the truth."

Verse 3. We are not to overestimate our value or ability, but should estimate our usefulness as within the gifts or talents God has given us. Also, according to Rom. 11:19, 20, we are not to become so high-minded as to think that we are the body of the tree; whereas we are only the branches that have been grafted in, in place of those that have been broken off, for, according to Eph. 4:5-7, "The Lord is one, the faith is one, and the baptism is one, and one God is the Father of all, and over all, by all, and in us all. And to each of us grace is given according to the measure of the gift of the Messiah."

Verses 4 to 8. As with the different parts of the human body, so all individuals do not have the same functions, but various gifts or functions.

Verses 9-10. Be not given to deceit. The relations of members one to another should be as that of a family, and we should show honor one to another, and all things preference before strangers. We quote 1 Thes. 4:6, "Dare not to transgress and over-reach anyone his brother, for the Lord is the avenger of all these."

Jno. 13:34, "A new commandment I give unto you, that ye be affectionate to each other. As I have loved you, do ye also love one another."

Verse 11. We should do all things possible for the spreading of the knowledge of Christ and his kingdom.

Eph. 6:6. "Not in the sight of the eye, as if ye were pleasing men, but as the servants of the Messiah, who are doing the will of God.

Heb. 12:28. "Since, therefore, we have received a kingdom that is unshaken, let us grasp the grace, whereby we may serve and please God, with reverence and fear." Verse 12, Not stifling all joy, as was the custom of the old Puritan fathers many of whom thought that even to laugh; or gaiety of whatever nature was in a manner sin. We quote Rom. 5:1-3, Therefore, because we are justified by faith, we shall have peace with God, through our Lord Jesus, Messiah, by whom we are brought by faith into this grace, in which we stand and rejoice in the hope of the glory of God; and not only so, but we also rejoice in afflictions, because we know that afflictions perfecteth in us patience."

Also James 1:4, "But let patience have its perfect work, so that ye may be complete and perfect, and may lack nothing."

Verse 12. We should pray constantly, for by so doing we faint not." (Fall not under temptation.)

Luke 18:1, "And the Lord spake unto them a similitude: also that men should pray at all times and not become weary."

Psa. 41:1, "Blessed is he that considereth the poor; the Lord will deliver him in times of trouble."

Heb. 13:16, "Forget not commiseration and communication with the poor, for with such sacrifices a man pleaseth God."

Heb. 13:2, "Forget not kindness to strangers, for thereby some have been privileged to entertain angels unawares."

Verse 14. This is rather against human nature, but is a commandment that should

be religiously followed. Matt. 5:44, "But I say to you, love your enemies, and bless him that curseth you, and do good to him that hateth you."

Verse 15. 1 Cor. 12:26, "That when one member is in pain they will all sympathize and if one member is exalted, all the members rejoice." (Or, are glad.)

Verse 16. We should esteem all in an equal degree. We should not seek to be familiar with those of great riches or great honor, but should esteem those of low degree.

Isa. 5:21. "Woe unto them that are wise in their own eyes, and prudent in their own sight."

Verse 17. Matt. 5:25, "Be at agreement with thy prosecution, forthwith, and while on the way with him, lest the prosecutor deliver thee up to the judge, and the judge deliver thee over to the sheriff, and thou fall into the house of the prisoners. For verily I say unto thee, thou wilt not come out from thence until thou hast paid the last farthing." We should prove our honesty in the sight of all men.

Verse 18. Matt. 5:9. "Blessed are the cultivators of peace, for they shall be called the sons of God.

Psa. 34:14. "Depart from evil, and do good; seek peace and pursue it."

Gal. 5:22, "But the fruits of the spirit are, love, joy, peace, longsuffering, kindness, fidelity, modesty, patience. Against these there standeth no law.

Heb. 12:14. "Follow after peace with every man, and after holiness, without which a man will not see God."

Verse 19. Lev. 19:18, "Thou shalt not avenge nor bear any grudge against the children of thy people; but shall love thy neighbor as thyself."

Deut. 32:35, "To me belongeth vengeance and recompense, saith the Lord."

J. W. Alexander.

About These Critical Times.

"Son of man, speak to the children of my people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Brethren, do we realize that we cannot serve two masters? There is a great call now for men to sacrifice their lives. But the King of kings and Lord of lords, who is our one Master, calls us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. "Whatsoever ye do in word or deed, do all for the glory of God." Daniel and Revelation give us the history, and final end of the beast and his followers.

If those for whom Christ died should be called upon to sacrifice their lives, or prop-

erty, or suffer bonds or imprisonment, let it be for "the reproach of Christ." We dare not make so great sacrifice for anything less than the great, and eternal kingdom of God, which shall be given to the people of the saints of the Most High; the kingdom which shall never be destroyed nor left to other people.

But while we see the tottering of all these kingdoms, which are soon to be "dashed in pieces like a potters vessel," let us not forget the exhortation to Timothy; that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty.

No, we should not forget to be thankful to those in authority, who have seen fit to grant our petition, the exemption, if we claim it, from taking arms, in this great conflict of all nations. We should never cease to thank and praise God for his wonderful mercy to them who love, and fear his Holy Word, for we know that they that take the sword shall perish by the sword, and that God will destroy them that destroy the earth. If we should be called upon to give up our lives, or our liberty, let it be for him who gave his life for us, and not for them who scoff, and say, where is the promise of his coming, all things continue as they were from the beginning of creation. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

We hope that not one of the members of the Church of God will be found in this great destruction, when, through the efforts of the brethren, and the lenience of the government, and over all God's mercy, has provided a way that those whose religious convictions forbid their taking part in this awful destruction of life may have exemption from the Local Board who furnish exemption blanks for that purpose, (religious exemption) for those who ask it when examined.

Your Sister in hope,

Sadie Skeels.

We Thank Thee.

For flowers that bloom about our feet,
For tender grass, so fresh, so sweet,
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven we thank thee!

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven we thank thee!

Even a humble worker, to be of any value, must have self respect.—Sel.

Thinking before you act is all right if you don't think too long.—Sel.

It takes two to make a bargain; even then it's not always binding.—Sel.

The good man will love an enemy, but a bad man will loot his friend.—Sel.

Never find your delight in another's misfortune.

ruled over by Jesus as king that he is to thus reveal himself to the world, can we say the world has yet received such revelation of himself?

Comment on the meaning of verse 25. Read in connection Psa. 81:12; Rom. 1:24.

Why did God make Israel desolate? Ver. 26. After recounting to Israel her rebellions and sins, Ezekiel predicts the final downfall of the kingdom "until he comes whose right it is." See Ezek. 21:1-27, especially verses 25-27.

Today's lesson text is the fulfillment of this prophecy.

Concerning the famine spoken of in ver. 2, read Lam. 4:5-10. Concerning the fate of the king and princes read Jer. 52:9-11. What was done with the greater part of the people, with the temple, and with the wealth of the nation? 2 Chron. 36:17-20. Read in Jeremiah's letter of hope to the captives, Jer. 29:1-14. For how many years were they to remain in this captivity?

In 2 Chron. 36:20-23 we learn that the captivity was brought to an end when the king of Persia became universal king. A good account is also found in Ezra. Did this removal of the people from captivity mean the restoration of the kingdom? Recall the prophecy concerning Zedekiah. When and how is this desolation to be removed from the nation of Israel? Matt. 23:37-39.

Read the golden text in connection with its context. Ezek. 33:7-11. Here we find summed up in a few words, the basis of God's dealing with his people Israel. 1. He was known to them as the true God capable of fulfilling his words. 2. He warned the people. 3. He gave them life or death according as they turned from their evil, or refused to turn from it. The warnings he sent them were proof that he had no pleasure in the death of the wicked.

General Notes.

"And I gave them my statutes, and shewed them my judgments, which, if a man do, he shall even live in them." Ezek. 20:11. Paul quoted this scripture in Rom. 10:5 when he was contrasting and showing the difference between the righteousness which is of the law, and the righteousness which is of faith, the accounted righteousness which is made real at the resurrection is the basis of salvation.

Righteousness which is of the law, that is, obedience to God's laws, cannot develop the righteous nature, the righteousness of God, which righteousness we can have by faith only now, and in reality at the resurrection. All that the righteousness of the law can do is to yield to us a greater abundance of this present life, both as to happiness and duration. God requires of us the righteousness of the law, obedience to his laws, but he warns us against trusting in this righteousness as our salvation. He says through Paul, Gal. 2:16: Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

The captivity of Judah: In our last two lessons we learned about the good king, Josiah. To him the destruction of today's

lesson was foretold, but he was promised that it would not come during his lifetime. In 2 Chron. 36 we have a concise history of the kingdom from the time of Josiah's death, to the final downfall of the kingdom and captivity of the people.

There were four kings. Jehoahaz, son of Josiah, who reigned three months, and was then dethroned by the king of Egypt; Jehoikim, brother of Jehoahaz, who reigned 11 years, doing evil in the sight of the Lord, when he was carried captive into Babylon; Jehoiachin, son of Jehoikim then reigned 3 months and 10 days and was then carried captive into Babylon. Zedekiah, his brother then became king and reigned 11 years doing evil in the sight of the Lord until the final destruction of the kingdom, which thus occurred about 23 years after the death of Josiah. The complete captivity of Judah by Babylon was accomplished in three stages, during the reigns of the last three kings.

While the lessons concerning the downfall of the Jewish kingdom and the scattering of the Jewish people are fresh in mind, it is well to read the scriptures which foretell the restoration of the kingdom and the regathering of the people to their land. Ezek. 37; Joel 3:16-21; Zech. 2; Jer. 29, remembering that these scriptures are beginning to be fulfilled to the letter before our eyes.

In the face of Ezek. 21:25-27, no kingdom since the downfall of the Jewish kingdom, can lay claim to being that kingdom. No king can head God's kingdom on earth until "he comes whose right it is."

Berean Column.

More from the Burlington, Kansas
Bereans.

Romans 10.

In Romans ten, Paul is sorry for his brethren, the Jews. "They possessed a zeal for God, but not according to knowledge."

The Jews still tried to live under the old law, "seeking to establish their own righteousness." Christ was the end of the law for righteousness and the beginning of righteousness from faith.

Verse five says, "of that righteousness of law," that the man performing these things shall live by them, but through righteousness of faith they did not question, for if they believed that Jesus is Lord and that God raised him from the dead, they would be saved. Rom. 1:17 says, "the righteousness by faith shall live."

There is no difference between Jew and Greek since all have purified their hearts through the faith, for everyone who may invoke the name of the Lord shall be saved.

Christ told his disciples to go into all the world and preach the gospel to everyone. But they have not all obeyed the gospel, for Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.

Israel heard, for Isaiah said, "The whole day I stretched out my hands to a disobedient and contradicting people."

Moses knew by their (the Jews) not listening to the glad tidings, that salvation would be open to the Gentiles, for he said, I will provoke you to anger by that which is no nation, for Isaiah was found by those who did not seek him.

Floyd Hummel.

Romans 11.

God does not forsake his people. Even Elias misunderstood but God told him that he had seven thousand men who still believed on him. God gave Israel the land of Canaan for an everlasting possession but through their transgressions they were driven from their land, but there were a few who still kept their faith. The rest were blinded so that they did not seek after the truth but they sought more after worldly pleasures. Since the Israelites were cast out it has given the Gentiles a chance to be saved if they will accept the truth, but we will have to continue steadfast in the faith or we shall also be cast out.

We should not feel too proud because we have been accepted, because we have to depend on Christ for our strength. If Israel will only turn about and seek the truth they shall still be saved, for God has said that all Israel shall yet be saved.

We are the ones that have to change our ways for God is the same always.

We are all under sin so that the promise by faith of Jesus Christ might be given to them that believe. We should praise the Lord for his goodness and for his wonderful works to the children of men.

But to us there is but one God the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him. 1 Cor. 8:6.

Paul Gilbert.

Romans 12.

(Quotations in New Testament from
Syriac.)

Verse 1. Consecrate yourselves to his work, with bodies pure and undefiled, serving him with a rational service, or a service of love, and not as one serving in fear of punishment.

Eph. 5:10-11. "And search out what is pleasing before the Lord."

"And have no commerce with the works of darkness, which are unfruitful, but reprove them."

Eph. 5:17-20 "Therefore be not lacking in understanding, but understand ye what is the pleasure of God. And be not drunk with wine, in which is dissolutness, but be ye filled with the spirit; and converse with yourselves in songs and hymns, and with your hearts sing to the Lord in spiritual songs. And give thanks to God the Father at all times for all men; in the name of our Lord Jesus, Messiah."

Verse 2. "Be not in bondage to the sins and follies of the world. Transformed by turning our thoughts to discerning what our actions, conversation, and life should be, to be most pleasing to God.

Eph. 5:15-16. "See, therefore, that you walk circumspectly, not as the simple, but like the wise, who purchase their opportunity, because the days are evil."

1 Tim. 2:1-4. "I exhort thee, therefore, first of all, that thou present to God, supplication and prayer, and intercession, and thanksgiving for all men, for kings and

THE RESTITUTION HERALD.

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NOTICE TO READER.

When you have read this paper place a one cent stamp on this notice, hand same to any postal employe, and it will be placed in the hands of our soldiers and sailors at the front. No wrapping, no address.

Our Mistakes.

We all make mistakes more or less; and sometimes very grievous ones; but we can gain much by past experience and be stronger for the duties of the present. What is past we cannot recall. Only the result remains. Perhaps the mistake made leaves a bitter memory but it will do no good to grieve and worry. We should profit by the memory of this grievous mistake by avoiding to make another.

There are many truths which we could not appreciate if some sad mistake did not point them out to us. We often miss the right path, and wander far, but after discovering the dectieffulness of sin, we gladly turn back to the right way. And as we look back into our past lives we can see the mistakes we made were best for us. If we had not made them we might be doing worse than we are at the present time. We are sure to make blunders and we must all profit by our experiences. Everything happens for the best, or it would not be so. And precious time is wasted grieving for what cannot be helped.

We would not value our blessings if we did not make a mistake once in a while. God in his wisdom knows what is best for us, and we should be willing to let all rest in his loving hands, knowing that in the end, if we obey, all will be right.

So many mistakes are being made in the training of children. When we make one, we should allow it to be a lesson for us. Sometimes we are careless and do not realize the great responsibility which lies in the upbringing of children. Little feet are often allowed to wander far, and little minds and hearts, allowed to come in contact with the impure. A little child is the gift of God and should be taught to obey his Word. If we do our duty we must keep our children in the paths of virtue and knowledge. Be your child's companion in the truest sense of the word and you will have little to worry you.

Don't make the great mistake of neglecting your child. Be interested in all that interests him and talk to him about his plans. You will find that he will confide in you and seek your sympathy, which you should not withhold. If you can gain the confidence of the little son and daughter, you have gained something which should mean all the world to you. If your son should call you to come and see how well he can spin his top, go and compli-

LEAVE ALL TO HIM.

Leave all to him who knoweth all,
To whom there's neither great nor small,
But one vast comprehending plan,
Thyself involved, ere words began;
Leave all to him.

Leave all to him, he guideth all;
He hears the weakest when they call,
For none are mightier than those
Who on his unseen arm repose;
Leave all to him.

He'll scourge thee, when nought else will do,
But make thee, more than conqueror, too;
Scourge thee, perhaps, against thy will,
Leave all to him.

Leave all to him, then sweetly lie
Beneath his watchful, loving eye,
And say, Fulfill thy will in me,
In life, in death, eternally;
Leave all to him.

Selected.

ment his skill. You will notice how his little face brightens at your word of praise. A word of praise from mother means much to children.

Another mistake we are making is not being friendly enough. We slight some because they are poor. Our Savior was poor, and I sometimes wonder how he would be received were he here today. We should teach our children to treat all other children in the same way, the rich and the poor alike. It would be wrong to do anything else. It is pitiful to see a poor little girl in a faded calico dress made fun of. This often happens and which proves the lack of home training. —Sel.

The Conqueror.

'Tis easy to laugh when the skies are blue
And the sun is shining bright;
Yes, easy to laugh when your friends are true
And there's happiness in sight;
But when hope has fled and the skies are gray,
And the friends of the past have turned away,
Ah, then, indeed, 'tis a hero's feat
To conjure a smile in the face of defeat.

'Tis easy to laugh when the storm is o'er
And your ship is safe in port;
Yes, easy to laugh when you're on the shore
Secure from the tempest's sport;
But when wild waves wash o'er the storm-swept deck
And your gallant ship is a battered wreck,
Ah, that is the time when 'tis well worth while
To look in the face of defeat with a smile.

'Tis easy to laugh when the battle's fought
And you know that the victory's won;

Yes, easy to laugh when the prize you sought
Is yours when the race is run;
But here's to the man who can laugh when the blast
Of adversity blows; he will conquer at last,
For the hardest man in the world to beat
Is the man who can laugh in the face of defeat. —E. C. Aurin.

Cuyler Reynolds in "Pensive Ponderings" says: "The best feature of prayer is comfort; after that, faith which strengthens endeavor. Were we to rely on results from prayer, expectantly, we would lose all serious endeavor and gain nothing."

Again he says: "We ridicule the ostrich with its eyes buried beneath the desert's sand; but are we much less foolish hiding ourselves from the truth when we perceive the conscience is knocking to be heard and will not listen?"—Sel.

The wise man flatters the fool, but the fool flatters himself.

Delays breed dangers; nothing so perilous as procrastination.

Religion is the best armor a man can have, but it is the worst cloak.

Give because you love to give—as the flower pours forth its perfume.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Sel.

God pity us as we jostle each other;

God pardon us for all the triumphs we feel

When a fellow goes down 'neath his load on the heather,

Pierced to the heart: words are keener than steel,

And mightier far for woe or for weal.
Joaquin Miller.

A self-conscious and egotistical young clergyman was supplying the pulpit of a country church.

After a service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of his morning effort.

"Waal," answered the old man, slowly, "I'll tell ye a kind of parable. I remember Tunk Weatherbee's fust deer hunt, when he was green. He follered the deer's tracks all right, but he follered 'em all day in the wrong direction."—Sel.

To acknowledge that you were wrong yesterday was but to let the world know that you are wiser today than you were then. —Lord Mansfield.

To make others happy is a great and beautiful work.—Sel.

Courage is not of the head but of the heart; not of the understanding, but of the feeling.—Sel.



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- The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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I am convinced that one chief cause why some do not grow more in grace is that they do not take time to hold converse with the Lord in secret. —Andrew Murray.

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An educated man is a man who can do what he ought when he ought to, whether he wants to or not.—Sel.

Disaster can never destroy if you possess the divine gift of laughing in the face of dire things that happen.—Sel.

End is Not Yet.

Striking motto all that is left in London building wrecked by aeroplane bomb.

London, June 28.—One of the buildings wrecked in the recent enemy aeroplane raid on London was a branch office of a religious printing organization, which had its show window filled with illuminated mottoes sold for war decoration. The shop and its window were completely wrecked, but one motto, pinned to a pillar which remained standing, stood out in striking prominence over the heap of dust and debris. It bore this verse from Matthew:

"And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all those things must come to pass, but the end is not yet."—Sel.

Sympathy.

Sympathy is food to a starving heart. Sympathy is two hearts pulling at one load.

Sympathy is the staff on which trouble leans.

Sympathy is the cream that rises on the milk of human kindness.

Sympathy in sorrow's hour is like the gentle rain to drooping flowers.

Sympathy is the blossom grown from the costly bulb called personal suffering.

Sympathy is a well toned instrument that readily responds to notes of weal and woe.

Sympathy is the most powerful human magnet for attracting and holding friendship.

Sympathy is perfect forgetfulness of one's self in true feeling for the unhappiness of others.

Sympathy is love's healing balm spread by pity's tender hand on sorrow's heart wound.—Sel.

Christian Purpose.

Purpose is power. Who should have so firm and clear purpose as the true Christian? Christian man and woman, take the question home: what is your purpose? Are you pursuing it, or do you make it pursue you? If the latter, it is powerless, instead of powerful for the good of others and the working out of righteousness in yourself. If the former, are you so pursuing it as to make it a power for salvation among men? Can you say with Paul, "This one thing I do?"

Think for a moment what an overwhelming force Christianity would become if it could be said truly of every professing follower of Christ that no one ever came in contact with him without being impressed in favor of the cause of which he was the champion. But ought it to be possible to say anything less? Can any soul imbued with the love of Christ be satisfied with a lower standard than that? The Christian purpose is the highest in the world. Pursued with eye single to the glory of God, it is the most powerful. Christian it rests with you to say whether, so far as you are concerned, you shall make your life a power for good. Why not? —Sel.

Religion is a blessed thing to die by, but it is a grander thing to live by.—Sel.

We should, therefore, obey these rulers who are ordained of God, "for rulers are not a terror to a good work but to an evil." We all know that the laws of the land are ones that do not lead us to ways of evil. But sometimes the followers of Christ are brought under a law they cannot see how it would be right for them to obey, as the present draft law. We each will have to use our own judgment before we can decide this question, but first, before deciding let us study closely whether or not we should obey this law set before us by our present rulers.

If we take this 13th chapter without further study it seems that every law should be obeyed. But how if we live up to the commandment, "Love thy neighbor as thyself," are we to combat against our fellowmen? If Christ is our copy and we are to follow in his foot steps are we to obey this law or any other that opposes our religion?

1 Tim. 4:12 says, "Let no one despise thy youth, but become a pattern of the believers in word, in conduct, in love, in faith, in purity." To become a "pattern of the believers" in all these things it is necessary that we obey the laws. But would we be following our Pattern in conduct or purity if we took up arms?

Eph. 6:1 reads, "Children, obey your parents for this is a just precept," but also we read, "verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting."

Hence we see that at one time a child would be justified in not obeying his parents, so then, why should not we be justified in not obeying the authorities if it were for the kingdom of God's sake. Although Paul says we should be submissive to the higher powers, Christ said unto Peter, "Return thy sword to thy place, for all who have recourse to the sword shall perish by the sword." And again, "My kingdom is not of this world. If my kingdom were of this world my officers would fight, so that I might not be delivered up to the Jews."

We surely cannot be more greatly oppressed than were the early apostles, and did they take up arms against their fellowmen? But yet they obeyed the laws inasmuch as they "paid tax to whom tax was due; custom to whom custom; fear to whom fear, honor to whom honor."

They "rendered unto Caesar the things that were Caesar's and unto God the things that were God's."

We are to "owe nothing to anyone, unless love to each other," and "love, then, is the fulfilling of the law."

The last verse of this chapter gives out the warning that should be so closely heeded by all true Christians, for certainly "the night is far advanced and the day has approached."

If we have lived as our Master did it will not be necessary to lay aside the works of darkness for our armour will be shining and ready. Also we should notice that in Eph. 6:13 Paul says that we should take up the complete armour of God that we may be able to resist the evil day. It will not do to let one piece become rusty

from lack of use.

Marvel Lawrence.

Romans 14 and 15.

Romans 14 and 15 are for those who have accepted Christ as their leader.

1st verse.—Those who are strong in faith, power, and knowledge, are to help all who are weak in any way. In verses 2-4 Paul is very plain that no one, however strong or gifted has a right to despise or condemn his brothers—we are all servants of one Master, after we have accepted Christ, and stand or fall to our Master, not each other. Many shall be made to stand, for God is able to make them stand. He is faithful who has promised and God is a rewarder of those who diligently seek him, and if we become fully reconciled to follow Christ's leadership in all things, according to the light we have and constantly seek for more light and guidance, God is able and will make us stand.

Verses 5-6: Whatever one does he must be assured in his own mind that it is right; if one believes he is doing wrong, and continues in the wrong, he is a sinner in his own mind and is condemned for sin by our Judge, because he becomes the servant of sin by continuing in it, and if we serve sin we die. Rom. 6:16. This is one of God's sure and unchangeable laws; if we believe we are sinning and continue in the act, we are serving the flesh, or doing the act to please the flesh, and our mind will constantly grow weaker and weaker, or toward the beastly or animal plane, till the mind is so weakened and degraded it will not be capable of understanding the spiritual, or Christlike, and will even hate that which is pure and holy. The result, "The mind of the flesh is death, but the mind of the spirit (or obeying when we are prompted to do right) is life and peace." Rom. 8:6, also Heb. 6:8. All such (who obey the flesh) are near to a curse, the end of which is for burning.

Verses 7-12: After coming into Christ one lives for Christ—let each one study how to please him who died for us. One cannot even die for one's self (as those out of Christ) for God has given Christ to those who accept him and no one of us can even die for himself. Christ died for us and we will have to live again, whether to glory and honor, shame and contempt, or possibly the second death, depends on ourselves, how we are willing to follow him. Whether we live or sleep we are the Lord's. We better be extremely careful not to despise or condemn a brother; unless we positively know he is sinning, as each one of us has to stand before the tribunal of Christ, and each one of us will give an account of himself to God.

13th verse. Do not judge a brother, but take care of our own actions, lest we offend a brother, or rather, offend our Master by causing our brother to fall, or do wrong or believe wrong by our false teachings. Verses 14 to 21: Do not by thy eating, drinking, or any act weaken thy brother. Verses 22-23: Most happy are the persons that are able to judge themselves by the Master's standard, then have faith in themselves, without self condemnation. All such will know the meaning of Paul in Eph. 3:19, "To know even that

which surpasses knowledge—the love of the anointed One; so that you may be filled with all the fulness of God." And they can also say with Paul, "I press along the line, towards the prize of the high calling of God in Christ Jesus." And one who persists in actions or beliefs which he doubts or considers wrong is in sin, and by God's sure, unchangeable law rapidly undermines his own character or standard and is sure to lose even that which he has.

15th Chapter, 1st verse: Now Paul and all that are like him, must bear the infirmities of the weak; they must crucify themselves to the world itself, pleasures and selfishness in order to be an example and help to those that are weak; to those like Paul, to whom much is given by the Master, much is required. If we will let him guide us entirely and live for him alone, as Paul did, we will fully comprehend the message Paul received and glorified in; "My grace (or favor) is sufficient for thee." And throughout our lives we will have the perfect confidence Paul showed in his life and writings.

Verse 2 and on: Let each please his neighbor, so far as is right, and for building up—the real thought, seek not to please self, as our Master thought not to please himself, but lived that we might have a perfect example to follow and by so doing live again for the age. And the things written are for our instruction and that we might have patience and a hope, and may the God of infinite patience and love give us the same disposition towards each other as Jesus had for all. Let us kindly receive and bear with each other, even as Christ kindly received us;—how much does each one of us need kindness and help from him? Let each one search their own heart and actions and find out. Jesus Christ came from the seed of David and kept the law to confirm the promises made to the fathers—and that the Gentiles were given a chance of life through Christ, only through God's mercy. Paul tells them that all the knowledge and favor has been given him from God, in order that he might be a public servant of Christ, giving to them who were without hope, the glad tidings of God's mercy.

Verse 18 and on: Paul says he will not presume to speak anything Christ did not show him and he proved his power and gift in many ways. 27th verse: Paul tells the Gentiles if they have participated in the spiritual things, or good things from God, which before were only given to the Jews, they should help the needy brethren in material things, or what was needed through poverty, sickness or any other cause. We should remember his instructions today, lest we become selfish and are cast off as were the Jews.

C. B. Miller.

Were Evacuating Jerusalem.

A telegram reaching the state department undated, and supposed to be about a month old says the Turks have partially evacuated Jerusalem for military reasons. The telegram came through the Swedish minister at Constantinople. —Sel.

Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

—Selected.

From the Class at Burlington, Kansas.

The thirteenth chapter of Romans, considered by the class to be the hardest in the book, was given to two of our bright, young high-school girls.

The following will show how they handled it.

Romans 13.

"Let every soul be subject unto the higher powers: for there is no power but of God. The powers that be are ordained of God."

It is absolutely necessary for the common good that every man, woman and child obey the laws of the state or nation.

Anyone who has common sense can easily see what would happen if they did not. Of course, if everyone followed the commandment "Love thy neighbor as thyself," there would be no need of another law.

"For love is the fulfilling of the law." But as yet we have not reached that state of perfection.

Another illustration: take the common school. Every child must, as soon as he enters the school, be subordinate to the regulations of that organization. He must ask permission to speak. He must not speak aloud, except to the teacher; neither is he allowed to throw paper wads or punch anyone with a ruler.

If he does, he is punished directly by the teacher or else he meets the dislike of his playmates.

The point I want to bring out in the last is, that anybody who breaks a law is punished in some way, although not always by the law.

But to resume, Paul says, "There is no power but of God." etc. At first glance that passage might be taken to mean that the rulers of the nations received their power directly from God, and whatever they did was right in his sight.

The rulers of olden times used to believe that. But God does not love a murderer, and no murderer shall ever have a right to the tree of life. Rev. 22:15. Yet the nations of today are carrying on wholesale slaughter.

Those two ideas will not coincide. Before I go back to my former illustration, turn to Dan. 2:21, "He removeth kings and setteth up kings," etc., Psa. 75:6, 7, "For promotion cometh not from the east, nor from the west, nor from the south; but God is the judge; he putteth down one, and setteth up another. It might be a good idea to read the eighth verse also, although it has no direct bearing on the above subject.

It also says in Prov. 8:15, "By me kings reign and princes decree justice. Why was it that king Nebuchadnezzar's kingdom left him? Simply because he had forgotten to honor his God. The king honored himself above the supreme ruler, hence his punishment, which was to last until he knew that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. 4:24-33.

Jesus had told Pilate that he, (Pilate), could have no power over him at all, except it were given him from above. Jno. 19:11. In connection with that verse it might be a good idea to read Luke 22:53.

Now to go back to my illustration of the

school. The teacher is hired; the school is turned over to her, and she makes what rules she sees fit. Now her power comes from the people who hire her.

If that teacher makes mistakes the board may interfere; just because her power comes from the people of the district is no sign that she will use it well.

So with the nations. God turned the earth over to man. In the natural course of events some developed into leaders. In olden times it is recorded that in a number of cases God raised up a certain man to carry on a certain piece of work.

By what right do you say that he does not today? Anyone who has read history, or paid any attention to the present war, realizes that leaders make mistakes.

If he wished to, God could interfere right now and stop the whole thing.

Several kings have been dethroned. But it seems to me that he is letting the people punish their own wickedness. He ordained the powers in the sense that he is their supreme ruler. But Paul says further that whosoever resists the law resists God. He also says that the rulers are a terror to evil doers.

To my knowledge there is no law, with one exception, that need bring the old law of "Render unto Caesar the things that be Caesar's, and unto God the things that be God's," into conflict with itself.

When it comes to the worship of God, this is a free country.

The laws of the nation are made with regard to the safety and welfare of its people.

The fact that a man is a Christian, does not make it harder for him to live in peace with the rulers of the land; it does not bring him in daily conflict with the statutes. On the contrary it makes it easier for him to become a good Christian.

It is the other class of people who make the trouble. Paul says, "Do that which is good and thou shalt have praise of the same."

Neither must you obey the letter of the law because of the wrath or punishment, but because of the love you bear your fellowmen, because, "As a man thinketh in his heart, so is he." This is a psychological as well as a scriptural statement.

Those who make the human mind their study, know that there is no impression without expression.

So if you hate someone enough to kill him, but do not because of your fear of consequences, ten to one you are going to treat that person mean in every way you can, and you will still be a murderer at heart.

"Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." In other words, pay your taxes, and render unto Caesar the things that be Caesar's and unto God the things that be God's. Unto the rulers of the land pay your taxes, customs, duties, etc., but unto God render your love and praise.

"And that," says Paul, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed."

By sleep Paul means a state of sinfulness. We must "awake to righteousness and sin not." 1 Cor. 15:34.

Cast off the works of sin and darkness,

and put on Jesus Christ, and walk in the light." Be ready for "ye know neither the day nor the hour when the Son of man cometh." Matt. 25:13.

Now to turn to another question which will come up. How is it possible to obey this draft law when it is against one's principles? Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. There are some things in this world that people have to settle for themselves.

If anyone did give advice on a subject of this kind, it is very likely most everyone would do as his conscience dictated.

God will take care of his children. They often suffer punishment at the hands of an earthly ruler but it is written, "Avenge not, vengeance is mine, I will repay saith the Lord." Rom. 12:19.

It takes trials of that kind to make character. The people whom you and I know as having "nothing to them" are the ones who never fought a severe mental battle to the finish in their lives.

The best grade of iron we have is the kind that has been tried in the furnace and beaten the most. Tribulation is the price a child of God has to pay.

The Master did not escape, and neither will we.

Lydia Barnes.

Romans 13.

The first part of this chapter says, "there is not an authority except from God," and "those existing are arranged under God."

To some it might seem that this is not so when they see so much strife and trouble that comes upon the people of God through the rulerships they are under. Also it is hard to understand, "He is God's servant for thy good." But since God has turned this world over to man until "he comes whose right it is," why should not the people, if they turn from the ways of righteousness be punished by trials and sorrows? Simply because the authorities are ordained of God does not make it necessary that they always rule righteously and with accordance to his will.

In olden times we see many examples of God's wrath poured out upon his people because of some wrong doing. Even so today.

Dan. 2:21 says, "God removeth kings and setteth up kings." Therefore we see that God ordained rulers even at that time. In John 19:11 Christ says, "Thou wouldst have no authority against me if it had not been given thee from above."

The next object that confronts us is, "Let every person be submissive to the supreme authorities," and he who sets himself in opposition to the authority opposes the institution of God.

Before we can rightly understand this we should take into consideration the conditions surrounding the Jews at that time. They were beginning to feel the strong rulership of the Roman governors and many thought they were under no government but their own, since they were Jews and a chosen people of God. They felt that since the rulers were Gentiles that it belittled them in serving their laws.

1 Pet. 2:21 says, "Be you subject to every human creation on account of the Lord, whether to the king as supreme or to governors as sent by him."

ful in this new life that they rose to walk in. We rejoice to see these fine, young people put on Christ and determine to live for him. Their names should appear here, but the sec., misplaced them, and they cannot be found now.

The committee on resolutions submitted the following:—Whereas we have been permitted to meet in another annual Conference, it is with humility and grateful hearts we offer thanks to Almighty God for all his manifold blessings.

Resolved, that we tender our sympathy to the families that have been bereft of their loved ones during the past year, and we feel the church of God has suffered a great loss and their activities in the church will be sadly missed.

And let it be further resolved: that we express our sincere appreciation for the kindness of the Roll church, and thanks for their generous hospitality.

Committee.—Mrs. S. J. Whitten, J. J. Snodgrass.

Flora H. Prior, Sec.

Report for July.

Sermons, 12. Lessons, 9. Baptisms, 8. Received salary and \$24.34 expense. Car fare, \$20.84. Hotel bills, \$2.15. Transfers, \$1.00. Telephone, 35c.

Places visited, Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Pleasant Prairie, Sac City and Waterloo.

Conditions at all places are about as usual. The interest at Koszta and Pleasant Prairie continues good. Six were baptized at Koszta and two at Pleasant Prairie. A number from all places hope to go to conference.

At Eagle Grove we have a little improvement in the interest in the gospel. Bro. Jones' faithful work there has its effect. At Ft. Dodge the same may be said, through the faithfulness of Bro. G. P. Allard and wife. We visit both these places on week-nights. At Sac City all we had is Berean work, the writer having taught one of the lessons during the month. At Hickory Grove we have a number of faithful ones but the general interest lags some. We abandoned the Saturday night service because of this.

At Waterloo the interest among the brethren continues very good but as usual, few outsiders pay any attention to us. One feature there is very encouraging and that is, one of the leading Christadelphians, Bro. Edwards, has come over to us heartily, being dissatisfied with the spirit of his former associates.

At Gladbrook the 5th Sunday we had our only meeting since conference. The attendance was unusually good, and we had a picnic dinner at the home of Bro. and Sr. Oakes.

Our family spent a few days camping at the lake during the week and it benefitted us greatly.

J. W. Williams.

Oregon, Illinois, Bible School.

The 16th annual Bible School extended from August 7 to 16. Our School seemed to start out meaning business, as we started with seventeen members.

The lessons were conducted by Bro. S. J. Lindsay. In the mornings our lessons

were in opposition to popular secular beliefs. The afternoon lessons were on the gospel and its fundamentals. Upon request next to the last two days were spent in studying the signs of the times.

The last day was given to oral recitation. In the morning we had, What has this Bible School study done for us?, which was a splendid lesson. Many expressed their gratitude for cordiality given them by the brethren. A number of our young men gave such good Bible speeches, that with God's help we hope they will some time be able to carry on the much needed work in our different states.

The afternoon was spent in giving reasons for our hope.

Our school closed with sixty members. May the Lord God be with you all, and if he sees fit may we all and many more make it our effort to attend next year.

Many thanks to our teacher, Bro. Lindsay. Your Sister in Hope,

Ma L. Hanson.

St. Peter, Minnesota.

Stockholder's Meeting.

Pursuant to a call by the Secretary, the stockholders of The Restitution Publishing Company met at their office in Oregon, Illinois, August 16, 1917, at 4 o'clock to elect two directors for the full term of three years and to transact such other business as should properly come before them.

The report of the Secretary-Treasurer was read and approved. This report showed the volume of work carried on to be larger by far than that of any previous year.

The names of F. V. Blakely and Miss Mattie Benjamin were presented as nominees for directors. There being no other names presented, the Secretary was instructed to cast the entire vote of the meeting for these candidates and they were accordingly elected by 156 votes, that being the number of shares represented.

The business of the year has been exceptionally good. The new Linograph was bought at about \$2,000 and we have been enabled to pay off all but \$350.00 of this, besides paying off all other obligations. We truly have reason to thank our heavenly Father for all his goodness to us.

S. J. Lindsay, Sec.

Obituary.

Clifton Bloss.

Clifton Bloss was born in Dutton, Kent Co., Mich., May 10, 1901, died Aug. 5, 1917.

Clifton was in bathing with other boys in Murry Lake near Lowell, where he was living with a Mr. Congdon. After swimming for a time they began diving and it is thought he was taken with cramps. Every effort was made to save him but to no avail. This is the sad ending of a child left motherless a little more than two years ago. Sr. Bloss died of cancer leaving two little girls and the son then 14 years old, beside a married daughter. Homes were found for the children as the father could not care for them properly and work away

from home as he was obliged to do to support the family. This is a very hard blow to the father who was waiting hopefully for the time when he could have the dear children home with him again. We can only point him to the blessed promises of the coming Christ to remove the curse and bring joy and happiness in the place of so much pain and sorrow. May he so live as to gain eternal life when the Master comes.

Funeral services were held at the Dutton church by

M. A. Woodward.

Ellen Decker.

Died at her old home in Millbrook, Mc Costa Co., Mich., June 26, 1917, Sister Ellen Decker. She was the second daughter of Lorenze and Fannie Fisher who were natives of New Hampshire and Mass. She was born in Lower Canada, Dec. 26, 1832, and married to Richard Decker, Feb. 26, 1851. To this union were born seven children, the eldest dying in infancy, and Hiram S. died Apr. 27, 1906. Bro. Decker died several years ago in the triumphs of a living faith. Sr. Decker was baptized by Elder John Bowers more than 50 years ago and has always been a very faithful and consistent Christian. She leaves besides her five children several grandchildren and great grandchildren, two sisters and one brother. How we shall miss her, for she never failed to be at the meetings if she was well enough to get there. She sweetly sleeps in Jesus, waiting for the gift of God, even eternal life. May we all live so as to meet her in the blessed ingathering time. Services held at the Decker schoolhouse. Sermon by the writer.

M. A. Woodward.

Grace Grant Francis.

Grace Grant Francis, daughter of Francis and Phebe Grant, was born at the Grant Homestead, three miles west of Rensselaer, Ind., Jan., 28, 1878, and departed this life Aug., 19, 1917. Age, 39 years, 6 months, and 21 days.

She was stricken with paralysis on Feb., 8th, 1911—the day which had been set for her wedding day. She overcame this to an extent, and was married to Allie D. Francis, April 13th of the same year.

Two years and five months later she was stricken again, and, and has been an invalid for the past four years.

On Monday, August 13th, she had the third stroke, and being in such a weakened condition could not put up the brave fight she has fought for the past six years.

Grace was a patient sufferer, never complaining of her condition, and when asked about her health replied always, "I am all right," making it always pleasant for those who cared for her in the home.

She leaves to mourn her loss a husband, two sisters, Nellie Grant, and Mrs. Leila Zeigler and one brother, Edwin, besides a host of near relatives and friends.

The funeral was held from the home on Tuesday afternoon, Aug., 21, at half past four o'clock. The attendance, and the great bank of flowers were silent testimonials of the love and esteem in which she was held by her friends and neighbors.

After fitting remarks we laid her away in Rensselaer's beautiful cemetery to a

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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- John E. Cross, President, Oregon, Illinois.
- Peter Jeffrey, 4 S. 14th St., Murphysboro, Ill.
- F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Michigan.
- E. F. Gesin, 205 Lincoln Avenue, Freeport, Illinois.
- L. E. Conner, 10416 Columbia Ave., Cleveland, Ohio.
- S. J. Lindsay, Secretary and Treasurer.

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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month. Adeline, Illinois, the second Sunday. Oregon, Illinois, the fourth Sunday. The third and fifth Sundays are optional at present.

Word has just reached us that a son was born, June 28th, to Mr. and Mrs. (Sr.) Carl Richey of our Camden, Ill., church. Here's our welcome to Wm. Troy Richey. May he grow up to be a preacher of the truth.

We are authorized to say that the Missouri Conference will meet with the Blush Church near Fredericktown at a date soon to be given. Will those interested watch for it.

The Lord willing, we expect to begin a meeting at Bosworth, Mo., on Thursday evening, August 30, to continue over two Sundays. Let all lovers of truth within reasonable distance please take notice.

Owing to the fact that we are publishing two Sunday School Lessons this issue, we are leaving out the notes and comments to conserve space.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise

could not have it.

- H. H. Chamberlin, \$1.00.
- Mrs. J. A. Ordnung, 2.50.
- Mrs. Rhoda Watts,50.
- Mrs. J. E. Miller, 1.50.
- H. F. Adams, 3.50.
- Mrs. Eliza Rahe Oliver, 10.00.
- Rufus A. Curtis, 5.00.
- Delos Andrew, 8.50

Notices.

Holbrook, Neb., Aug. 12, 1917.

The Annual Conference of the Church of God in Christ Jesus will be held from Aug. 25th to Sept. 2nd, inclusive, at Holbrook, Neb. Rankin's beautiful grove will be the place of meeting, one half mile south of Holbrook. Able speakers will be present to give us a feast of good things. Every body is invited to come and partake of this feast with us. Those coming from a distance will be taken care of on the grounds and transportation from the depot will be arranged for. Come everybody. A welcome to all.

Mrs. Ola Hornaday, Cor. Sec.

We are sorry this notice came to hand so late.—Ed.

The Restitution Tract Society.

At the recent meeting of the directors of the Restitution Publishing Co., Oregon, Illinois, it was decided to authorize the organization of a Tract Society to be operated from the office of the Restitution Herald. The thought is to centralize the tract work and place it upon a basis by which all may help and where useful tracts may be published at a minimum cost. The work was put in the hands of the editor and manager of the Restitution Herald, he to select three brethren whose faith and business ability are undoubted, who are to act as an advisory board in determining what tracts shall be selected and accepted by the publication society.

The membership fee was fixed at one dollar per year. Donations are solicited for this work.

Monthly reports, giving receipts and expenditures, will be made through The Restitution Herald.

The object is to furnish tracts as nearly free as possible to those who are willing to become workers in that direction. It is noteworthy that usually those who are willing to engage in that work are not able to any great extent from a financial standpoint.

The advisory board will be announced later. In sending remittances for this work, please plainly so state.

Who will be the first to encourage the venture with a membership fee?

Address, S. J. Lindsay.

Oregon, Illinois.

Reports.

Dear Restitution Herald:

The hearts of the brethren at Burlington, Kansas, have again been made glad over another addition to the little band.

This time Bro. Ben Hitchens, husband

of Sister Vena Hitchens who was baptized a few weeks ago.

We also wish to mention our young Sister, Lydia Barnes, who wishes to be identified with our class here.

Although she is a few miles distant from us, she meets with us in Bible study as often as possible and is a very welcome acquisition to the class. We now have seventeen members.

Grace Lawrence.

Conference Report.

The Annual Conference of the churches of God in Indiana met at Roll, August 9 to 12. The attendance from other places was unusually large this year, about 70, and the majority of these were delegates.

The membership of the church at Roll is rather small, so with this crowd of visitors, their facilities for entertaining were taxed to the limit, yet they managed well and all were comfortably located and thoroughly enjoyed the stay there, the preaching services, in fact, all things pertaining to the occasion.

F. L. Austin of Fonthill, was the principle speaker. His sermons were full of spiritual food and were delivered in his usual pleasing and forceful manner. Bro. VanVactor assisted all through the Conference, but his preaching came before, having held a meeting and Bible study a few days prior to the Conference. Among the visitors were a large number from Ohio—the Brush Creek church, also Earl Taber of Los Angeles, Cal. Bro. Taber conducted an interesting and profitable Bible study on Saturday morning.

The business sessions were held on Friday and Saturday afternoons. The following is a brief outline of what was done at this time. There was the usual roll call of churches, reading of minutes, treasurer's report, the various churches' reports of their own year's work, minister's report, the appointment of committees, etc., after which the Conference proceeded to business. The proposed new constitution was adopted by the Conference, the delegates casting a unanimous vote in favor. Realizing the great need of more evangelistic work being done in Ind., and in view of the fact that there are localities where churches might be organized and others reorganized, the Conference discussed the advisability of employing an evangelist for the coming year. They also discussed ways and means of raising a fund for same. A motion was made and carried that our church budget be \$1500 and that the Conference Board proceed to raise funds according to the constitution.

The same officers were reelected for the coming year. Adjourned.

At the close of this meeting the Bereans held their annual business meeting, presided over by Emma Railsback.

After the Sunday morning service the Congregation with filled baskets went to the country and in a beautiful woods ate dinner. The day was ideal. At 3 o'clock all went to a small body of water where Bro. VanVactor led seven (7) young men and women into the water and buried them in baptism—symbolizing Christ's death, burial and resurrection. May they continue faith-

of the lesson. Is it safe, or is it true heart service to God to yield temperately to such influences? Since we cannot serve truly two masters at one time does service to one involve "total abstinence" from service to the other?

We have chosen to be servants of the true God. The intimacy of our knowledge of the man who has rendered him perfect service, will teach us what to do and what to abstain from.

That Linograph Note.

Due August 21, 1917. \$350.00.
Paid August 22, 1917, 50.00.
Still due, 300.00.

Who will be the next to help blot it out entirely?

Letters.

Dear Editor:

Bro. Armitage has been a very sick man for four days, but has regained his consciousness so that he recognizes his nearest friends.

The doctor gives us a little hope now. May your prayers aid us in this time of trouble.

Yours in His Name,

Sarah Armitage.

209 W. Evers Ave.,
Bowling Green, Ohio.

Dear Bro. Lindsay:

I send express money order for \$5.00 to renew my subscription to the paper another year, and the balance for the "good of the cause."

The paper has good food in it, and I am thankful for it.

Yours for Truth,

H. F. Adams.

The Gospel of the Kingdom of God.

D. C. Robison.

Number 4.

There are so many subjects to be considered under the title of these articles that it seems impossible to exhaust them. In the articles written we have hardly attended to the necessity of believing in the death of Christ. Without his death there can be no resurrection, no kingdom, no eternal life, no distribution of rewards. His own resurrection depended upon his death. The resurrection of the saints, is based upon his resurrection. Paul wrote, If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Christ is declared to be our life. Without it we cannot exist. This same apostle has written, When Christ who is our life shall appear; we shall appear with him in glory. we have two thoughts concerning this subject: 1, The Bible doctrine; 2, The doctrine of the theological schools. In the school of the prophets we are taught the true doctrine.

Paul, in the Corinthian letter (15 ch.) states, I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures. The most important statements

in these two verses are, 1, The how of Christ's death; 2, And the, According to the scriptures. We must have regard to the manner of his death which is according to the scriptures. In reference to Isa. 53:12 we glean this truth. He hath poured out his soul unto death. To pour out his soul is to pour out his blood or life. We gather from Moses that the blood is the life. So when his arteries and veins were emptied of his blood his soul or life was poured out. This whole chapter teaches the humility or humanity of Jesus. In Gal. 4:4, 5, we read, When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that he might receive the adoption of sons. Again we read. (Heb. 2:14) Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil. These scriptures as truly teach that Jesus was as subject to a penal death as any of the sons and daughters of Adam. In his humility he gained the right to a resurrection unto an immortal life through perfect obedience. Through his mother Mary he received the life that she could only impart, which was a flesh and blood life. To redeem those under the law he must stand on the same level as those whom he came to succor. His being begotten by the Holy Spirit gave him no different nature from his brethren. He was a Jew, of the tribe of Judah. The only advantage that Jesus the Christ possessed above us was his heredity which began with the woman whose seed he was declared to be. This eliminated a disposition to sin wilfully which Adam possessed. In writing to Timothy Paul says, Adam was not deceived, but the woman being deceived was in the transgression. Under the law there was no sacrifice to be offered to atone for wilful sin. That was a sin unto death. Jehovah alone can save a premeditated or wilful sinner. David's sin was of this character and he did not attempt to sacrifice for its atonement. His appeal was to Jehovah in a thorough and sincere and heart wrought repentance.

If Jesus had sinned he would have died as did the first Adam of whom he was a type. Both were the sons of God. One through creation and the other through a begetting of the Holy Spirit. Jesus obtained that better nature through the resurrection out from among the dead ones. We do not believe in the doctrine of sin flesh as taught by Dr. Thomas and Robert Roberts. Whatever sin nature he possessed it came from his mother. Neither do we believe the doctrine of a free life. If Jesus possessed a better life than others of the race God gave it to him through his begetting. There being no scriptural evidence that he did, we do not believe it. We have studied these questions thoroughly and have decided to let the question rest. We regard the subjects as dangerous if pushed to the extreme. The persistent discussion of these doctrines divided the ecclesia of England and Scotland and destroyed the faith of some. It is pleasing to know that our brethren take a more reasonable view of these subjects. This article is given to show the necessity of believing in the how

of Christ's death. We have given the scriptural proof and shall leave the subject with the reader of The Restitution Herald. We will close with a brief statement of the doctrine as given by the theological schools. They teach that Jesus had a divine and a human nature while he was on the earth. He, like all of the race, possessed a mortal body and an immortal soul. The human body was subject to death. The immortal soul was not subject to death. In this doctrine they have two Christ's. When the one died the other survived. Some claim that the one was buried, the other went to the Father or went with the thief to paradise. This leads us to say that the surviving Christ did not die. This was the real Christ. Those who believe these untruths virtually deny the death of Christ. In the language of Paul, they are yet in their sins. This is a part of the creed formulated when the apostasy required a doctrine that would more nearly agree with Egyptian mythology. It is known today as the doctrine of the Trinity, which makes Christ equal with the Father, and the Holy Spirit, a person, is also a God.

D. C. Robison.

Reputation worth while entails struggle before and after 'tis won.—Sel.

Don't take stock in the rainbow's pot of gold. . . . It is usually watered.—Sel.

Development of moral muscle seldom equals that of physical type.—Sel.

Aggressiveness is laudable only when used in a dependable cause.—Sel.

If ignorance is bliss there should be more happiness in the world.—Sel.

There is a sort of shame that comes to all of us when we realize that we have not made the most of the gifts that God has given us.—Sel.

"Hot water" cools too slowly to suit those who quickly get into it.—Sel.

When something good can be seen in the worst, life becomes brighter.—Sel.

There would be more happiness if we paid our debts as we pay grudges.—Sel.

'Tis strange how a little success will spoil the best of fellows.—Sel.

Efforts to arouse sympathy are indications of a weak cause.—Sel.

No one ever was crowded out of the straight and narrow path.—Sel.

Self confidence is the first step towards convincing others.—Sel.

He's wise who knows when to stop talking.—Sel.

Ability to forget failure has enabled many persons to win success.—Sel.

He who boasts of his honesty may be honest, . . . but button your coat.—Sel.

wait the Father's good pleasure.

S. J. Lindsay.

Baptisms.

At the close of our meeting in the morning, at Hillisburg, August 19, 1917, Minta Marie Plummer and Orpha Blanch Spurgeon applied for baptism. We went to the water in the afternoon and inducted the two sisters into the body of Christ by baptism. By this act they symbolized their faith in the central truth of the gospel, the death, burial, and resurrection of Christ, and at the same time professed to be dead indeed to sin, and were buried because dead, and arose in the likeness of Christ's resurrection to walk in newness of life. At the evening service they were received into the church and given the right hand of fellowship. May they be blessed by the goodwill and help of the church in their young lives, may the watchful care of our heavenly Father accompany them, and the spirit of love, as it is in Christ, be manifested by them, and toward them, until they come into the fullness of the spiritual life by a resurrection from the dead at the coming of the Savior, is our prayer.

D. E. VanVactor.

The Sunday School.

By Alta King.

Lesson Topics For September.

Sept. 2, The Shepherd of Captive Israel. Ezek. 34.
 Sept. 9, The Benefits of Total Abstinence. Dan. 1.
 Sept. 16, The Fiery Furnace. Dan. 3.
 Sept. 23, Daniel in the Lion's Den. Dan. 6.
 Sept. 30, Review. The Goodness and Severity of God. Dan. 9:3-19.

THE SHEPHERD OF CAPTIVE ISRAEL.

Lesson 10. September 2, 1917.
 Lesson Text. Ex. 34:11-16, 23-27.

Golden Text: Jehovah is my shepherd. I shall not want. Psa. 23:1.

Time: Ezekiel was carried away captive to Babylon B.C. 597. This parable was given to the captive Jews after the destruction of Jerusalem, B.C. 586, and sometime before B. C. 570, a period of 15 or 16 years.

Place: Ezekiel was born in Jerusalem, but prophesied in Babylonia.

Questions and Comments.

In last Sunday's lesson we studied the final destruction of Judah as a kingdom, and the sending of the people into captivity. Today's lesson concerns the ray of hope which shines ever parallel to Israel with God's messages of condemnation and punishment. God, through his prophets, spoke to his people while they were yet in captivity. As his prophecies of punishment were fulfilled to the letter, so his prophecies of redemption will be fulfilled.

Ezekiel 34:1-10 is God's message to the false shepherds of Israel. Pick

out all the characteristics of a false shepherd; of a true shepherd. Read Jno. 10:1-16. May we not sum it up by saying it requires service to the sheep to constitute one a true shepherd, and service to one's own selfish interests to constitute one a false shepherd?

What punishment was pronounced upon the false shepherds?

From these verses describe those of Israel who constituted God's sheep. Were his sheep those only who loved and obeyed him, or did they include those who, through lack of teachers and leaders had wandered away from God?

Read the prophecy concerning these sheep, verses 11-16. Through what man does God become manifest as the true shepherd of his sheep? Heb. 13:20. According to the work of the true shepherd, as is specified in these verses, has Jesus yet fully manifested God as the true shepherd? When will he be so manifested? Ver. 23, 24; Hosea 3:4, 5; Ezek. 38:21-24.

Recall miracles, parables, and other teachings of Jesus while on earth which prove him to be the true shepherd. Read Matt. 9:35-38, 14:14.

The fact that Jesus recognized the condition and needs of the people and sympathized with them proves him to possess the qualities of a true shepherd. Recall at least two miracles recorded in John in which Jesus sought out straying sheep without their first seeking him.

Are the sheep who have wandered away, but whom God loves since he seeks after them, exempt from punishment? Ezek. 14:1-12; Jer. 30:11; Heb. 12:6-8. Notice God's purpose in punishing his sheep.

Read verses 17-22 with marginal renderings of verse 17, and discuss their meaning.

Describe the bright future held out to captive Israel by Ezekiel, verses 25-29. Can we see this future beginning to develop now? From verses 27-30 discern the purpose God has in view by thus dealing with Israel.

Although this lesson deals directly with God's care for the lost sheep of the house of Israel, still by other scriptures we know that he has the same care for the wandering sheep of Gentile nations and that Jesus is the great shepherd of both Jews and Gentiles. Read Isa. 9:2, Luke 2:32; Rev. 7:9-17. Is there anything in Ezek. 34 which bears out the idea that there are two classes of mankind?—those to whom God has given the ability to lead, rule and direct, and others who must have leaders and shepherds? Notice these false shepherds are called God's shepherds, verse 8.

It was using their God given ability to rule and lead for their own self interests which made them false shepherds. We find the same conditions among all the ruling classes today, both in church and state.

The Benefits of Total Abstinence.

Lesson 11. September 9, 1917.
 Lesson Text. Daniel 1:8-20.

Golden Text: Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Dan. 1:8.

Time: B. C. 605. The first of the three

stages of Judah's captivity.

Place: In the palace of Nebuchadnezzar, king of Babylon.

Questions and Comments.

In today's lesson we learn how four of those taken captive from Jerusalem into Babylon, conducted their lives amidst the heathen life by which they were surrounded. To gain the greatest practical good for ourselves the title must be taken to mean total abstinence from all things not in accordance with God's commands to us.

The best of the lesson is lost if we apply the lesson to the use of Alcoholic drinks alone. It contains a lesson for each whether he uses alcohol or not.

Relate the story of the lesson in detail, telling what kind of Israelites were taken captive, why they were taken, changing their names, their training as planned by the king and how Daniel and his friends avoided this training, and the result. The General Notes will help.

Read verse 8. Why did these four young men headed by Daniel, make this decision? Because it would be treason to the true God and the religion of the Jews, and to their race; for the dietary would almost certainly comprise articles of food such as the flesh of hares, swine, etc., which the law interdicted to the Israelites, Lev. 11. The flesh may not have been perfectly cleansed from blood, and hence forbidden by Jewish law. Deut. 12:23-25.

Jews, even at this day, have their own butchers, and regard as unclean the meat prepared in the ordinary way. The universal custom among the heathen of consecrating each meal by offering a portion of it to their idols, and pouring out libations of wine in their honor. The luxurious diet provided by the king would corrupt the body and diminish the vigor of the mind.—Sel.

The true lesson to be gained from the fact that Daniel refused the heathen's meat and wine:—From Rom. 14:14, 15; 1 Tim. 4:3, 4 we know that the Jews were not forbidden to eat these meats because of any uncleanness in the meat itself. By studying Peter's vision, Acts 10:11-15, we learn that these animals were representative of heathens with all their heathen forms of worship and low standard of morals. With these thoughts in mind discuss the full meaning of the "total abstinence" practiced by Daniel and his friends while surrounded by the very things which their law taught them to leave alone. Did it consist wholly in abstinence from the rich food and drink of heathen?

Study verses 8-13 for proofs that Daniel's action was prompted by faith in God and that his request was granted through God's power. Note particularly verses 9, 12, 13. If Daniel purposed in his heart to do what he knew to be right, could he depend upon God to provide the way to do it? 1 Cor. 10:13, 14.

Pick out verses which show that Daniel and his friends had no room for pride, neither in the accomplishment of the thing they purposed to do, nor in their greater wisdom and knowledge.

Honest worshippers of God today are living, as truly as Daniel and his friends were, in the midst of heathen influences, influences which tend to separate from the true God. Make the practical application

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Number 47.

NOTICE TO READER.

When you have read this paper place a one cent stamp on this notice, hand same to any postal employe, and it will be placed in the hands of our soldiers and sailors at the front. No wrapping, no address.

A Man is Known by his Enemies.

If you have enemies go straight on and don't mind them. If they get in your way, walk around them regardless of their spite. A man who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that anyone has a hand in it. A sterling character is one who thinks for himself and speaks what he thinks. He is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated character who was surrounded by enemies used to remark: "They are sparks, which if you do not blow will go out of themselves."

"Live down your prejudice," was the Iron Duke's motto. Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk. There will be a reaction if you perform your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.—Chicago Republican.

Training The Child.

Scholastic men and women speak of book education, but there is also a life education—the great common arena where men and women battle with the forces around them. A child's education is by no means entirely the product of organized schools.

While the development of the powers of the mind and its cultivation is in a great sense the work of a teacher, yet the moral and religious training is the work of the parents. The child should be taught to always regard the rights of others so that no confused ideas upon the subject be entertained. The mind has a certain vegetative power which should not be idle. For if it is not laid out and cultivated into a beautiful garden, it is bound to shoot up into weeds and flowers of a wild growth. From this we see the necessity of careful, early mental cultivation—a training of the child's faculties in the right direction. The value of a moral and religious training depends less upon varied and extensive acquirements than the cultivation of just powers of thought and the general regulation of the faculties of the understanding of the child.

THINGS THAT COUNT

Not what we have, but what we use,
Not what we see, but what we choose,
These are the things that mar or bless
The sum of human happiness.

The things near-by, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.
—Outlook.

With the dawn of childhood in the earliest days of intelligence the mind should be impressed and stored with religious truths and nothing should be allowed to efface or exclude it. Religious truth should be taught so early to the child that its mind will never remember when it began to learn. It will then have the character of inbred, innate principles, incorporated with its very being. It is well for mothers to bear in mind that every blessing of our lives, every joy of our lives, every ray of hope shed upon our pathway, every joy of our hearts, have had their origin in religion and may be traced in all their hallowed influence to the Bible.

Childhood is like a mirror, catching and reflecting images all around it. An impious thought may fall upon the heart of a little child like a careless spray of water upon polished steel, staining it with rust that no efforts can thoroughly efface.

If the first ten years of a child's life are improved as a golden opportunity the harvest will be good. In the actions of children strangers can read a history of the home life. It tells of turmoil and strife, of fretful women and impatient men, of duty undone. Or it speaks of a home of peace and love, where patience sits enthroned in the hearts of all and each is mindful of his duty toward the other.

Educate the child to love the good and true and remember that every word spoken within the hearing of the child tends toward the formation of character. In the moral and religious training of the child it is every mother's duty to teach her child what life really is. It is not merely living and breathing but a battle from childhood, with good influences drawing us up toward the divine, and bad influences drawing us down to the brute. Teach the child that he leads two lives, the life without, and the life within, that the inside must be pure in the sight of God, as well

as the outside in the sight of man.

We should try to impress on the child's mind sincerity, honesty, truth, benevolence and their kindred virtues, and the welfare of the child, not only for this life, but for the life to come will be assured and we will then know that our moral and religious training has not been in vain.

A. Akers.

Human Life Finite.

Human life is finite. The first and only preacher of endless human life, mentioned in the Bible, lost his reputation for truth when Adam died, and never has regained it. Gen. 3:4; 5:5; Jno. 8:44. All holy men, inspired of God, declare the brevity of human life. "What is your life?" asks the Apostle James, and answers his own question by adding, "It is even a vapor that appeareth for a little time and then vanisheth away." Jas. 4:14. See also Job. 14:1; Psa. 49:7-9; Psa. 146:4; 89:48. All finite life will cease when time ends, and all life that is fit for endless duration will be changed from the finite to the infinite. Paul, writing to believers in Christ, says, "We shall not all sleep, but we shall all be changed.....for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-54. John 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See also 1 Jno. 5:11, 12; Jno. 10:28; Phil. 3:20, 21.

While the earth itself is of endless duration its external condition is finite. "The fashion (external condition—Strong) of this world passeth away." 1 Cor. 7:31. "They all shall wax old as doth a garment and as a vesture shalt thou fold them up and they shall be changed. Heb. 1:11, 12; Rev. 21:5. This earth shall not always groan and travail in pain as now. Rom. 8:21. It will be restored to its Edenic beauty and bliss and never be blighted again. Rev. 21:1-5; 22:1-6.

—Messiah's Advocate.

Joy In The Work.

The bigger the work the greater the joy in doing it. The wholehearted striving and wrestling with difficulty, the laying hold with firm grip and level head and calm resolution of the monster, the tugging, toiling, wrestling at it, today, tomorrow and the next until it is done; it is the soldier's creed of forward, ever forward—it is the man's faith that for this task he was born. Don't think of the morrow's task, but what you have to do today, and go at it. When it is over, rest tranquilly, and sleep well.

Henry M. Stanley.

Give happiness and live happily.



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CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.
Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the ev-

ening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Moriah, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Com-

munion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Koszta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the second Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnside, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sun-

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Chapter 11.

The Present and Future Position of Christ.

I next propose investigating the present and future position of the Son of God.

1. As the anti-type of Aaron, he is interceding for his people in the heavenly sanctuary. See Heb. 8th and 9th chapters.

2. He is exalted with the right hand of God to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins. Acts 5:31.

John in describing his present position represents him as being "the prince of kings of the earth." Rev. 1:5. As the anti-type of Aaron he is not a king, but simply a priest to offer sacrifices and intercede for his people. As the royal Son of David he is now heir to his father David's throne and consequently a prince royal. As such he is not a king, but a prince; does not possess a kingdom, but is heir to its future possession. But in opposition to the foregoing, it is urged that Christ is now a king, and that he now possesses a kingdom, for the following reasons, to wit: 1. He is the head and law-giver of the church. Ans.—He is not the regal, but the ecclesiastical head of the church.

He does not exercise civil authority in any sense. He is only heir to the civil headship of the kings and kingdoms of the world.

His church is not a civil or political organization, but purely ecclesiastical. As such it does not conflict with the civil authorities of the world. Hence, churches may be organized, and exist in all countries, and under all forms of government. Not so with a kingdom; it could not exist contemporaneously in the same locality with any other kingdom, unless in a subordinate position. Hence, before the kingdom of God can fill the world, it must break in pieces the interposing kingdoms thereof, as an essential prerequisite to such a position.

Again, kings rule by force, but Christ as the moral, not civil, ecclesiastical, not political head of the church, rules by motive, by moral suasion, and not by force of arms. Christ is not an original law maker, but only an agent, acting with delegated authority. Matt. 28:18. Hence, his Father is the proprietor and he the agent. The Father the law maker, and he the expounder, and administrator of his Father's law. Jno. 5:22, 23, 27.

2. "Christ shares his Father's throne, therefore he reigns with his Father." The simple fact of his sitting on his Father's throne does not prove that he reigns with his Father in any sense. This position may be honorary, the same as an honorary member of any organic body. That such is the case is evident.

1. From the fact that Christ is not a king but a prince.

2. He is not reigning with the Father, but interceding between the Father and the penitent criminal, as an advocate, and not as a judge. He cannot be judge and advocate at the same time, and for the same party.

3. As a nobleman, he is, gone to his Father "to receive kingly authority," (Whiting) and to return, and exercise

that authority, or reign,—not in the far off country, but in the locality from which he went away.

4. The only kingdom ever promised the Son of God (the kingdom of Israel) is now overthrown and desolate. It does not now exist to be subject to the conjoint reign of the Father and Son.

5. The only kingdom over which the Father ever reigned, as far as this earth and all the promises to Christ are concerned, is now in ruins.

Objection 3. "That Christ terminates, instead of commences his reign, at the second advent is evident from the fact that at that time he delivers up the kingdom to the Father, and becomes subject to his Father's rule." 1 Cor. 15:24-28.

It is argued in contrariety to the plain import of Paul's language, which commences the reign of Christ subsequently to his coming, and the resurrection of those who are his, that he ceases to reign at that epoch, because his Father will make his foes his footstool previously to his coming. Psa. 110:1; Acts 2:35. But those who urge this objection attach more importance to this language than legitimately belongs to it.

It is one thing for Christ's foes to be made his footstool, and quite another for him to place his feet upon them. One is the work of the Father, the other of the Son. That the Father makes Christ's foes his footstool by investing him with authority to rule over them, will be seen in the light of the following testimony, viz, Psa. 110.

1. The Father makes his foes his footstool, by sending the rod of his strength (Christ) to rule in the midst of his enemies. Verses 1 and 2.

2. The Lord at the Father's right hand (i.e. Christ) shall strike through kings in the day of his wrath. He, (the Lord at his right hand) shall judge among the heathen and fill the places with the dead bodies. He (Christ) shall wound the heads (kings) over many countries. Verses 5, 6.

Psa. 2. —1. The Father sets his Son upon his holy hill Zion. Verse 6. 2. He gives his Son the dominion of the world. Verse 8. 3. The Son rules his enemies with a rod of iron, and breaks them in pieces like a potter's vessel. Verse 7. 4. It is with the Son that the kings and judges of the earth are called upon to sue for mercy, lest they perish when his (the Son's) wrath is kindled but a little. 5. All those are blessed who put their trust in him.

Rev. 19. —1. The Son judges and makes war. Verse 11. 2. The Son smites the nations and rules them with a rod of iron. Verse 15. 3. He comes as King of kings, or imperial ruler of the world. Verse 16. 4. The kings of the earth and their armies are gathered together to make war against him (Christ) and against his army. Ver. 19.

Luke 19. —1. Christ as a nobleman is gone to his Father "to procure for himself royalty, (Campbell's translation) and then return." Verse 12.

2. When he returns vested with royal power he commands those servants to be called to whom he had committed the money that he might know what every one had gained. Verse 15.—Campbell.

3. His enemies who would not have him to reign over them, he commands to be

slain in his presence. Verse 27.

From the foregoing evidence it is clear that the Father makes Christ's foes his footstool by investing him with power to subjugate them, and that Christ exercises this power, as the sovereign of earth in putting his enemies under his feet. Psa. 110.

The correct rendering of 1 Cor. 15:23-26 is as follows: "But every man in his own rank; Christ the first fruits, afterward they that are Christ's at his coming. Afterward the end, when he shall have given back the authority to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The Greek adverb *eita*, which is rendered after in the previous verse, according to Greenfield signifies, then, afterwards, after that. And according to the Englishman's Greek Concordance, after that, afterward, furthermore, then. Thus (epeita) afterward they that are Christ's at his coming. "After that the end." "Afterward, furthermore, or then the end," etc.

In reference to the foregoing Scripture, please observe the following order, namely: 1. The coming of Christ, and the resurrection of those who are his.

2. His reign, and the work of subjugating all his enemies, and putting down all interposing rule, power and authority.

3. The destruction of the last enemy, death.

By reference to Rev. 20, it will be seen that between the coming of Christ, the resurrection of the pious dead and the final destruction of death, will intervene one thousand years. During this period the saints will reign with Christ, and assist him in the great work of subjugation of the nations, and bringing back this revolted world in allegiance to the great God. Having thus consummated the grand design for which the sovereign power of the world was delegated to him, he gives back this supreme power to the great original, that God may be all in all, that is, supreme, and the Son becomes subordinate to the Father. Ptolemy, king of Egypt, gave up his kingdom to Caesar, but was permitted to reign subordinate to him in his own realm. Christ having acted with discretionary power in the conquest, and bringing back of the world, will voluntarily lay the trophies of all nations and kingdoms at his Father's feet, and own him Lord of all, and become a kingly subject to all eternity.

Renown is only known when there has been something done that was before unknown; genius goes to the bottom of things and lifts himself to the top-notch of knowledge.

The man who won't battle against his own evil ways won't make a good warrior for any good cause; the biggest man is he who conquers self.

Because you failed today should be the very reason why you should know tomorrow how to succeed: man's foresight is regulated by his hindsight and he wins as he grows wise.

No. 22. Unity.

Jesus prayed that his people might all be one, and many look at the sects today and pronounce Christianity a failure. Again, many of these sects are making efforts at church union which will doubtless result in evil prophesied in the book of Revelation. Others follow the efforts of Catholicism and Christadelphians, insisting that every person's ideas must all exactly coincide with those of all others in his communion or he is ejected as a heretic as soon as they discover him to have any variant views. The extreme from this is the often heard old saw, "No two people can see alike," and the consequent utter abandonment of all efforts to correct the most flagrant perversions of the gospel being taught among those presumed to keep the faith.

But the apostles did not agree. Their first difference over the gospel was whether the Gentiles should have the fellowship of the gospel, arising over the conversion of Cornelius. Next, a difference arose in the church over circumcision and the works of the law. Was Christianity a failure at the start, therefore? Or is the modern intolerance of all variance of faith among professed Christians apostolic? How far may differences exist? And did the apostles attempt any method toward unity?

In the first place, there may be variant views among Christians upon matters that are not vital, and no account is taken of it in heaven and none need be on earth. One example of this is fully and clearly discussed in Rom. 14. The word "receive" here evidently means retain in fellowship, according to other scriptures.

But views that subvert the gospel and salvation are not so, for a subversion of the gospel would be disastrous to all concerned in all generations. So we have definite instructions to have no company (fellowship) with those who so teach. We shall discuss this in a later article. But even in this case we find Paul calling such people "brethren" in 1 Cor. 15, and endeavoring to teach them in patience, although he makes it plain their denial of resurrection makes the gospel faith "vain." He did not have articles of faith by which to measure them, and reject them as soon as their faith failed to tally. He did not pronounce them heretics as soon as they erred in the way of truth. But their error was so serious he did not wink at it nor condone it endlessly. Even for teaching the resurrection past already he rejected from fellowship the two leaders who so taught, because even such perversions of a doctrine so vital to the faith of the gospel he said "overthrow the faith of some."

Thus it is evident that errors of faith cannot be dealt with by rule, by articles of faith, by wholesale, but must be dealt with by individuals. Jude makes that clear also.

When Jesus prayed for his people all to be one, he later gave instructions through Paul how his prayer should be answered, for in Eph. 4 he shows that the leaders in the church are set in the body for the purpose of bringing all to "the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the meas-

ure of the stature of the fulness of Christ."

Then such would no longer be carried hither and yon by every wind of teaching, by sleight of men of cunning craftiness, lying in wait to seduce.

Notice here it is the unity of "the faith" not unity in the meat or vegetable diet of Rom. 14, or of other unimportant matters of mere "faith," without the word "the" prefixed.

Notice also, this unity is through "knowledge." Since knowledge does not come in an instant, they were not summarily dismissed in those days as soon as they were found erring. Jas. 5:19-20 is good counsel here. Then since the unity was to come by knowledge Paul still says "brethren" to those who have fallen outside saving faith, and takes pains for a masterful effort to teach and reclaim them.

Thus the Bible plan for unity of faith is neither the hasty path of a trial and eviction for so-called "heresy" nor the contrary careless and endless tolerance of vital errors, but the middle course of not stirring up strife over trivial errors and the eviction from fellowship of those holding and teaching subversive views only after a reasonable effort has been made at correction.

We say "holding and teaching" purposely, for the orthodox view of a heretic held almost universally among Bible believers is probably not the Bible view.

We shall look into that also, soon.

J. W. Williams.

No. 23. The Church Name.

The church is spoken of many times in scripture, generally without any name specified, but only as "the church" or churches, "my church," etc. It is called, "the church of the first-born," once, "the churches of Christ," once, Church of the living God," once, "Church of God," seven times, and "churches of God," three times.

It is never called "Christian church," "Church of Jesus Christ," "Church of Jesus," "Church of the blessed hope," "Church of God in Christ Jesus," "Church of God of the Abrahamic Faith," nor any of the modern schismatic, denominational titles.

However, we may become over formal in this matter. Probably one can be a member of the one body and not be called by any of the above scriptural expressions. Surely one could be called by any of them and not be a child of God. God's people in Bible times were not always called by any of the above titles. We have no record that before the crucifixion of Christ the disciples were ever called even, "The church of God."

If we follow the scripture, however, we will never call ourselves by any unscriptural names, no matter what epithets others may give us.

Since Jesus said "my" of the church, and God said "my" of the same ones, the question arises, Whose are we, and whose name shall be on us? It amounts to the same thing, for the name "Jesus" is itself the Father-name, and Paul says the whole family in heaven and in earth is named of the Father. What part of the family are in heaven? Not dead people, but living angels. All the angels of whom we know

the names are called by the divine name. Two, Michael and Gabriel, and the last syllable is the divine name, "God."

In John 17 Jesus says of the disciples, "All mine are thine and thine are mine," and again, "thine they were and thou gavest them me." Then he settles the question as to whether we shall be called by his name, that is, "Church of Christ," "Church of Jesus," "Church of Jesus Christ," by saying, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." So we will continue to call ourselves "Church of God" whenever we name ourselves, but not be mere stickers for a name, nor be over formal about it.

J. W. Williams.

Prophecy.

Webster defines the word thus: 1. A foretelling; a declaration of something to come. 2. To preach or instruct in doctrine. In the sense of foretelling future events the gift was taken away at the close of apostolic days, 1 Cor. 13:8. In the sense of preaching, we, of course, still have that. Jesus Christ has told us that false prophets would come and Paul has stated that whether there be prophecies they shall fail. Matt. 24:24; 1 Cor. 13:8.

The rule by which we are to judge the prophets is given in Deut. 18:22; Isa. 8:19, 20.

1 Cor. 12:28 and Eph. 4:11 refers to the apostolic church. We have no apostles now. The church and Christ are represented as a man, Christ the head, and we the body. Christ and the apostles are the foundation. Our bodies have five senses, four of these five belong to the head, one to the whole body. In 1 Cor. 12 Paul shows that some gifts were bestowed on apostles but that we should not conceive that because we did not have those gifts we were not of the body. He illustrates by the foot, hand, etc. In 1 Cor. 13 he points out that these gifts would stop, but the three general gifts, faith, hope, and love would remain. The reason that God gave them these gifts was to confirm the word. Mark 16:20; Heb. 2:3, 4. The apostles received an earnest or fortaste of the powers of the world to come. Eph. 1:13, 14; Heb. 6:4-6. We shall receive the full power when Jesus comes and redeems the purchase possession. Eph. 1:14. 1 Cor. 14:32 is translated thus in the Emphatic Diaglott: "And the spiritual gifts of the prophets are subject to the prophets." They had power over the gift. Our modern prophets (?) claim to have no control over the gift. Rev. 19:10 is given thus in the Emphatic Diaglott: "The testimony of Jesus is the spirit of this prophecy." and Rev. 12:17 is given thus: "That remainder of her (church) seed who keep commandments of God, (see 1 Cor. 14:37, Jno. 12:49, 50) and have the testimony of Jesus." Christ's testimony is, "I come quickly" and no one to add or subtract to his prophecy. Rev. 22:18-20. The remnant of her seed keep this testimony that Christ will come soon and that prophecy ended with Revelation; that we are to have no addition.

I believe the Bible is all we need and hope that God will give us grace to stand by his word.

J. H. Anderson.

ference of the Church of God, assembled at Oregon, Illinois, Aug., 1917, begs permission to offer the following resolutions:

Whereas, during the Conference year just closed several of our number have fallen asleep, and many of our family have suffered bereavement, we, as a Conference, extend our heartfelt sympathy, and recommend all to the care of the gracious Father.

We would mention as individual cases that have come under our observation, the good wife of our esteemed Brother, John Claypool, who will be greatly missed, especially by those of the body at Marshall, Illinois.

Also Sr. Elizabeth Anderson, well known among the brethren of this portion of the state, and one of the pioneer spreaders of the gospel truth. At a remarkable age she laid down the armor to await the command of the Life-Giver.

Sr. Ellen Laning, beloved by those of the Ripley neighborhood, and all who knew her well, has also been numbered among the deceased.

The neighborhood of the Moriah church has been saddened by the death of Junior, John Weaver, the grandchild of our esteemed Bro. and Sr. Lewis Weaver.

We would also make mention of the sadness which came to Bro. Conner in the sudden death of his son, and to him we extend our deepest consolation.

Latest of all these sadnesses has come the tragic death of Bro. George Lindsay, of a family widely known and respected in our church circle. To this family our hearts go out in sympathy, and we join them in the prayer that this condition of sorrow may soon pass away. Concerning this death we would make special mention of the Adeline body, in that they will miss so greatly their Sunday School superintendent, and active treasurer of their church, both of which positions Brother Lindsay filled most faithfully.

With all of the bereaved we sympathize, and with them we long for the coming of Him who shall put all enemies under his feet, when there shall be no more death or sorrow.

We recommend all the living to His keeping and guidance.

Respectfully submitted by your Memorial Committee: Mrs. Lillie Dauntler, Mrs. C. A. Gray and Frank E. Siple.

Almeda Glotfelty, Sec.

Baptisms.

It was our privilege to spend Saturday and Sunday, August 25 and 26, with the brethren at Ripley, Illinois, and we are glad to report interesting and profitable meetings.

Inasmuch as it was impossible for us to be together longer, it was decided to make the most of the time. Accordingly we held four public services, speaking Saturday night, Sunday morning, Sunday afternoon, and Sunday night. Attendance at all of these services was excellent and interest very good. The Sunday afternoon service was a little out of the ordinary, taking the form of an outdoor lecture in Ripley's beautiful public grove, on the subject of "War and the Bible," or "Signs of the

Times."

At this service there was an unusually large attendance, dozens of automobiles and carriages having brought people from many miles through the surrounding country.

After this service we went to the water side and there inducted into the household of faith Bro. Francis Bailey. Once more it was our pleasure to witness the uniting of a family in the bonds of faith, for the good wife, Sr. Violet Bailey, has for some time been a believer in the Gospel of the Kingdom.

We recommend Bro. Bailey to the brotherhood, and especially to an attentive study of the Word of God. May he so conform his life to the Master's service that a crown of life shall await him in the kingdom; and may we so live as to meet him there.

Frank E. Siple.

The Fiery Furnace.

Lesson 12. September 16, 1917.
Lesson Text. Daniel 3:16-27.

Golden Text: When thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee. Isa. 43:2.

Time: B. C. 586, in the 18th year of Nebuchadnezzar, probably not long after the destruction of Jerusalem.

Place: In the plain of Dura near Babylon.

Questions and Comments.

In today's lesson we have another story concerning the three young men who with Daniel purposed in their hearts not to pass through the three year's official training which the king had decreed for them. The story is only added proof of their faith in God and their determination to serve him, even if it cost them their lives. Their high positions in the kingdom, Dan. 2:49, their wealth and the honor paid them had not weaned them away from their God. Although they must have been under the constant pressure of heathen influences.

Verses 1-7 reveal Nebuchadnezzar's well laid plan for strengthening his power over the many provinces he had conquered and at the same time introduce the strongest of unifying elements among them—a common religion. What was the plan?

Relate the story of how at least three Hebrews refused to submit to his plan which would lose them their identity as Jews and worshippers of the true God. Verses 8-13 tell how their disobedience became known to the king. How did the king offer them leniency and pardon? Verses 14, 15.

The fact that the king knew that the God of the Jews had delivered them into his hands, 2 Chron. 35:21; Jer. 40:2, 3, would lead him to ask the question in the last part of verse 15.

How did the three Hebrew children receive his offer of pardon? Verses 16, 17. What did they mean by, "we are not careful to answer thee?" Did they show the least hesitancy in their choice? What words show their unwavering faith in God's power to save?

Verse 18 shows that they realized the possibility that God might not deliver

them, that he might not choose to exercise his saving power, but would permit them to suffer the ordeal. Did this realization weaken their determination to do what they knew to be right?

Relate the story of how the king tried to enforce his threat and how he failed.

Discuss the identity of the fourth person which appeared in the fire.

Read Psa. 34:7; Heb. 1:14. Is there anything in the verse, or any other scripture, which gives us foundation for the belief that he was Jesus himself?

Notice the king's admission to the power of the God of the Jews, verse 26. Does he admit him to be the only and true God? Do you think his conception of the God of the Jews based on this miracle was a true conception of the true God, or did he think of him as merely one of the many heathen gods to be worshipped along with others?

Notice in verse 28 he makes a decree to protect the worship of the God of the Jews but he shows no intention of worshipping him, himself, nor of influencing others to worship him. What in this verse shows that he still had faith in other gods?

When, and by what means will all the people, the nations, and languages fall down and worship, not Nebuchadnezzar's golden image, but the God of the Jews, admitting him to be the one and only true God? Psa. 102:15, 16; Zech. 2:11-13; Isa. 2:1-4.

Do you think the integrity and faithfulness of these three Hebrews, recognized by the king, verse 28, had any influence on his action noted in verse 30?

Read the Golden Text with its context. Isa. 43:1-3. Today's lesson may be taken as a figurative fulfillment of this prophecy. Have the Jews been consumed and extinguished by the fiery persecutions through which they have passed? Why not? Verses 1, 3.

General Notes.

Faith: Like the three faithful Hebrews we must have unwavering faith in God's power to deliver us from our trials and troubles. Like them, too, we must recognize the possibility of his permitting us to pass through our fiery furnace and if he does, our faith in his power should not weaken nor our determination to do right, lessen.

Some helpful suggestions:

1. This deliverance was the answer to the doubts that may have arisen among the Jews, because God suffered them to become exiles. God was able to deliver them, and when they became devoted servants of God, the deliverance would be nigh.

2. Any great deliverance from trouble recognized as clearly from the hand and love of God, is a perpetual aid to faith in God.

3. Modern Images: There are still erected golden images before which the world commands us to bow down and worship—success, pleasures, wealth, popularity, sinful custom, palatable doctrines, an easy, lax morality.

4. Fiery Furnaces: There are still fiery furnaces for those who refuse to worship the golden image—social ostracism, unpopularity, losses of places and honor, failure in business.—Sel.

THE RESTITUTION HERALD.
S. J. Lindsay, Editor and Manager.

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

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

Address, The Restitution Herald,

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The home of Bro. and Sr. Zenas Murphy at Clarksville, Ill., was badly damaged recently by fire which caught in some manner from an oil stove. Quick work of family and friends saved the home from destruction.

Bros. B. H. Carpenter and F. E. Siple of our Oregon, Ill., church, and Zenas and Como Murphy of our Salem, Ill., church, have been exempted from army service.

We are indebted to Bro. J. Middlekauff, of Mt. Morris, Illinois, for the use of a bound volume of *The Millennium Harbinger* of 1864. In it we find many interesting things, and if permitted to be in possession of it for a time, we will take pleasure in republishing some of the articles found therein.

We will be away from the shop holding meetings much of the time this fall. If your correspondence is delayed, you have the reason beforehand.

If we had what will be due us on sub-

scription up to Sept. 1st, we could pay off the balance due on that linograph note at once. A little from each one who is delinquent would help so much.

Bro. P. J. Graham, of Fredericktown, Mo., writes that the Missouri Conference and Bible School will begin Sept. 26th to hold over two Sundays. Will all lovers of truth, who possibly can get away from their work, make it a point to be at this meeting. The meeting will be held at Blush Church, seven miles west of Fredericktown. Buy your ticket for Fredericktown, first notifying Bro. Graham that you are coming and he will see that you are cared for after arriving.

Notices.

Beginning Monday night, Septemebr 17, a week of Bible study and preaching services will be held at the Restitution Church near Casey, Illinois. All living near are invited to attend this series of services. Write Bro. Lewis Weaver, Casey, Ill., Rfd. No. 3, that you expect to be there.

The Restitution Tract Society.

At the recent meeting of the directors of the Restitution Publishing Co., Oregon, Illinois, it was decided to authorize the organization of a Tract Society to be operated from the office of the Restitution Herald. The thought is to centralize the tract work and place it upon a basis by which all may help and where useful tracts may be published at a minimum cost. The work was put in the hands of the editor and manager of the Restitution Herald; he to select three brethren whose faith and business ability are undoubted, who are to act as an advisory board in determining what tracts shall be selected and accepted by the publication society.

The membership fee was fixed at one dollar per year. Donations are solicited for this work.

Monthly reports, giving receipts and expenditures, will be made through The Restitution Herald.

The object is to furnish tracts as nearly free as possible to those who are willing to become workers in that direction. It is noteworthy that usually those who are willing to engage in that work are not able to any great extent from a financial standpoint.

The advisory board will be announced later. In sending remittances for this work, please plainly so state.

Who will be the first to encourage the venture with a membership fee?

Address, S. J. Lindsay.

Oregon, Illinois.

Reports.

Illinois Conference Report.

Report of the 20th Illinois Annual Conference of the Churches of God in Christ Jesus, held at Oregon, Illinois, August 16-19, 1917.

Nine states were represented as follows: Illinois, Iowa, Indiana, Ohio, Missouri, Wis-

consin, Michigan, Nebraska, and Louisiana.

Bros. Conner, Lindsay and Siple did the preaching. As usual, Bro. Conner was called on to deliver the first sermon Thursday evening.

There were ten sermons in all, two Bible lessons on miracles, conducted by Bro. Lindsay, and three Berean Meetings.

Some of the sermons were: Christian Warfare, Eph. 6th chapter; The Thief on the Cross, Luke 23rd Chapter; Jewish Tribulation, Amos 9th chapter. Others were based upon the following chapters; Eccl. 12; Matt. 24; Jno. 6; Rom. 5; Heb. 2.

The Berean subjects were: Works of the Flesh and of the Spirit, Rom. 8:1-17. Matt. 24; John 6; Rom. 5; Heb. 2.

Signs of the Times, 2 Pet. 3. The Sheepfold, Jno. 10:1-18.

Two business sessions were held on Sat. All of the officers were retained for another year, and Bro. Siple given employment for another year as pastor.

Report of Treasurer, August 18, 1917. Bible School and Conference fund from 1916,

	\$43.15.
Collections to date,	295.40.
Total,	\$338.55.
Expenditures to date,	24.70.

Balance to meet expenses,	\$313.85.
Balance in the Evangelistic fund from 1916,	\$108.48.
Collected to date,	823.25.
Total,	\$931.73.

Expenditures,	868.35.
Balance,	\$63.38.
Paid on Evangelistic fund for the year opening, 1917-1918,	\$18.00.

Anna E. Drew, Treas.

Evangelist's Report, August 8, 1917.

Baptisms, 24; Illinois, 6.
Funerals, 9; in Illinois: Ellen Laning; Eliz. Anderson, Cynthia Claypool.
Weddings, 3.

Places visited: Rensselaer, Nappanee, Indiana; Fredericktown, Valles Mines, Bosworth, Missouri; Blanchard, Dutton; Michigan; Hammond, Louisiana; Dixon, Lanark, Adeline, Oregon, Salem, Moriah, Ripley; Illinois; Brush Creek, Lawrenceville; Ohio.

S. J. Lindsay.

Report of F. E. Siple from Sept. 10, 1916 to Aug 17, 1917:

Early in the month of September, 1916, we moved from Michigan to Oregon, Ill., and took up our duties among the churches on Sunday, Sept. 10.

During the period named above we have conducted sermons and Bible classes as follows:

Dixon, Ill.,	21 Sermons.
Adeline, Ill.,	17 Sermons, 4 Bible Classes.
Lanark, Ill.,	11 Sermons.
Aurora, Ill.,	7 Sermons, 3 Bible Classes.
Oregon, Ill.,	23 Sermons, 6 Bible Classes.
Ripley, Ill.,	3 Sermons.
Macomb, Ill.,	3 Sermons.
Chicago, Ill.,	1 Sermon.

Total,	86 Sermons, 13 Bible Classes.
Special services: Baptisms 1; Marriages 1; Funerals 3.	

Salary received promptly each month, together with traveling expenses.

Frank E. Siple.

A committee of five was appointed to draft some Articles of Faith and to report to next Conference a year hence.

Memorials.

The Memorial Committee of the Con-

fully discharge the duties devolving upon us as Christ's ambassadors if we take up arms against our fellowmen? Imagine America's ambassador to England going about with a sword slashing, maiming and killing subjects of King George. What kind of an impression would this give the English people of America? Is it not just about as inconsistent for Christ's ambassador to participate in the carnage of carnal warfare?

We— all of Christ's followers on earth of whatever race, color, or earthly nationality—go to make up one great nation. We are called out from this world to be a separate people, a nation among nations. Read what Peter had to say about this: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. 2:9. It seems to me it would be an absolute impossibility for one to shew forth the praises of the meek and lowly Jesus while on the field of battle fighting, or in any way promoting carnal warfare.

Suppose I, a follower of Christ, shoot a man who also claims Jesus for his Savior. Am I not taking the life of a member of the body of Christ? I would be murthering my brother. Could I do that if I really loved him? No. The thought of it makes one shudder. Yet, there are, on fields of battle today, Methodists arrayed against Methodists, Baptists against Baptists, Salvationists against Salvationists; and those of other communions against their brothers, slaying each other. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35. We are also commanded by Jesus to love our enemies. Matt. 5:44.

If I love my enemy I shall have no desire to kill him. To kill a man who has not yet made his peace with God would end probation for him. Had he been allowed to live a little longer, perhaps he would have come under the influence of the gospel and have yielded himself to Christ. It is possible that that soul would have been saved for eternal life; but I send him into a Christless grave. Would that be following in Christ's steps?

We say we believe Jesus will soon return to earth to set up his kingdom and give his people an inheritance, incorruptible, undefiled, which will not fade away. Are we living up to our profession? If not, can we reasonably expect worldly people to believe we are sincere? How must we live to be in readiness for Christ's coming? Without "spot, or wrinkle, or any such thing; holy and without blemish." Eph. 5:27. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. "Watch ye therefore and pray always." "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. "Be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. —E. W. Dyer, in *World's Crisis*.

Of The Same Mind.

Entire harmony of view or of opinion may be difficult to secure and under some circumstances may be considered an impossibility. We do not all think along the same tract of thought. We see objects from different angles of vision. We carry our individuality and our personality into the conclusions which we reach. Difference of view or opinion arising from mental peculiarities may not therefore be forbidden by the Word of God.

On the other hand a certain kind of harmony is taught in the scriptures and required on the part of all the followers of Jesus. It is the harmony of love. It is the blending of one redeemed spirit with another. It is the peaceful attitude of a soul under the power of grace. It is the entire exclusion of the quarrelsome spirit.

Jesus means what he says, when he insists upon agreement with an adversary. "Agree with thine adversary quickly," Matt. 5:25. Paul insists upon agreement where a lack of harmony prevails in the church. He said to the Corinthian Christians, "It is altogether a defect in you, that ye have lawsuits one with another," 1 Cor. 6:7, R. V. He bade Euodia and Lynthe, members of the Philippian Church to "be of the same mind in the Lord," Phil. 4:2. The harmonious relation between brother and brother must be preserved where different opinions exist. Agreement on the higher plane must be as steady as the shining of the sun above all fog and mist and cloud. It is the elimination of the quarrel that is to be sought. Church quarrels are all wrong. They block the progress of a revival. They disturb Christian fellowship. They greatly lessen the saving influence of the church upon the ungodly world. The people outside of the church will not recognize us as disciples unless we have love one toward another.

This is an age of differing interpretation of the scriptures. It is a sad thing to say that doctrinal battles have greatly disturbed the peace of the world. These things ought not so to be. It is the discord and strife of contention to which we object and not to the difference of view or of opinion which seems inevitable, the human mind being what it is. Why not hold a doctrinal opinion sweetly, and tenderly and kindly and affectionately? Why change the tones of your voice when you are telling what you believe? Why lose the calm and poise of soul when you are conscientiously declaring what you believe to be the truth? Why allow the least degree of estrangement or alienation in fellowship relations in your discussion along doctrinal lines. We believe it is possible to have sweet and complete serenity of soul no matter what may be the forms of contradiction and opposition that we are called to meet.

A willingness to yield in all matters that are non-essential is required by the gospel. For the reason that men refuse to yield, the world is full of bitter controversy and strife. It is one of the characteristics of the "last days" that men will be "head strong" and implacable." See 2 Tim. 3:3, R. V. The small boy wants his own way in the home. By reason of incompatibility of temper and the irreconcilable spirit alienation comes into the family. By

reason of insistence upon what are called one's rights disturbed relations come into the neighborhood. This is all contrary to the teaching of Jesus. He would have all his disciples avoid any resistance that would provoke a quarrel and a condition of enmity. What does Jesus say? "If any may would go to law with thee and take away thy coat, let him have thy cloak also." "And whosoever shall compel thee to go one mile, go with him twain," Matt. 5:40, 41. The Savior's plain meaning is this, yield rather than quarrel. Under the gospel, yielding is to be the rule rather than the exception. If some great principle is involved, if truth or falsity come into a question we must stand for what we conscientiously believe to be the truth and uphold what genuine Christian principle requires. I think this may be said, the cases will be unusual, where agreement cannot be secured when prayerfully and earnestly sought.

"Be of the same mind." Let love bind heart to heart in unbroken Christian fellowship. How can saints live together through eternal ages on the earth unless they learn here and now the secret of saintly agreement and harmony. We need to know the "unity of the spirit." A Pentecostal blessing in an upper room brought the "unity of the spirit." "These all with one accord" had their faces toward the sky. We can be of one "accord" today if the spirit of Pentecost can be our helper toward such an end.—Enoch E. Rogers in *World's Crisis*.

Time Is Short: Joyful News.

Whoever can truly tell the world that time is about to end brings to it the most joyful news possible. This will appear when we consider what time is, and what ends with time. Time, as defined by Webster, is "finite duration contrasted with infinite duration." There are some things now of infinite duration—God, the historic Christ, the holy city, built above. The earth as a planet abideth forever. Eccl. 1:4; Psa. 104:5. The word of the Lord also is of no finite duration. 1 Pet. 1:25; Isa. 40:8.

When the glorified saints find their hope consummated in the kingdom of God, all that they see, hear and feel will be but the fulfillment of their Bible. But happily there are some things that are of finite duration. Sin has no right to exist forever. God shut it from the tree of life that it might not live forever. Gen. 3:22-24. Sin can never eat of the tree of life. Only holiness shall ever eat of it. Rev. 2:7.

When finite duration ends sin will end. The Lamb of God will cleanse the earth of sin. Jno. 1:29; Matt. 13:21-23.

Is not this good news? Wars,—the result of sin—will forever cease. Lying, stealing, white slavery, adultery, murder, and wrong in every form will be known no more forever. Death that came by sin is of finite duration. Who can measure the griefs, tears and sufferings caused by death? When time ends, "There shall be no more death." Rev. 21:4.

—Messiah's Advocate.

When you are honest with yourself and honest with your fellowman, your success is sure and likewise honorable; honest striving makes happy living.

We have many deliverances, but too often we take them as a matter of course and fail utterly to recognize the source and be grateful to him through words and deeds.

Every good gift and every perfect gift is from above and cometh from the Father of lights. Jas. 1:17.

The best thought of the lesson is found in verses 16, 17. If we have not committed them to memory we might as well do so, remembering the righteousness which service to God necessitates, and the unrighteousness and degeneracy which service to idol gods permits and condoles.

Our Position on War.

From "A Brief Report" of the annual meeting of the Church of God for southern Wisconsin and northern Illinois, held at Twin Grove, Green Co., Wis., Aug. 26-28, 1864, among other things we note the following:

"Resolved, that the disciples of Christ in the present age are not permitted to take the life of man in self defense, nor in obedience to the mandates of the governments under which they may chance to live; that by doing so they jeopardize their interest in the Kingdom of God."

It seems to us that anyone who is acquainted with the spirit and teachings of Christ must see that taking the life of another is strictly out of harmony with God's plan and purpose in the Christian faith. Christ came not to destroy men, but to save them. He said among other things that if his kingdom was of this present order of things, then his servants would fight, but as it is, he teaches that they who fight with the sword must perish by the sword. Peter sets us the example that it is better to obey God than man when the issue is made. The brethren of the Church of God need not wonder if they are called upon to pass through fiery trial even unto death. We cannot serve the God of heaven and the god of war at the same time. Let us unite in prayer for our government that we may lead the lives of peace which we so much desire to do, but if it is God's will that we suffer for Jesus' sake, let us submit in love for his cause.

S. J. Lindsay.

The Devil is Dead?

Intending to have just a little fun with us, our daughter Etta, who formerly gave such splendid help in the shop, in her usual humorous strain, has sent us the following letter and clipping:

Rochelle, Ill., Aug. 21, 1917.

Dear editor:

With my feeble efforts, I will send you a few lines for the dere little paper, that I klipt from the Chicago Tribune. Plesse have a cut made from the description, and put a black border around it. Send copies to all friends of the deceased.

Lovingly,

Etta.

The clipping follows:

Remains Found.

Washington, Pa.—Satan is dead. His petrified remains have been unearthed and are now at Elm Grove, W. Va. Later the

curious find, which has puzzled local scientists viewing the grewsome object, will be shown noted scientists of the country.

With horns projecting from the forehead, spiked tail and cloven hoofs, the stone form is attracting great attention and creating a sensation. Hunters dug up the petrified object along Big Creek, near West Alexander.

While investigating what was apparently a groundhog hole, one hunter unearthed the head, and rushing to his companions, he excitedly told them of his find. The entire party then continued the search and uncovered the whole form of his satanic majesty.

Editorial comment.—If it is the petrified remains of the devil, from this time on whom will people blame for their shortcomings?

Lakeview, Mich., Aug. 20, 1917.

Dear Bro. Lindsay:

I am sending in a copy of the last lesson I prepared while at the Bible School.

The lesson was to tell what our hope is, and I think I can safely say that the only hope that I or anyone else has is contained in the "gospel."

Some of the Essentials of the Gospel.

The first promise to man is recorded in Gen. 13:14-16, in which is recorded God's promise of all the land of Canaan to Abraham and his seed.

In Heb. 11:7-13, we find Abraham and a number of other ancient worthies mentioned who died in the faith having not yet received the promises, but having seen them afar off and were persuaded by them and embraced them.

These promises were made to Abraham and his seed. They have not received them yet. This being the case, I contend that they will receive them at some future time.

Now let us see if we are concerned in these promises. Let us turn to Gal. 3:16, and we will find partially who the seed are. Now unto Abraham and his seed were the promises made. He saith not unto seeds as of many: but as of one, And to thy seed, which is Christ.

Gal. 3:27. 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.

In Rev. 5:9-10, we find a beautiful picture of how Christ was crucified that we might be redeemed unto God. And it also says we are to be kings and priests and to reign on the earth, which does not mean in heaven or some other place, but simply on the earth.

Now will you please turn to the 15th of 1st Corinthians. Giving very close attention we find ample proof of a resurrection from the dead unto eternal life, thus making it possible for us to inherit these promises.

Yours in Christian love,

Freddie Stephens.

Put up Thy Sword.

Shortly after the outbreak of the great war, so said a recent periodical, a young Austrian reservist who was called to the colors refused to respond. When asked

why, he answered, "I am a Christian now, and cannot conscientiously take up arms against my fellowmen." Upon being told that he must go or be shot he calmly replied, "I die then; I cannot, will not fight." Many have severely criticised him and others of like character, but I believe he did right.

Brethren, is it right for a follower of the meek and lowly Jesus to fight? Can we fight if we have his spirit in our hearts? Read in 1 Pet. 2:21-24, "For even hereunto were we called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; by whose stripes ye were healed."

Has Jesus ever led anyone to the battlefield? If so we fail to find anything concerning it in the Guide Book. Does he command his followers to fight? No! Quite to the contrary he said, "Put up thy sword." Again, Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Jno. 18:36. If there is any kingdom which we, as Christians should defend, it is Christ's; and it would seem that if ever there was a time in its history when it needed defending it was when Jesus, the prospective King, was about to be taken prisoner and put to death. But when Peter drew his sword and cut off Malchus' ear Jesus said, "Put up thy sword into the sheath." Had he been a believer in resisting with arms, quite probably he would have said, "That's right, Peter, cut off the other ear!" No! That is not the Christ spirit. Our gentle, holy Savior who "was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," commands us not to fight.

We have a warfare, but not a carnal one: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. We are to fight sin but with spiritual weapons, such as prayer, the sword of the spirit, a holy life, and the word of our testimony.

"We are ambassadors for Christ," 2 Cor. 5:20. Webster gives the following definition of ambassador or embassy, which words may be used interchangeably, "A minister of the highest rank, employed by one prince or state, at the court of another.... representing the power and dignity of his sovereign." As Christians we are employed by the heavenly government to represent the power and dignity of our great sovereign, Jesus Christ, at the courts of earthly princes and states. What did Paul say was the duty of Christ's ambassador? "He has committed unto us the word of reconciliation," 2 Cor. 5:19, and, "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." What a high calling! What an honor to bestow on mortal man! Jesus represents God to the Christian and we represent Jesus to the world, and beseech them in Christ's stead to be reconciled to God. Can we fill this sacred position, and faith-

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, Sept., 12, 1917.

Number 48.

NOTICE TO READER.

When you have read this paper place a one cent stamp on this notice, hand same to any postal employe, and it will be placed in the hands of our soldiers and sailors at the front. No wrapping, no address.

Preparedness.

We are fast hastening on the great and final ultimatum. Not simply between the United States and some foreign nation, but between the powers of sin and righteousness; between a universal right and wrong. Between God and Satan. The great controversy of the ages is soon to be settled. The warfare has been going on for well nigh six thousand years, and the end is nearly reached.

As to the outcome there is no question: righteousness will triumph. The "Captain of our salvation" will win the battle. "The Prince of peace" will put down all wars, and an eternal era of perfect harmony will prevail. A nation will be born which will be composed of different units, but all of one mind, united under one Head, all "made nigh by the blood of Christ."

Let us be on the victory side, the side that is sure to win. Enlist at once if you have not already; put on the whole armor. Let "preparedness" be your motto, heed the command, always, of the great Leader. —Sel.

What is the Chaff to the Wheat?

What are you choosing, brother,
As the years pass swiftly by?
Are you seeking for things enduring,
Or baubles that please the eye?
Be careful in your selection,
Lest Satan your judgments cheat;
Think oft of the God-given question,
"What is the chaff to the wheat?"

There are pleasures to beckon us ever,
As the fruit of forbidden tree,
That gleamed in the garden of Eden
For Adam and Eve to see;
They forsook the command God gave them
When the serpent beguiled them to eat;
They failed in the time of testing,
To retain the life-giving wheat.

And sin's pleasures would be our undoing
As the fruit in that garden so fair,
Brought death to the race of Adam
In the downfall of that pair.
We blame mother Eve for sinning,
But when we temptations meet,
Do we turn aside from the danger,
Do we choose the chaff or the wheat?

BE SWIFT

Be swift, dear heart, in loving
For time is brief,
And thou may'st soon along life's high-
way
Keep step with grief.

Be swift, dear heart, in saying
The kindly word;
When ears are sealed, thy passionate pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed
Lest soon they whom thou holdest dearest
Be past the need.

Dear heart, be swift, in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone. —Sel.

Some are lured by "uncertain riches"
To travel a dangerous road,
They cling to "the root of all evil,"
Though it draws them away from God.
They fail to find the "true riches,"
And Christ's fellowship, so sweet,
When they grasp for the chaff of mammon,
They let slip the golden wheat.

Would it pay, O brother, sister,
Though the whole world you should
win,
If your precious soul you forfeit
To accept the wage of sin?
O, let nothing blind your judgment,
In your choice be most discreet,
For death is the chaff sin offers,
Endless life, the golden wheat.

Shall we barter priceless treasure
For some fleeting pleasures here?
For a sordid mess of pottage,
Sell the birthright we hold dear?
Savior, help us, should we falter
E'er life's journey is complete,
May we spurn the chaff of error,
May we prize truth's precious wheat.

Swift the harvest time is passing,
Soon the resting time will come,
When God's faithful, happy children,
Shall enjoy the Harvest Home.
When life's city fair we enter
And around God's throne we meet,
He will say "well done" to workers
Who have gleaned the precious wheat.
Alice B. Curtis.

Will Jesus Come Soon?

Therefore, behold the days come, saith
the Lord, that it shall no more be said,
the Lord liveth, that brought up the child-
ren of Israel out of the land of Egypt;
but the Lord liveth that brought up the
children of Israel from the land of the

north, and from all the lands whither he
had driven them: and I will bring them
again into their land that I gave unto
their fathers. Jer. 16:14, 15.

Will any body say this prophecy has
been fulfilled? I do not believe it has. Be-
hold I will bring them from the north
country, and gather them from the coasts
of the earth, and with them the blind and
the lame, the woman with child, and her
that travaileth with child together, a
great company shall return thither. They
shall come with weeping and with suppli-
cations will I lead them; I will cause them
to walk by the rivers of waters in a
straight way, wherein they shall not
stumble, for I am a father to Israel and
Ephraim is my first born. Jer. 31:8, 9.

About half the Jews in the world live
in Poland, the north country, and I am
looking to see this prophecy fulfilled at
the end of this present war. And the Jews
must be gathered back to Palestine before
the Lord doth come. The Jews first must
be gathered out of the nations, and get
gold and cattle, before the mighty armies
of the north, (or Magog) could descend
upon them to take a spoil, and to take a
prey. Ezek. 38:12.

The 38th and 39th chapters of Ezekiel
tell of a mighty battle that will be fought
when the army of the north country
comes to take a spoil and to take a prey,
this is the battle of Armageddon, the last
battle. Rev. 16:16.

This battle will be fought by 200,000,
000 soldiers, Rev. 9:16, the army of the
north will capture half of Jerusalem, then
shall the Lord go forth and fight. Zech. 14:
3. This scripture proves the Lord will be
on earth and will fight in the Battle of
Armageddon.

Another prophecy that must be fulfilled
before the great battle of all the nations
is fought is this: For when they shall say
peace and safety, then sudden destruc-
tion cometh upon them, as travail upon a
woman with child; and they shall not es-
cape. 1 Thes. 5:3. This prophecy is about
to be fulfilled in our day, for President
Wilson with all the rest of the allied
Powers thinks if they can whip the Kaiser
then we will have permanent peace. But
the saints know this peace will not last
many years, only long enough for the Jews
to gather up gold and cattle after they
are led out of the north country, back to
Palestine. Perhaps the Jews will take with
them much gold and cattle from the coun-
tries where they are now scattered.

John W. Burget.

Your burden is a big blessing to you if
it builds up a livelier inspiration to do
better things; be gentle with the burdens
of life—blessings disguised.

Cheerfulness is the oil of gladness which
lubricates life's machinery.

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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. A. Smith, 1121 N. Church St., Rockford, 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 you can reasonably use 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;” “Inherent Immortality;” “Where Are the Dead?” “Future Recognition;” “The Book that Meets our Needs;” “The Gospel as the Power of God;” “Conditional Immortality;” “Maran-Atha—The Lord Cometh.”

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Man’s beliefs should be guided more by the “still small voice” within than by the mass meeting’s tumult without.

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Men who put most into their work get the most out of it; the success gotten out of business is measured by the devotion to it.

The excuse-maker rarely makes progress in other lines of industry.

The Great War.

Dear Brethren:
In Daniel 12:1 we have these words: And at that time shall Michael stand up, the great prince of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. Now dear brethren this time of trouble spoken of in Daniel began when this great and awful war broke in Europe 3 years ago. The great world kingdom image that Nebuchadnezzar saw is about to be ground in powder, and king Jesus will be here before long. The country of the United States is going to begin to draft very soon now, and she is greatly preparing for war. I hope that God will favor our country, and help in the time of need. If there is no wheat crop this year this country will face hunger.

In Zech 14:1, 2 we have the words: 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 into captivity, and the residue of the people shall not be cut off from the city. Verse 3: Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.

In the book of Joel we have these words, 2:30, 31: And I will shew wonders in the heavens and in the earth, blood and fire and pillar of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. The Lord is showing wonders in the heavens now, dear brethren. The other day there was a severe storm of thunder and lightning passed over here. Several barns were struck by the lightning and burned to the ground. The Bible says he shot out the lightnings and discomfited them, and the Highest gave his voice. Now brethren, let us watch for the signs in heaven and in the earth; for great are his signs and mighty are his wonders. I heard a man say today that Russia has about 10,000,000 men in the field and that Japan is going to put 1,000,000 men in the field with her and that the United States is going to help France and England; and he said they would be against Germany, and that it would be one of the bloodiest battles of the war. He also said that it would be the end of Germany. The battle is going to be fought in the North Sea. Now dear brethren, do let us all get ready for the Lord’s coming. He is going to be here before long, and my prayer is that we shall be able to stand before the Son of man. Amen.

Your brother looking for the soon coming Lord,
Ora L. Worley.

You can never change the opinion of another to your way of thinking by the ridicule of his way of thinking—ridicule never persuades.

Harmony is heaven’s law and in playing well your part you master its music and get happiness.

We will now give a few incidents recorded to show the same. Jesus, when the time for his ministry came, came to John who was baptizing in Jordan and requested baptism. The record is when Jesus was baptized he went straightway out of the water. Is it not reasonable to suppose that while in the water he was baptized? The Father considered the act of much importance, as a voice from heaven said, This is my beloved Son in whom I am well pleased. We have another incident recorded in which both the administrator and the applicant went into the water and came out of it. We refer to the baptism of the eunuch by Philip. The record reads as follows: They went down both into the water, both Philip and the eunuch; and he baptized him. They both came out of the water. This proves that to be baptized you must go into the water. We will close this article by showing the significance of baptism. The fact that water was chosen as the element and a burial as the mode signifies that a death is symbolized. When Jesus came to John to be baptized, he prefigured his death. He said to John, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Through this act Jesus was counted righteous. It also freed him from that sinful flesh that he inherited from his mother. He was not immaculate as theological schools teach. There could have been no sin imputed to the tabernacle and its fixtures, but Moses was directed to cleanse them. The curse of sin rests upon the earth and the race because of disobedience of Adam. We are typically cleansed of this nature in baptism, and if overcomers we will be literally cleansed through the resurrection. As proof of this we wish to give a few scriptures. Baptism is a mode which cannot be claimed for sprinkling nor pouring. It signifies a death (a typical death). Paul in the sixth of Romans makes this very plain. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. In the sixth verse of this chapter Paul states that in baptism we have crucified our old man that the body of sin might be destroyed. The important truth in the above texts is that our baptism symbolizes the death of Christ. The form of this baptism is seen in the words used, viz., buried and planted. Also that our baptism is into his death.

Baptism is more than a command, it is an ordinance. An ordinance is a command with doctrine which is the death of the covenant victim. Without his death no covenant could be ratified. See Rom. 15:8; Heb. 9:15-16. Our baptism is a death and is therefore linked with the death of Jesus the Christ. A valid baptism must be followed by an intelligent faith. This faith must partake of the things pertaining to the kingdom of God and the name of Jesus Christ. These things constitute the gospel of the kingdom of God. Our wish and prayer is that some alien or aliens may read these articles and be led to submit to a baptism into the name of Lord Jesus Christ.

Your brother seeking for a place in the kingdom of God.

D. C. Robison.

The Cross or the Sword.

Hall Caine, in contemplating the appalling misery wrought by the world's most frightful war, recently asked in a voice of anguish, "Is the Christianity of the world further off than ever? Will God's kingdom never come? Is peace impossible, and will the war last as long as man?"

H. G. Wells, in a recent article in the London News, asks why the waste and killing go on on every battle field when reasonable men all over the world are ready to accept conditions of peace that will involve "no conquest, no domination of resalcitrant populations, no bitter insistence upon vindictive penalties, but an agreement on a world-wide league of nations to keep peace securely in the future, to make the world safe for democracy and to maintain international justice."

Can such an agreement as Mr. Wells outlines be reached? Are the masters of the situation all "reasonable men?" Can rulers be "reasonable" who violated sacred treaties, ruthlessly sacrifice innocent children and make war an excuse for barbaric desolation? These are questions that press upon one's soul when the olive branch is extended. They should be answered.

Upon whom does the sacred duty devolve of seeking an everlasting peace if not upon the members of the Christian churches, advocates of law and order and of obedience to all the commandments, including one which says: "Thou shalt not kill?" We have asked this question before, for the fearful war is a blot upon civilization and a shame upon religion and humanity.

At last such a protest has been made from a religious body. It comes from the Vatican, from the head of an historical and powerful church, one that exercises a special and potential influence in the councils of Austria, Germany's strongest ally. Diplomats are inquiring into the secret of this sudden demand for a peace conference. Possibly it may have been inspired by Germany and Austria, while in the shadow of defeat, but whatever its source it is commanding the world's attention. For the whole world, with the Pope, is asking the question, as he expresses it, "Is this civilized world to be nothing more than a field of death?"

A powerful church has spoken. Let the members of every other church join in the effort to bring about an honorable and lasting peace. Put the cross in place of the sword. Let the churches marshal their countless millions in every land and demand the deposition of the autocrats of the sword and the installation of the Prince of Peace, whose prophetic words must ring in the ears of the ambitious Kaiser, "For all they that take the sword shall perish with the sword."

Welcome the Prince of Peace! It is written that "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 anymore." —Leslie's Weekly, Aug., 30, 1917.

All true followers of Christ long for

the fulfillment of the prophecy referred to, but that condition will never come by the union of the churches the world over, for it is not appointed to come in that way. God forbid that we should ever see the time when the churches, united, should rule the land. The darkest period of history is the one over which a universal church reigned. The darkest crimes have been committed in the name of religion. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Whenever the church loses sight of its mission to prepare a people for Christ's name and goes about the effort to purify the politics of this present evil world, it should drop the qualifying term, "Christian," for it has lost all of Christ it ever had.

S. J. Lindsay.

A Young Theologian.

We clip the following from the columns of the Millennial Harbinger of 1864:

A Wicked Darkey.—A humane lady in the west of Ohio, during the rush of contraband thither (during the Civil War), took pity on a poor, ragged boy of a decidedly dark complexion, and concluded to give him a home in her family. After being decently clothed, Jack was as happy as a Rebel in a Union prison, and soon was as fat as a prize pig. The good woman was pleased with her success, and all went on swimmingly until one day she heard him use the Lord's name in anything but a reverent manner. Calling Jack to her, she proceeded to lecture him upon the enormity of the deed, telling him that he would certainly go to Tophet unless he stopped swearing.

"What kind ob a place am dat?"

"It is a lake of fire and brimstone."

"Fiah an' brimstone, missus?"

"Yes, and you will be put into it and burned forever and ever."

"But poor Jack burn all up, missus."

"No you won't; you will keep burning, but never be consumed."

"But I neber could stand it."

"You will have to stand it," replied the woman, somewhat at a loss for words to make him understand her meaning.

"Well," replied the juvenile contraband, "if I kin stand it, I don't care a straw!" and immediately began to whistle, Down in Dixie.

That is natural philosophy, and quite too conclusive for the school men who teach doctrine by tradition. How much longer shall we be taught doctrine that contradicts all the sense God has given to men, and the Bible itself?—Herald of Life.

"A man climbing a hill, though he has to look to his feet when in the slippery places and all his energies are expended in hauling himself upward by every projection and crag, will do all the better if he lifts his eye often to the summit that gleams above him. So we, in our upward course, shall make the best progress when we consciously and honestly try to look beyond the things seen and temporal, even while we are working in the midst of them, and to keep clear before us the summit to which our faith tends."—Sel.

Success: Not knowing any failures.

THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Chapter 12.

Christ the Antitype of Melchisedec.

"And it is yet far more evident; for that after the similitude of Melchisedec, there ariseth another priest. For he testifieth, Thou art a priest forever (i.e. for the age) after the order of Melchisedec." Heb. 7:15-17.

Melchisedec was a priest upon his throne, or a king and priest in Jerusalem. "For this Melchisedec king of Salem, priest of the Most High God," &c.

Christ will also be a king and priest upon his throne in Jerusalem. Proof: Zech. 6:12, 13; Jer. 33:15-21. "And speak unto him saying, Thus speaketh the Lord of host, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests, the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord. If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their seasons, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, with the Levites the priests, my ministers."

From the foregoing testimony we learn:

1. That this righteous Branch whom the Lord shall raise up in those days, is to be the royal son of David,—the Lord our righteousness; and therefore, the Son of God, our Savior.

2. He is to be a king and priest upon his throne.

3. His throne is to be the throne of David, and his kingdom the kingdom of Israel.

4. That as such he is to execute judgment and righteousness in the land.

The saints being joint heirs with Christ will conjointly occupy the same glorious position.—Hence, they sit on thrones and reign as kings and priests on the earth. Rev. 20:4, 9; Rev. 5:10.

No. 24, Fellowship.

In 2 Cor. 6, fellowship is synonymous with such words as agreement, communion, concord, yoked, and, having part. Thus it is evident that it involves the idea of community of some kind. Brotherhood; sharing something in common. The early church had their property in common,

hence contributing money to a common cause is called fellowship in 2 Cor. 8:4. The idea is suggested also in 3 John 8, and Phil. 4:14.

Then again, Christians have a common faith and hope, for without gospel faith there can be no Christianity. So we read of the fellowship in the gospel, Phil. 1:5.

Again in Phil. 3:10 we read of fellowship in suffering. So it is evident that Christian fellowship is a partnership in faith, in finance, in common tribulation, and whatever else goes to make up Christian brotherhood and unity with and in Christ.

This fellowship is expressed formally in the communion service, as we have endeavored to set forth in past articles under that heading, for "communion" is one of the scripture synonyms for "fellowship," as above pointed out. But this formal expression of fellowship is probably least of all, and unless there be true brotherhood in faith, financial communication and fellow-sympathy and sharing in suffering, the formality of the communion service is worse than an empty form.

Running union Sunday Schools and joining with other church people in building a union church has often resulted disastrously. It is a violation of Christian unity in finance and in faith. For one who knows the truth to hold a membership in most modern denominations and contribute to their church funds is likewise violating the above two forms of fellowship or partnership. "Can two walk together except they be agreed?"

If we understand 2 Cor. 6, Paul is admonishing against continuing fellowship with wicked things in the church, not in the world. Not yokes of matrimony and business partnership with people in the world, but with un-Christian people in the church.

The scripture has a definite financial system for raising money and disbursing it for preaching, for the needy and so on. It is not the tithe, either. If we follow it we shall have settled the lodge question, insurance, ladies' aid, church affairs and socials, the preacher's salary and the care of the sick, the poor, orphans and general charity work.

The communionism of the early church was under the miraculous work of the Holy Spirit, and the scripture elsewhere justifies holding property separately by individual Christians. But a practice of brotherly love in money and property affairs would not leave the excessively rich in the church along with the excessively needy unless it be the latter's fault by laziness or improvidence, which Solomon and Paul both condemn and forbid us to support such people financially in alms giving.

J. W. Williams.

The Gospel of the Kingdom of God. D. C. Robison.

No. 5.

It is not always an easy task for a contributor to a religious journal to decide what will interest and instruct his readers. He must furnish milk for the babes in Christ and meat for the more mature. It is difficult to strike the medium in articles

written. We have chosen the above title in order to familiarize our reader with the simplicity of the gospel. It is the phrase used by those who wrote a history of Jesus as an evangelist. The word gospel is equivalent to the expression "the kingdom of God." See Luke 9:2 and 6.

Since we have confined our efforts in these articles to what is gospel and what this gospel is concerning and the necessity of believing it as written in the word, we think it advisable to state what an alien should do in order to remove his alien condition and make him a child of God. We think the subject that will logically follow the four preceding ones is baptism and its significance. Living as we do among a religious people who have such different views on this subject, we find it difficult to present this subject in an impressive manner that the rubbish may be removed in order to build on the foundation of the prophets and the apostles, Jesus Christ being the chief corner stone. We glean from the scriptures that the Eternal is one and is the Father of a Son which the New Testament writers call his only begotten Son, full of grace and truth. The Holy Spirit is the one power given to the prophets to reveal visions and perform cures, etc., etc. The apostles received it to guide them in all truth and to perform miracles. There is one God, one Lord, one Spirit, one faith, one baptism. It is the false doctrines concerning this subject that lead men astray. Their doctrine renders this divine ordinance of little importance. To some it is needful only to admit them into their particular church.

The Holy Spirit has made them acceptable to God but they must be baptized in water to be admitted to their church fellowship. Others deem it of so little importance that the applicant is left to choose as to whether he will be immersed or have water sprinkled or poured upon his head. Being advised, however, that sprinkling or pouring is as effectual as an immersion. We are now ready to decide from a scriptural standpoint as to what baptism is. The first notice of baptism as a religious act we glean from the account of John as the forerunner of Christ baptizing those who came to him in the river Jordan. One writer states that he baptized there because of much water. Surely he would not need much water to sprinkle or pour it on the forehead. In John's day we observe that the Greek language was the means of conveying thought. The word baptize is not an English term. It has been taken from the Greek and transliterated into an English word. The Greek word is "baptizo" and has but one meaning, to be immersed in water. The word "rantizo" is a Greek word and is properly translated sprinkle. If our translators had followed the same means, the present day confusion as to the meaning and significance of the ordinance would not exist. Bro. Wilson in his Pine Woods Bible Class gives the names of nearly a score of the most eminent Greek scholars, all of whom define it as immerse or by an equivalent word. Mr. Wesley, the founder of Methodism, and Mr. Macknight, who translated the epistles and gives extensive comments and notes on his translation admits that to immerse in water was the apostolic method.

Read verses 18-23. How does the king show lack of faith in his statement made in the last part of verse 16? Do you think Daniel showed such uneasiness? If not, why not? Relate the rest of the story. Verses 19-28.

Pick out two proofs in verse 20 that the king did not much expect to find Daniel alive in spite of his statement in verse 16. What 5 words in verse 23 tell the story of Daniel's salvation? Was it due in any degree to Daniel's works? Faith produces works well pleasing to God, for, it is impossible to please God without faith. Works well pleasing to God are the result of faith. They are a part of salvation and not a means to salvation. Is this true?

Read the message which the king sent to all people, nations and languages that dwell in all the earth. He was unconsciously uttering true prophecy. Dan. 2:44; Psa. 72:8. But does he admit the destruction of his own kingdom? Evidently his idea of God's kingdom corresponds closely with the "orthodox" idea of God's kingdom today? It was to be an indestructible kingdom with universal dominion, but without interfering materially with man's governments. Is this true? Dan. 2:44; Rev. 11:15.

Apply the golden text to the lesson. The more fully we come to realize and believe this truth, the less of fear, anxiety and worry we will show.

General Notes.

Daniel, while in the lion's den was in a pit of sure death. Nothing he could do, no works of his could bring him out of the high walled pit. No human power outside could bring him out, for the law of the Medes and Persians, through force of custom would never be changed. Nothing but God's power could deliver him, and Daniel's passive belief in that power brought him God's help.

So man, in the death, mortal, state has no hope of deliverance from death except through belief in God's power to abolish death. We may develop a life of perfect works and be blameless according to the law, as Paul says he was, yet we are not delivered from death. Nothing but faith in God's power will deliver from mortality. But this does not argue that God does not require works. Faith which is faith, produces the works through the love and gratitude it generates. Faith without works is dead. Faith which does not produce works is no faith at all.

God's people now, in the closing years of Israel's captivity and persecutions, should, like Daniel in the closing years of Israel's 70 years of captivity in Babylon, have their hearts and minds turned towards Jerusalem. They, too, should heed David's advice and pray for the peace of Jerusalem. Psa. 122:6.

Worry and faith are not companions:

Where one is you can't find the other. Darius told Daniel, "Thy God whom thou servest continually, he will deliver thee," but his subsequent conduct showed that he had no real faith in what he had said.

He spent the night grieving, fasting, refusing music and was so worried that sleep left him. Instead of going to the den in the morning joyous, in full faith that Daniel's God had delivered him, he spoke in a lamentable voice, and asked the doubting

question, "Is thy God able to deliver thee from the lions?" How many times we make similar statements and afterwards show the same kind of faith, which is really not faith at all.

The question may arise, how can we have such assuring faith in God? Moses, whenever pleading to backsliding Israel to turn and follow God, reminded them of how God delivered them from Egypt, and cared for them in the wilderness. We too should search the past for instances of God's blessings and care. We need not expect to find them in miraculous manifestations. But where we have been in the habit of thanking "luck," "chance," etc., let us render due thanks to God and our faith in God will increase accordingly until the big dangers ahead will have no more power to stagger our faith than the little dangers.

"Oh, weary one, ye may not see

Your helpers in their downward flight;
Nor hear the sound of silver wings
Slow beating thro' the hush of night."

"There are who, like the seer of old
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many and angel tent."
—Selected.

Resurrection.

It is quite natural to expect that those who believe in the deathless nature of man's being—and that includes the bulk of professing Christians—should be found fighting, in some way or other, against the grim terrors of death; but attempts of that kind always reveal either ignorance of, or opposition to, the revealed word of God. The last example of this sort which we have observed is an article on "The Abolition of Death," in the "Fortnightly Review," for February, 1917. In an outburst against all the gloom connected with death, the writer says: "It is high time that the question of death, sepulcher, and mourning should be looked at through other spectacles than gloom. . . . We must abolish the cemeteries: a reform that is crying. Those battalions of grey monuments with their similar tags and epitaphs, waxen flowers and formalities, broken columns and depressed angels, must go—absolutely go. What is the use of the futilities? What do they commemorate; what do they represent? Decay, brute death, the mere matter of man! Immortality, that flower of promise of the spirit-world, is forgotten except by the beautiful burial service, and there surely misunderstood—how frequently blind our eyes are to the true significance of things—otherwise mankind would not endeavor to express the meaning of death with those passing memorials worked in stone and the terrible vaults, horrid with the evident ashes of those who have been."

We are not going to dispute the desirability of some reform in the country's method of sepulcher; our purpose is rather to call in question the writer's view of death. He says that the graveyard memorials do not "express the meaning of death." Do they not? They express decay and corruption, and is that not what death is? No, thinks the writer, because he does not believe the dead are there at all, nor does he believe in resurrection. This comes out

in the following quotation: "The only possible resurrection of the actual physical body—that which has been placed away, whether in a coffin or in the freedom of final dust—is in beauty, the beauty of memory, which can recall gentleness, kindness, nobleness, and duteous deeds, or the beauty of such resurrection as comes with new-blown flowers and the glory of a beloved garden. This is surely more religious in spirit than the old shrouded mystery and elaboration of mummery which depressed so many hearts and made of death the king of terrors. For, remember, the body may be in the grave, but no person can be buried there."

There are different ways of evading an uncomfortable truth, and one is, to shut our eyes to facts, and dream dreams! Such is the method adopted above. Of its opposition to the scriptures we need say no more than that Moses was "buried" by God himself. Abraham was "buried" in the field he purchased for that purpose, and so on of all the Old Testament patriarchs; even of Stephen, the first of New Testament martyrs, who commended his spirit into the safe keeping of his Lord and Savior, it is said that it was "he" who fell "asleep," and whom devout men carried to his burial, and made great lamentation over him,—the very thing that this writer so strenuously objects to. The grim fact of death is not abolished by man's declaration that there is no death. It remains a fact still, and there is only one way of overcoming it, and that is by resurrection.

Speaking of resurrection, this subject is greatly misused by the religious community generally, and things are spoken of as resurrection which do not comply with the meaning of the word at all. To call the perpetuation of a good man's memory resurrection, while he himself lies in the grip of the enemy, is a misuse of the word. Resurrection is a rising again of something that has fallen; but a good man's reputation is not destroyed by death; it does not die, and therefore cannot be said to live again by the continued remembrance of it. In any case the memory of a man's good deeds is not himself, and can mean nothing to him. Take also the writer's reference to the "new-blown flowers." He says: "God's acre should have trees, wild flowers, green walks, and arbours brightened with the songs of birds, so that from the birth of nature's treasures and treasuries the truth of the happier birth and the deathless quality of the spirit may be realized and remembered." All these things certainly speak of life, wherever they may be seen and heard; but what is their special significance in the places of death? Why put them specially in plots of ground which contain, according to this writer, nothing but dust and ashes, without the fraction of a hope of ever living again? In the rebudding of trees, and the fresh blooming of flowers after the deadness of winter, there is unmistakably to be found an emblem of resurrection; but it speaks in vain if the truth be that there is no resurrection from the dead. Such revivals of nature tell us nothing of the "deathless quality of the spirit," which is supposed, but without proof, never to be subject to death, and therefore not a subject of resurrection.—Notes and Comments in Words of Life.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Owing to the editor's absence the editorial column is slighted this issue. We are in a series of meetings at Bosworth, Mo. The interest is good for such a busy time of year.

Wherever we go we are obliged to meet the old arguments on the thief on the cross, the rich man and Lazarus, and the house of many mansions. It does seem that if people would do more real study they could soon lift themselves above the fog of immortal-soul-ism.

We need some good tracts on the foregoing subjects that may be given away to people who are interested. Will you join our tract society and help us in the matter of educating those whose minds are open? Send us a membership fee of \$1.00.

HELPING FUND.

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

The Restitution Tract Society.

At the recent meeting of the directors of the Restitution Publishing Co., Oregon, Illinois, it was decided to authorize the organization of a Tract Society to be operated from the office of the Restitution Herald. The thought is to centralize the tract work and place it upon a basis by which all may help and where useful tracts may be published at a minimum cost. The work was put in the hands of the editor and manager of the Restitution Herald, he to select three brethren whose faith and business ability are undoubted, who are to act as an advisory board in determining what tracts shall be selected and accepted by the publication society.

The membership fee was fixed at one dollar per year. Donations are solicited for this work.

Monthly reports, giving receipts and expenditures, will be made through The Restitution Herald.

The object is to furnish tracts as nearly free as possible to those who are willing to become workers in that direction. It is noteworthy that usually those who are willing to engage in that work are not able to any great extent from a financial standpoint.

The advisory board will be announced later. In sending remittances for this work, please plainly so state.

Who will be the first to encourage the venture with a membership fee?

Address, S. J. Lindsay.

Oregon, Illinois.

Reports.

The Church of God at Ripley, Illinois, has again been made happy by another one of our young men, Francis Bailey, who knew the truth, and decided to put on Christ by obeying the form of doctrine which the Apostle Paul thanked God that the Roman brethren had obeyed from the heart. Rom. 6:17.

So Bro. Frank Siple of Oregon, Ill., was called here to baptize him. The brethren here are pleased to have Bro. Bailey and Bro. Long (whom Bro. Siple recently baptized) to meet in fellowship with them.

Bro. Siple was here the 25th and 26th, and delivered four good discourses. Subjects: "The Christ;" "Baptism;" "The Signs of the Times;" and "Jacob's Greatest Trouble." He stated on authority of the Bible that the Jewish race would soon have a national standing recognized by the world; and that everything is shaping toward the return of Israel and the coming of the Lord.

Bro. Siple certainly is capable to proclaim the message of the coming of the Lord and deliver the signs of His coming.

"Let us watch and be sober."

Jennie Cox.

Financial report of the Indiana State Conference held at Roll, Indiana, August

9-12, 1917.	
Aug., 12, 1917, To balance,	\$50.40.
Collection,	64.66.
North Salem Church,	17.00.
Morning Star Church,	8.00.
Hillisburg Church,	16.50.
Bro. Barnett,	1.50.
Total,	\$158.06.
Amount paid ministers,	\$97.25.
Amount on hand,	60.81.
Ezra C. Railsback, Treas.	

The Sunday School.

By Alta King.

DANIEL IN THE LION'S DEN.

Lesson 13. Sept. 23, 1917.
Lesson Text, Dan. 6:10-23.

Golden Text: The angel of the Lord encampeth round about them that fear the Lord, and delivereth them. Psa. 34:7.

Time: B.C. 539 or 538. Almost 50 years after the last lesson. Cyrus had conquered Babylon in 539 B.C. Darius, the Mede, his viceroy, was left in charge as king while Cyrus carried on the war, and Daniel was next to Darius.

Place: Probably Babylon.

Questions and Comments.

We have already learned how at the beginning of Jewish captivity in Babylon, Daniel kept himself, loyal to the true God.

In today's lesson we learn that near the close of the 70 years of captivity he is still loyal, and that too, in spite of his intimate connection with heathen life, wealth, and honor, with which he must have been surrounded.

The close of chapter 5 shows Babylon to have been conquered by the Medes. Under the new regime what new and higher honor came to Daniel? Verses 1-3. What kind of a man must Daniel have proven himself to be to thus command the honor and trust of his conquerors? Describe the plot worked up to bring about the downfall of Daniel, verses 4-9. What kind of a spirit prompted such scheming? Notice verse 4 starts with "then", that is, after they knew that Daniel was preferred above themselves.

Discuss the evils of envy and jealousy.

How did Daniel receive the news of this new law? Verse 10. What words in the verse show that he did not pray merely to answer the challenge or to make a show of his religion to them? Remembering that the 70 years of captivity were drawing to a close and that his windows were open towards Jerusalem, can we imagine the subject of his petition and thanksgiving? Instead of praying openly as he had been doing, why could not Daniel have prayed secretly? Describe the action taken by the men plotting against Daniel as soon as they knew he had prayed to God. Verses 11-15. What verse shows that the king had agreed to the law unthinkingly? Is there anything in verse 7 which would appeal to his vanity and thus lead him to sign it? Read verses 16, 17. How does the king sacrifice his sense of right and wrong to the custom of never changing a law of the Medes and Persians?

rendered hell, and hell fire, 11 times, and fourth, tartaroo, rendered hell, meaning to cast down, and found but once in the Bible.

As there is no intimation in the Old Bible of a never ending hell of torment, we pass to the Greek texts of the New Testament, hades, gehenne, and tartaroo, from which the words hell and hell fire are rendered and I think so generally misunderstood.

Matt. 11:20-24. "And thou Capernaum... shalt be brought down to hell" (hades). Jesus was pronouncing judgment upon that wicked city; the city itself as well as its wicked inhabitants, was to be destroyed, obliterated, consumed as was Sodom and Gomorrah and the cities about them, which were destroyed by fire and brimstone. Gen. 19:24.

Peter, speaking of the judgment sent upon Sodom and Gomorrah, says: "God turned them into ashes... making them an example unto those that should thereafter live ungodly." He goes farther and says, "but these as natural brute beasts made to be taken and destroyed... shall utterly perish in their own corruption." 2 Pet. 2:6, 9, 12.

How could words be plainer? Utterly perish, destroyed, as beasts. This utter destruction is after judgment, the "second death." Rev. 20:14.

Matt. 16:18, "Upon this rock will I build my church, and the gates of hell (hades, grave) shall not prevail against it."

This quotation has reference to the resurrection of those who die in Christ; his church, they are in the first resurrection, and put on immortality, therefore, they cannot die anymore; for Paul says, "This corruptible must put on incorruption and this mortal must put on immortality," speaking to the church only, (1 Cor. 15:53). The wicked are raised after the church, and are judged, and the incorrigible pass under the "second death" as noted above. Again Paul speaks to the church at Thessalonica. "For the Lord himself shall descend from heaven with a shout... and the dead in Christ shall rise first, that is, before the wicked dead, then we which are alive and remain, living Christians at the time Jesus comes, 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 (exhort) one another with these words."

Again in Rev. 20:6; "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."

We observe in the foregoing that hell, hades, the grave, will not "prevail" over God's church forever, as it will over the wicked after the second death; that the church put on immortality, and will be forever with their Lord. "For he that overcometh shall not be hurt with the "second death." Rev. 2:11.

I quote again from Dr. William Smith's Dictionary of the Bible, page 235: "Hades, like sheol, sometimes means merely the grave; ... it is in this sense the creeds say of our Lord, He went down into hell, meaning the state of the dead in general, without any restriction of happiness or misery; a doctrine certainly, though only virtually expressed in scripture." See Acts 2:25-31. Elsewhere, says Dr. Smith, (in the

New Testament) "hell, hades, is used as a place of torment; consequently it has been the prevalent, almost the universal notion, that hell is an intermediate state, between death and the resurrection, divided into two parts, one the abode of the blessed, and the other the lost." In holding this view, says Dr. Smith, "main reliance is placed on the parable of Dives and Lazarus." But, says Dr. Smith, "It is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors."

As Dr. Smith has said, there is quite a prevalent notion, (yes, it is a "notion," without scriptural proof) of a good many people—preachers, and theologians, in particular; (and why this change?) the old theory was, Christians at death, went directly to heaven, and the wicked at death, went directly to a hell of eternal torment.

The reason is apparent; the real student of the Bible has found that the old theory is not in harmony with the scriptures; they have learned that Christians do not go to heaven at death, and that "God knows how to reserve the unjust unto the day of Judgment, to be punished." 2 Pet. 2:9; Jno. 7:33, 34 13:33, 16:28.

But as they still hold to the false theory of the immortality of the soul, they reason, therefore, there must of necessity be an intermediate state; where the souls of both the good and the bad repose until Jesus comes, after which all, both good and bad, are resurrected, judged, and consigned to their everlasting abode. The righteous to heaven and eternal glory, and the wicked to hell and eternal torment. The trouble with this theory is, the premises are wrong. Nowhere in the Bible can it be found, that man is naturally immortal, or the promise of immortality to anyone, except Christians, and they put it on at the resurrection. 1 Cor. 15:53-54.

(To be concluded in two more articles.)

Achievement.

Are we satisfied with what we achieve, or are we going in the right direction to achieve much? Perhaps our worldly gain has not been as much as we expected, or our desires, purely selfish, have not turned out as we wished. But it usually happens that we are never satisfied with that which falls our lot to receive.

But, when misfortune overtakes us it will do no good to worry. Worry never did anything for any of us except to bring ill-health and misery. It's better to meet our failures with a smile. We will feel much better if we do, and besides we will have achieved something worth while if we can be content with that which has been appointed to us. Learning to accept things as they come and to be thankful they are no worse should be our aim. Grumbling about this, and that will not gain anything for us. We must be up and doing, alert and watchful if we expect to achieve anything worth while.

Some people are deceived into believing that wealth is the only thing worth striving for. In their pursuit they forget all else because nothing else holds their interest. When their goal is reached they have done well from a worldly point of view. But suppose in their pursuit, they crowded out faith, hope, love and charity. Their

lives may be likened to a barren desert. They have lost much, yet cannot realize that they have. Jesus said, "For what is a man profited if he gain the whole world and lose his own soul." Considering the words of our Lord we would say that time spent in the achievement of wealth alone, is lost.

If we have gained the love and confidence of our friends and neighbors, we have achieved something worth while. The world is a brighter place because of love. Love fills our hearts with understanding and sympathy, and brings us nearer together. In our selfishness and greed we often drive out the one thing which makes life worth the living—love. In the end what have we gained? We cannot sow bad seed and expect to reap a good harvest. Many people are making this mistake, careless of the sowing, yet expecting a bountiful harvest. We cannot achieve good in this careless manner. If we wish the world to smile on us we must smile first. It will look on us kindly with a big, broad smile.

The labor of love gains much good. We must live for others, our lives must be spent in service. We must be truly watchful of our habits because of the influence we exert over other people. If some one loses the right pathway because of our carelessnesses, we are responsible. Do we, then realize our responsibility? I am afraid we do not care enough for our brother's welfare. We are thinking too much of ourselves, and if we continue in this selfish way we will be losers. We should really think as much of a brother's welfare as we do of our own. How many of us can truthfully say we do, or have we ever thought of this before?

If all children were taught to care as much for others as they do for themselves we would have a different world. Herein lies the trouble, which later, prevents real achievement. The lack of proper training in childhood has ruined many lives—caused many to fall by the wayside.

So, let us begin to achieve things worth while. If we are making the world better by being kind to others, and by working for the good of all we are doing well. What greater achievement could we desire?

—Sel., and published by request.

The prayer that would seek to bring the Omnipotent down from on high is not heard so well as the prayer to bring self up from the depths, to the working plane of our fellowmen.—Sel.

Mistakes are made when we dare, but frequently when we don't care; caution is the cure for the evil of our course, if we do not allow it to hold us back.

Danger ceases to be a terror to the courageous; without courage, man in the face of danger suffers from the fear of the thing that has not yet harmed him.

Do not despise yourself if you want others to espouse your cause; self-condemnation is contaminating and as you paint your own picture so others will see you.

Take your time for play time, and you will thus gain power as you work; alternating currents give the dynamic power.

Reports.

(Too late for regular column.)

Report for August, 1917.

Days served, 31, of which 3 were spent in Nebraska at conference. Services held, 31, of which 3 sermons and 2 lessons were given in Nebraska, and 13 sermons and 13 lessons in Iowa. Baptisms, 4.

The appointments the fore part of the month, at Ft. Dodge, Hickory Grove, and Koszta, were kept, then came conferences at Waterloo and Holbrook, Nebraska. This report comes from the latter place.

Both conference meetings were exceedingly good. Conditions at the different churches remain about the same.

On account of dividing time in Iowa and Nebraska, a detailed financial statement cannot now be given, except to say that salary and expenses are paid till after conference, and probably a little over, which is to be detailed in next month's financial statement.

In addition some money was donated me extra, which I neglected at the time to write down, which, as I remember, amounts to \$2.00. I formerly declined gifts aside from salary till consulting members of the conference board about it.

Now that another year's work has begun in Iowa, we earnestly solicit the cooperation of you all in every possible way. Let us know where we can hold meetings to advantage. Personally advertise each meeting and be present yourself to help in any way you can. Let us all realize that the most convincing sermon is the one each of us preaches 365 times a year. If the writer can be of any service to you, personally, or by correspondence, make it known. We are in the field to serve anyone in any way.

J. W. Williams.

The Day of the Second Advent NOT Revealed.

If the day of Christ's coming is now revealed to God's people, then they know more than Christ did before his resurrection, more than the angels did when Christ was here.

But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Mark 13:32. When was it revealed to Christ? After his resurrection he said: "All power (power to know) is given unto me in heaven and in earth." Matt. 28:18.

The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angels unto his servant John. Rev. 1:1.

Here we find that God has revealed something to Christ that is to shortly take place. The revelation was given after our Lord's resurrection. In Rev. 22:12 we find that the things that must shortly come to pass are the second advent, reward of the saints, etc. Now as this was revealed to Christ after his resurrection, shall God reveal it to us, the body, before our resurrection? There are two stages in the second advent. Before Christ comes to earth he sends his angels, the reapers, out, and they gather together his saints, the dead

ones resurrected, and the living ones translated, and then the church is caught up to meet Christ in the air. She will remain with him in the air for some time, after which he and she will return to the earth, which makes the second stage in our Lord's coming. Please look up the following references as given: Matt. 24:31, 40, 41; 1 Thes. 4:13-18; Isa. 26:19-21; Jude 14, 15.

Now if God does not change his way we shall know when our resurrection takes place the time that Christ and we shall return to earth and shall not know before. Elder C. called our attention to Noah. Matt. 24:37-39.

Yes, Christ says, "As it was in the days of Noe, so shall it be in the days of the Son of man." Turning to Gen. 6:3, 11-22 we find that God's spirit is to be taken away, that the earth is corrupt, that God will destroy men, their lives to be shortened to 120 years. And that Noah was to make an ark to save himself and family.

And in Gen. 7:1-4 we find that when the ark is finished, Noah is invited in, and then God reveals the day of the flood, "yet seven days."

Following the same rule God has revealed to us in this age that this world will be destroyed by fire, and that we must get into Christ, the ark, to be saved. Just as when Noah left the world and went into the ark, and was then informed of the day of the coming destruction, so when we are called into the chambers and the door all shut we shall know when Christ's second stage of the advent will take place. "When he shall be revealed from heaven with his mighty angels (saints) in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1:7, 8.

If the day and hour of the second advent are not revealed, what then, is revealed? "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise, when ye shall see all these things know that it is near, even at the door." Matt. 24:32, 33.

When the signs are all fulfilled or fulfilling we may know that we are near that great day. The knowledge of the day and hour of the second advent being withheld by God, is the reason given by Christ for commanding us to watch. Matt. 24:42-44; Mark 13:32-37.

Brethren, this command is given to those who are living when Christ comes, and in Mark 13:33-37 Jesus says, "For ye know not when (day and hour) the time is." And in Matt. 24:44 he says, "Therefore, be ye also ready; for in such an hour as ye think not (don't know the hour then) the Son of man cometh."

Brethren, let's not make the mistake that Miller, Russell, Mrs. White, and some others have made in setting a day for our Lord to come. To do so is to bring a reproach upon that glorious doctrine.

The signs indicate that we are nearing that great event and the writer would love to hear from Bros. Curtis, Williams, Robison, Lindsay, and all other able writers on this subject. The way to decide this and all other Bible questions is given in Isa. 8:20, so dear reader, please go to that book, the Bible.

J. H. Anderson.

Bible Study About Hell.

By W. J. Davis, Ozark, Arkansas.

Article 1.

Why do I write this article? First, and above all, to glorify God and Jesus Christ whom he sent.

Second, many people do not know, and have not the means by which they may learn the true source from which the word hell is rendered, and the meaning it conveys.

First, I wish to state, I believe in a hell, although men differ widely what the word hell means. I believe also in a literal fire and brimstone.

Some preachers, and some evangelists speak of "nohellites." I know of no such people. A man can believe in a hell, without believing in the theory of eternal torment. Men who use the term "nohellites" do so ignorantly, or for the purpose of deceiving the people; to kill the influence of men that do not believe in a hell of never ending torment, as they do.

A deceptive truth is worse than an out and out lie, because a lie with a little coloring of truth, helps to deceive. Because a man does not believe in a hell of eternal torture is no reason for a man to say he does not believe in a hell of any kind; deceiving the people, poisoning the minds of honest souls, making them believe a lie against many good men.

As for myself, I believe wicked men will be punished justly and not unjustly. That some will be cut off from life, destroyed by fire and brimstone in the "second death" and some "beaten with many stripes, and some with few stripes." Luke 12:45-48; Rev. 20:12-14, 2:11, 21:8.

The word hell of the Old Bible, is rendered from the Hebrew word Sheol, which occurs in the Old Bible 65 times. It is rendered hell 31 times, grave 31 times, and pit three times. In some instances where the word hell was so manifestly out of harmony with the context, the real meaning, grave, was put in the margin. As in Isa. 14:9; Jonah 2:2; Psa. 55:15, 68:13; Prov. 7:27 and Rev. 20:13. Making 36 times Sheol is rendered grave; 3 times pit, the equivalent to grave; and 26 times hell. All of which means the state of the dead in general.

Dr. William Smith, author of Smith's dictionary of the Bible, says of the word Sheol, from which the word hell is translated, "this is the word generally, and unfortunately used by our translators to render the Hebrew, Sheol. It would perhaps have been better," says Dr. Smith, "to have retained the Hebrew word, sheol, or render it always by the grave, or pit. Thus tacitly acknowledging the word hell of the Old Bible, to mean the grave. I have examined every one of the Old Bible texts containing sheol, from which the word hell is rendered, and not in one single instance has God intimated the wicked will be tormented forever."

Dr. Young, (Presbyterian) who gave us the almost indispensable book, the analytical concordance, gives us four definitions from which the word hell is rendered.

First, the Hebrew sheol, as the unseen state. Second, the Greek hades, rendered hell 10 times, as the unseen world. Third, the Greek gehenne, (Hinnom Valley of)

THE RESTITUTION HERALD.

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NOTICE TO READER.

When you have read this paper place a one cent stamp on this notice, hand same to any postal employe, and it will be placed in the hands of our soldiers and sailors at the front. No wrapping, no address.

Christ's Personal Appearance.

In the days of Christ it was a custom of the Roman Governors of Judea to keep the government of Rome well informed on all important events. One of the letters sent to the Senate of Rome by Publius Lentulus in the days of Tiberius Caesar is said to have been largely concerned about Jesus Christ, the new Prophet of Truth. The letter is very interesting on account of the description it gives of the personal appearance of Jesus Christ. It runs thus:

"Conscript Fathers: There appeared in these our days a man of great virtue, named Jesus Christ, who is now living among us. Of the Gentiles he is accepted as a Prophet of Truth; but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as beholders may both love and fear. His hair is of the color of a filbert fully ripe, plain to the ears, whence downward it is more orient of color, somewhat curled and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead is smooth and delicate, his face without spot or wrinkle, beautiful with a comely red; his nose and mouth, exactly formed, his beard thick, the color of his hair not of any great length, but forked; his look innocent; his eyes gray, clear and quick; in reproving, terrible; in administering, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep; a man for his singular beauty surpassing the children of men."—American Encyclopedic Dictionary, from Last Days.

"War Weariness."

A note on the above in the British Weekly must express a wide-spread feeling.

A well informed correspondent says that war weariness is spreading to a great extent, and among returning soldiers he finds only the word: "When is peace coming?" Except for the war profiteers, the mass of the public are utterly exhausted by three years of almost unbroken strain, and feel no strength or energy to face another winter. No doubt this represents a

LIFE AND DEATH

So he died for the faith. That is fine—
More than most of us do.
But stay; can you add to that line
That he lived for it too?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride.
Was it harder for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lead—
Never mind how he died.
—Ernest Crosby.

general feeling.

Even we, on this side of the Atlantic, under the Stars and Stripes, bearing as yet but lightly of the great burden that others are bearing, are weary of the war. The earlier period of arousing the dogs of war, of taunting the President with weakness, and advocates of peace with cowardice, has largely passed away. Business men and bankers who clamored for war, are now sobered by a new realization of what it is to mean to the finances of this country. Families that participated in the gaiety of flag raisings, and the fascinations of street parade and brass band enthusiasm, are experiencing a new sense of the reality of war as they study the government lists of these anxious days to see if sons have the lucky or the unlucky number. But even this, and the marching from us of thousands of the country's best, is but the threshold of war. The carnage is yet to come, and other lists will be watched with yet a keener interest.

More than once the writer has turned from the daily papers almost resolved to cut out the reading of war news. But who could do this? The very subject haunts us, yet we must read. It is absorbing if well-nigh distracting, and we follow the spell like one dominated by a spirit he cannot resist.

The whole situation is getting well out of hand. The nations in their mad strife seem like a huge locomotive, from whose throttle a hand has dropped helpless, while it rushes on to disaster. Something may yet save the situation, save us the horror of unlimited carnage, and save the nations from an appalling gulf of bankruptcy, but no one is wise enough to see that relief as yet.

Before these lines reach our readers we shall have entered on the fourth year of the war. How well we remember that

fateful day—Aug. 1, 1914. It was Sunday, and many of us were on the old Springfield campground, that last year on the encampment. Those morning papers that brought the news that the tides of war were let loose, and that German soldiers were crossing the Belgian frontier, were luminous with disaster for nations. Great was the apprehension of that morning, over what the outbreak of a European war might mean, the fears have been fully realized. In area now covered, and in men called to the standards, the war has already gone beyond all estimates. In casualties in the several armies, and especially in debts now piling up, the figures are sickening and bewildering. Certainly the three years of frightful strife constitute the record in four thousand years of war.
—Editorial in World's Crisis.

Waiting for the Coming of Our Lord
Jesus Christ.
1 Cor. 1:7.

Expecting or looking for this coming with glad and anxious desire. This was certainly one of the endowments to which the Apostle referred, to wit: that they had grace given them earnestly to desire, and to wait for the second appearing of the Lord Jesus. An earnest wish to see him, and a confident expectation and firm belief that he will return, is an evidence of a high state of piety. It demands strong faith, and it will do much to elevate the feelings above the world, and to keep the mind in a state of peace. The earnest expectation of the Lord Jesus became one of the marks of early Christian piety. This return was promised by the Savior to his anxious disciples, when he was about to leave them. Acts 1:11. It became the settled hope and expectation of Christians that he would return (Titus 2:13; 2 Pet. 3:12; Heb. 9:28). And with the earnest prayer that he would quickly come, John closes the volume of inspiration. Rev. 22: 20, 21. —Sel.

Joy in the house locks the door against sorrow; man dances to the tune of its music in gladness.

Out of the money-making mania grows two evils—money-spending and money-hoarding.—Sel.

Vanity is a leaky vessel from which all wisdom has vanished; it vaunts its own values and belittles the best in others.—Sel.

Devotion to duty doesn't delight the devil; but it does develop the divine in man.—Sel.

Anger succumbs to a soft reply like a troubled sea to a little strand—only froth and shells remain.

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You cannot win by wishing that another may lose; you can never step up by tramping some one else down; there is no merit in meanness.

Success is the result of character multiplied by intelligent activity.

The Next Phase of the Great War.

In the Revelation (6:17) we read that "the seventh angel poured out his vial into the air." If it means what it says, then the next phase of the great war will be noted for its activity in the "air." And the book does mean just that.

Let us read in connection with this, a bit of very interesting matter found in a magazine called "Current Opinion," August, 1917.

"Why not make it the fixed nationalism of the United States, says Admiral Peary, to be 'the first air-power in the world'? If we will only concentrate upon aircraft, he adds, as Von Tirpitz concentrated upon submarines, 'we will not only have an answer to the submarine menace, but we will have an unequivocal decision of the war, and that within a short time.' The suggestion has evidently kindled the American imagination as well as appealed to its common sense. Congress has responded by the passage, in the Lower House, without a dissenting vote, after only four hours of discussion, of a bill appropriating \$640,000,000 to build a great air fleet and train an army of aviators. Five universities started courses of instruction several months ago, and began graduating students last month, 200 a week being expected to receive their certificates of graduation from now on. Month before last, over 100 experts—engineers, mechanics, designers, etc.—landed at a British port to gather the latest information about the construction and operation of air craft for the benefit of this country. In one month's time 2,000 workmen have erected a million dollar's worth of buildings at Rantoul, Ill., for a great training field, 3,000 men were at work at the same time near Daton, Ohio, and 2,000 at work near Mt. Clemens, Mich. The appropriation bill in Congress does not mention the number of aeroplanes or aviators to be provided. That is to remain a military secret. But the president of the Aero Club is talking of 100,000 planes and 25,000 men to operate them."

Thus it must be clear to any one that the future and yet-greatest phase of this war is to make itself known in the "air."

This goes a long way toward proving, we think, that the seventh vial follows the sixth very closely, and that the sixth merges into the seventh.

Dear brethren, it is certainly a testing and a trying hour we are passing through. Let us ever be ready for the coming of the King.—Editorial in Messiah's Advocate.

It is always well to look a little ahead. Instead of deploring the dark clouds, let us anticipate the fruits and flowers that will follow the descent of the needed showers. We might be always wretched if we lived only in the present, for our brightest time is yet to come. We are now, as believers in the Lord Jesus Christ, only in the twilight of our day; the high noon shall come to us by and by.—C. H. Spurgeon in World's Crisis.

Conquer self and win real glory; fail and the conqueror becomes the real slave.

Opportunity becomes real when we hold on and push—otherwise only a phantom.

not live; but will be destroyed in the lake of fire, "which is the second death." The quickest death possible, quicker than drowning, the judgment sent upon the world in Noah's day.

Is the Day of Jesus' Coming Revealed?

Two articles have already appeared in these pages on this subject, one written by W. L. Crowe, which had for its object the pointing out that the coming of Jesus is to be the antitype of the Feast of Trumpets, and that, therefore, we can figure out the day of month of each year when that event may be anticipated; and the other by Bro. J. H. Anderson, acting as a reply to the former, and stating that the scriptures show that we cannot now determine anything concerning the date of Jesus' return.

It is not our purpose, here, to enter into a eulogy of W. L. C. and his article, neither do we wish to criticize Bro. A., for we feel that he is a careful Bible student. However, we have given this subject some thoughtful consideration of late and are convinced that Bro. A. has not fully appreciated some of the scriptural facts brought out in the first articles. Of course we realize that many of the ideas expressed were not original with W. L. C., and in fact he does not claim them to be; furthermore, we believe that he and the other writers that have promulgated this idea have failed to appreciate the immensity of the one dominating hindrance which God has placed there to keep secret that great event; yet, on the other hand, it is our firm conviction that undeniable evidence has been produced to support some important truths.

Bro. A. quotes Rev. 1:1 to show that knowledge of these great events was not revealed to Jesus until after his resurrection, and then draws the conclusion that the same will be true in regard to us. Please note, however, that the statement in this verse is: "The revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angels unto his servant John." Hence, whatever it was that God had here revealed unto Jesus, it had been done that he might shew it to his servants; and it was shown to John by the angels.

We are pleased to note the distinction made between the first two stages of Christ's second advent; that he will first appear secretly to catch away his faithful ones, and that at the end of the tribulation he will return with them, to rule in righteousness. Bro. A. then draws a comparison between this and the days of Noah, pointing out that Noah did not know when the flood would come till after they had entered the ark, and that by the same rule the saints will not know the time that Christ will return with them until they have been caught into the secret chambers. In this we fear that he has failed to get the thought in the first article. It is not maintained that the Feast of Trumpets was a type of Christ's return with the saints; but a type of the first stage of his coming, when he comes secretly, with the trump of God and the voice of the archangel, and catches both the righteous living and dead up to meet him

in the air. Read carefully once more 1 Thes. 4:13-18.

The scriptures cited are conclusive that every other feast of the law has its antitype in some great event fulfilled on the anniversary day of the original observance, and also seem to show that the first stage of Christ's return will be the antitype of the Feast of Trumpets, and consequently we firmly believe that it will take place on a day that will be the anniversary of the original day given under the law.

Here, however, comes the great fact which throws the whole thing overboard. Regardless of how many assertions may be made to the effect that the Jewish Rabbis have zealously kept tract of the ancient time, we believe it can be conclusively shown that it is impossible for us to be certain on just what day in our year that specific day came so long ago; owing to the numerous changes in time, etc.

If this be true, and best authorities state that it is, then all the figuring which we could possibly do cannot establish the day in our year when Jesus will return.

And, after all, is it not best that way? If we knew positively the certain day in each of the coming years when this event might be expected, there would be a tendency on the part of many to be especially prepared and pious just at that season of the year, and live comparatively carefree and careless the remainder of the time. This would be undesirable from many points of view.

If a man knew that a thief was coming to his home some night at just 1 o'clock, he would set an alarm clock and be watching at that hour each night, but sleep peacefully the rest of the hours.

Jesus wants us to be on guard all the time, and has therefore thwarted the wisest schemes of man to determine a day.

When he does come, his query will not be as to how much time we have spent trying to figure out when he would get here, but whether or not we have lived worthy of his trust and ready for him at all times. May we be able to give a proper answer to that query.

Frank. E. Siple.

Beauty and Ashes.

Two or three weeks ago while returning from church, we motored through Volunteer Park. Bringing the car to a stop on the edge of the wading pool, we drank in the beauties of the scene. The glassy waters of the pool in which gaily dressed children waded and sailed their boats, the green sward, the handsome and stately trees of every tinge of color, the beautiful flowers, and over all, the glorious sunshine. We remarked that nothing was wanting to make the place an Eden. But, as if to rebuke us, there flashed on our sight the pearly white of tombstones glinting through the trees. There it lay, the city of the dead—clothed in beauty, but wrapped in sombre silence. Ah, yes, this is a beautiful world, but until sin and death shall flee away before the brightness of his coming, there can be no true Edenic condition.—Dr. J. B. Chapman.

But though it be a long day, it is but a day, but one day, and it is known to the Lord.—Sel.

When we begin to love Christ we love him because he first loved us; and when we grow in grace till we are capable of the very highest degree of spiritual understanding and affection, we still have no better reason for loving him than this.—C. H. Spurgeon.

Experience follows and gives thanks; faith precedes and offers praise. Experience keeps pace with time; faith outstripping time, forestalls eternity. Faith is the Elias of virtues, girt up and running before her advancing king. Faith is the St. John Baptist of graces, her joy is fulfilled without sight.—Sel.

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—Frederick W. Faber.

God is love; and towards the fuller possession and fruition of this life, there is but one straight road, devotion. Other things are good and useful; one is vital—heart-communion with God. We may well fear that not only the world, but the church also, is growing too busy to pray.—A. W. Thorold.

Goodness that is ground out of a man through fear of the bad rather than through love of the good, is a hateful sort of piety.—Sel.

Error falls to pieces in the presence of truth; when truth becomes a fact then error is not a factor, for it ceases to seem to be.—Sel.

The pleasure of harmony is health and the pain of discord is disease; law when listened to gives life, but disregarded, drags to death.

To err in judgment is a most vital wrong; to continue to judge wrongly after the right is known is to destroy character.

The conceit in man fattens on the fowl flattery of would-be friends.—Sel.

Peace comes from placing all power in God rather than in ourselves; we cannot change a single law of nature, and law that is love, is good.—Sel.

Money, when made to make others happy, becomes God's money and buys the merchandise of heaven.—Sel.

The man who prays that he may be good because it pays in dollars and cents, must pay a penalty as a recompense.—Sel.

The character of man controls his actions and is the pivot of his power; reputation is right or rank according to the guesses of good or the whims of the wicked.

Man never learns to give his life as a sacrifice unto mankind until he has first learned so to live as to make his life worthy of sacrifice.—Sel.

Bible Study About Hell.

By W. J. Davis, Ozark, Arkansas.

Article 2.

The intermediate state, as I understand it, between death and the resurrection, is the death state. Paul said, "If the dead rise not, then is not Christ risen, and they who have fallen asleep (died) in Christ are perished."

Webster says, to perish means decay, come to nothing; therefore, man is not immortal naturally, for that which is immortal cannot die, "perish," therefore, every thing depends upon a resurrection, pertaining to the future of both saint and sinner.

Luke 10:15 is the same as Matt. 11:23, where the Lord condemns Capernaum saying, "it should be brought down to hell." (Destroyed, obliterated.)

Luke 16:23. "In hell he lifted up his eyes," etc. This is part of the parable of the rich man and Lazarus, and refers to the High Priest and the Jewish Church and nation, which ceased to exist as a nation, and as a royal priesthood, but does exist as a distinct race of people, carrying their identity with them, although scattered to the four quarters of the earth. This parable is treated at length, is in tract form, and will be mailed to you for five cents.

Acts 2:27-31, Peter quotes David, (Psa. 15:10,) speaking of the resurrection. Viz. "Because thou wilt not leave my soul in hell, (hades, grave,) neither suffer thine holy one to see corruption."

Does any one suppose David's soul, God's prophet, went to a hell of torment? Can a man go to the hell of the creeds, and sometimes be released? Notice his words, "Thou wilt not leave my soul in hell." David was rejoicing in the hope of the resurrection from hell, hades, the grave. This is what David meant when he said, "I shall be satisfied when I awake, (resurrected) in thy likeness."

Rev. 1:18. "I am he that liveth and was dead.....and have the keys of hell and death." Keys are for unlocking things. When Jesus comes, he will proclaim liberty to the captives. Those shut up in the prison house of death, (hell, hades, the grave). To construe it in any other way would be to endorse the Roman Catholic doctrine of Purgatory.

Rev. 6:8. "And I looked and beheld a pale horse and his name that sat on him was death, and hell (hades, grave) followed with him." (That is, on the account of him.)

The book of Revelation is highly symbolical. "Pale horse" signifying death; a pale livid deathly color. Death sat on the horse. The horse is used as a symbol of swiftness and power. Amid the great conflicts of armies, many horses are used by soldiers carrying sabers and spears, guns and pistols, and other death dealing instruments, in consequence of which many are killed and buried. Therefore, it is said, "death and hell (hades, the grave) followed with him." That is, in consequence of him. That this is the true interpretation, we quote the rest of the verse. And power was given to them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, (disease of various kinds) and with the beasts of the earth." Just as the angry nations are do-

ing now in Europe at this present time. The "beasts" in the quotation, probably have reference to the modern instruments of war, such as the machine guns, the powerful artillery, the "tanks" (encased automobile with steel) the air ships, and the dreaded submarine, etc.

Rev. 20:12, 13. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them.

The Revelator looked down the ages and saw the great judgment day. I call your attention to his words; that "hell gave up the dead, that were in it." Also the people that were in hell were dead. Do you believe the people in hell are dead? Do you believe they will ever be released? Christ in the above quotation by the mouth of the Revelator, John, said they would:

Rev. 20:14, "And death and hell were cast into the lake of fire."

I was always taught that the fire was in hell; but here we learn that hell and death also are to be cast into the lake of fire. This is in harmony with Heb. 2:14. "Forasmuch, then, as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he (Christ) might destroy him that hath the power of death, that is, the devil."

Thank God the time is coming when the old devil will be destroyed. Death, and hell (hades, the grave) is a condition! not an entity to be seized upon and hurled into the fire. As I understand these scriptures, after the judgment, the wicked are destroyed. Therefore, no more death, no more graves, called sheol, or hades, from which the word hell is rendered. The graves will be robbed of their sleeping dead by the resurrection; and after the judgment the wicked will be reduced to ashes. "For the soles of the feet of the righteous, shall tread down the ashes of the wicked." Mal. 4:3.

The scriptures say, "There shall be no more curse (after the judgment) neither shall they die any more, neither shall there be any more pain, for the former things, (death, hell, and the grave) have passed away."

Would not a hell of eternal torment contradict the above? Would not such a place be a curse? and an awful, unspeakable pain?

Next we take up Gehenne, Valley of Hinnom, translated hell, and hell fire. Matt. 5:22 "Whosoever shall say to his brother, thou fool, shall be in danger of hell fire." (Greek, gehenne fire.)

Would not any intelligent people, state or nation, feel outraged if our law making bodies should enact a law to punish with death by burning alive, for so small offence? when in five minutes time or less, a man would be dead, if cast into a furnace of fire! And then accuse God of casting men, women and children into a hell of fire and brimstone, or its equivalent, there to be tormented eternally. Instead of God being a God of love such doctrine makes him the arch fiend of the universe.

The trouble arises from a lack of understanding of the surrounding circumstance, at the time Jesus uttered these words.

I quote again from Dr. William Smith's Dictionary of the Bible. "The word most frequently used in the New Testament

for the place of future punishment, is Gehenne," and refers us to Gehenne and Hinnom, page 235, Hinnom Valley of.) He says, "It is a deep and narrow ravine, with steep, rocky sides, at the south and west of Jerusalem.....At its eastern extremity Solomon erected high places for Molech." (1 Kings 11:7).

Molech was a fire god. "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I (God) commanded them not, neither came it into my heart." (Jer. 7:31.)

Ahas and Manasseh made their children pass through the fire in the valley of Hinnom, called gehenne, rendered hell fire, 2 Kings 16:3; 2 Chron. 28:3 and 33, 36.)

In those ancient days of ignorance and superstition, fathers and mothers burned their children, laying their innocent babes in the red hot arms of the molten fire god, Molech, and did it in the name of religion. God was so incensed, he rebuked them, saying, "such a thing never came into my heart." Jer. 7:31.

Dr. William Smith says, "The fiendish custom of infant sacrifice to the fire Gods, seems to have been kept up for a considerable time." In this valley, Hinnom, says Dr. Smith, "a lay stall where the solid filth (garbage) from Jerusalem was collected that from its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the ever burning funeral piles, the latter Jews applied the name of this valley, Gehinnom, or Gehenne, to denote the place of eternal torment."

Is a place as described above, where children, innocent babes, sons and daughters, criminals, dead animals, and the filth of a city are burned, reduced to ashes, or if the dead bodies of animals, or criminals should lodge on the projecting rocks and literally consume by worms, "where their worm (Greek, magot) dieth not," (until the dead bodies are literally consumed,) and "where their fire is not quenched," (should they reach the "lay stall" of the ever burning filth, until utterly consumed by fire.

Does not this object lesson Jesus used, a thing they all knew about, appear to you as the best he could have used to teach those of that day, the utter destruction of the incorrigible wicked? in the "second death?" Rev. 20:14.

People in a civilized country can hardly believe the inhumanity of man, could be so inhuman as to burn their innocent babes, their sons and daughters, as they did in those ancient days, or as people do now, in heathen lands, who bury their babes alive, give them to crocodiles, and many other deaths equally as inhuman and unmerciful.

We hold up our hands in horror at the awfulness of such, and well we may, and yet, God is charged with a crime a thousand and million times greater; viz: that of consigning the great multitudes that Jesus said were on the "broadway to destruction," to a hell of never ending torment of fire and brimstone, which if not literal, then its equivalent; contradicting the word of God in which he says, "I take no pleasure in the punishment of the wicked, but would they all would repent and live." Implying if they do not repent, they will

J. H. Adams, President.
S. W. Harlan, Vice President.
C. A. Stowe, Secretary.
Mrs. G. F. Scott, Treasurer.
Mrs. Ola Hornaday, Corresponding Sec.
Bro. R. P. Story was retained honorary counseling member of the Board.

C. A. Stowe, Sec.
Financial report of the Ladies Auxiliary made to the Conference Board at close of Conference.

By the generous donations from the brethren, both in money and provisions, we make you the following report showing a balance to our credit.

Received from table,	\$122.70.
Received cash donations,	14.20.
Received cash Conference Dues,	22.00.
Received Auxiliary Dues,	6.95.
Total,	165.85.
Paid for labor and table supplies,	105.86
Balance on hand,	\$59.99.
Ida Stowe, Sec., and Treas.	

Holbrook, Nebr., Sept., 2, 1917.

Members of the Nebraska State Conference of the Churches of God in Christ Jesus. Your Committee on Resolutions respectfully submits the following report for your consideration and action:

1. Whereas our Heavenly Father in his divine wisdom and grace toward us has seen fit to bless the efforts of the officers and members of this body during the past year, to the end that much successful work has been accomplished by both the Conference and Auxiliary Society; and—

Whereas he has sent us favorable weather conditions for our annual meeting, and holds out the prospect of a bountiful harvest soon to come; and—

Whereas by the favor of God not one of our number has fallen in death during the year; and—

Whereas several souls have responded to the call of the gospel as a visible token of successful labor;—

Therefore be it resolved that we unitedly express to him our devotion and gratitude for all these abundant blessings.

2. Whereas through the gratuitous labor of Bro. L. A. Crouch and the assistance of our very efficient Auxiliary Society we have been provided with a pulpit for the use of this Conference;—

Therefore be it resolved that we hereby express to Brother Crouch and the Sisters of the Auxiliary Society our sincere appreciation of this their labor of love.

3. Whereas Mr. John Rankin, of Cambridge has again generously granted us the use of these beautiful grounds on which to hold our annual meeting;—

Therefore be it resolved that this Conference give Mr. Rankin a rising vote of thanks and that the Corresponding Sec., be instructed to send a copy of this resolution to Mr. Rankin.

4. Whereas our esteemed Brother, Plyny Story, has so efficiently filled the various offices to which we have called him in the past, and—

Whereas his voice of counsel is still deeply needed by this body in the conducting of its spiritual and practical affairs; and—

Whereas to our sincere regret his health does not at the present time permit him to actively participate in the work of the Conference—

Therefore be it resolved that the rules be suspended, and by unanimous rising vote we instruct the Secretary to cast the ballot electing Brother Story to the position of Honorary Counseling Member of the Conference Board, to assist the Board by counsel in all matters pertaining to the work of the Church in this state.

5. Whereas Brother A. B. Wilson, representing the Conference assembled at Cambridge, Nebraska, came to us in a spirit of personal love and brotherhood, with the earnest and sincere purpose of bringing about a condition of unity and fellowship among all the believers in "The things concerning the kingdom of God and the name of Jesus Christ," in this state;—

Therefore be it resolved that we express to Brother Wilson and to all others who were instrumental in extending to us this message of amity, our recognition of their personal sincerity of purpose and honesty of heart in this matter, while at the same time we regret that owing to the fact that the original cause of the division is still unremoved, we find no grounds at this time on which we can establish a scriptural and lasting agreement or union.

Be it further resolved that the Corresponding Secretary be instructed to prepare and send to Bro. Wilson and to Sr., Alta King each a copy of this resolution.

G. E. Marsh, Carrie E. Elton.

REVIEW: THE GOODNESS AND SEVERITY OF GOD.

Lesson 14. Sept. 30, 1917.
Lesson Text, Rom. 11:1-22.

Golden Text: The Lord is merciful and gracious, slow to anger and plentiful in mercy. Psa. 103:8.

Questions and Comments.

From the following list of lessons be able to select and relate briefly those which illustrate God's goodness and those which illustrate God's severity.

Ahaz, the faithless king, 2 Chron. 28.
Hezekiah, the faithful king, 2 Chron. 30.
Sennacherib's invasion of Judah, 2 Kings 19:20-22, 28-37.
God's gracious invitation, Isa. 55:1-11.
Manasseh's sin and repentance, 2 Chron. 33:1-20.
Josiah's good reign, 2 Chron. 34:1-13.
The captivity of Judah, 2 Kings 25:1-21.
The shepherd of captive Israel, Ezek. 34.
The fiery furnace, Dan. 3.
Daniel in the lion's den, Dan. 6.

In all God's dealings with Israel studied during the past quarter, what conditions were met by the people before they received of God's mercy and goodness? Isa. 55:7. God had compassion on his sinful nation, 2 Chron. 36:15. How did he manifest his compassion? How did Israel receive his warnings? 2 Chron 36:16. Will Israel always thus scorn God's warnings and mercy? Jer. 32:37-40. What conditions among God's people were the means of bringing upon them God's severity? 2 Chron. 28:1-5.

One of the leading thoughts of this quarter's lessons has been: "thus shall they, (the heathen) know that I, the Lord their God am with them and that they, even the house of Israel, are my people. saith the Lord God. Ezek. 34:30. And, "Ye (Israel) shall know that I am the Lord." Ezek. 36:11.

Recall two lessons we have studied in which a heathen king was brought to make this admission. Through what means was he made to realize this truth?

Read the prophecy concerning Israel in Isa. 54, as proof of the Golden Text.

In Rom. 11:17-24 Paul draws a practical lesson from God's dealings with his people Israel, for the benefit of the church at Rome. Study the verses keeping in mind the sins of Israel which called forth God's severity upon them.

Read Rom. 11:25-27. Also Jer. 31:31-34. What kind of an agreement or covenant between God and the people of Israel is to be the means of their salvation? Is there any room for pride and self righteousness under this covenant? Was there under the law covenant?

May Jews now enter into such covenant relationship with God? Heb. 8:13. Notice this covenant involves, as man's part, faith and acceptance of God's offer of mercy and salvation. May Gentiles also enter into such covenant relationship? Rom. 10:1-13.

Heb. 9:15-17 shows that this new covenant could have had no force until after the death of Jesus. Jesus, the mediator of the new covenant, could have had no power to fulfill God's part of the agreement until he himself was freed through death and resurrection, from the fleshly, sinful nature and had been thus endowed with power to free man and implant God's laws in his heart and mind.

General Notes.

At the close of this quarter and the opening of the new we should like to suggest again that the space under "General Notes" be occupied by those who are using the leaflets. Let all have the benefit of any particularly good thoughts or criticisms brought out in your class. The young people could write short essays on the lives and characters of the men with whom any of our lessons may deal. Let it be a question and answer box open to all who will use it with the motive to learn and edify.

The rise and fall of Israel is a picture of what is going on continually among individuals. The whole course of the history is a magic mirror in which sinners may see themselves; a panorama of their own lives, their bright hopes and possibilities. —Selected.

One truth which runs like a continuous thread through all our lessons of the past quarter has been the fact that Israel is God's chosen people and nation, and that through the nation of Israel restored and perfected, God's nation indeed and in truth, will take place the blessing of all nations. The church being called out now from among Gentiles and Jews will aid in that work, but they will act through, and be a part of God's universal government on earth, an organization purely Israelitish, headed by a Jewish king and judges, and having its headquarters in Jerusalem, a Jewish city. Truly salvation is of the Jews as Jesus told the Samaritan woman. John 4:22.

Beginning with the next quarter we have decided to suggest memory verses for each lesson, verses which will sum up

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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. and Sr. E. C. Railsback and family of South Bend, Indiana, have just returned from a 10 days trip to Indianapolis, and various other points in that vicinity and report having had a good vacation outing.

We are glad to report that Bro. Earl Koontz, of Adeline, Ill., has finally been exempted from war service.

Until early in November we shall be away from the office much. If any irregularities occur in connection with your correspondence, you will confer a favor to report it to us at once. Having a mind full of various duties, it will not be strange if there are some oversights.

It was our pleasant service on Sunday, Sept. 9, to baptize Sisters Lena Huffmon and Francis Williford at Bosworth, Mo. May they ever rejoice in the truth.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise

could not have it.

- Peleg Chase, \$3.50.
- Mrs. T. R. Swindler, ,1.00.
- Mrs. J. H. McClary, 2.00.

Notices.

The Missouri Brethren will meet in Annual Conference at Blush church near Fredericktown, Missouri, on Wednesday evening, Sept., 26, to continue over two Sundays. There will be preaching at night, and Bible study and preaching through the day. Bros. Conner and Lindsay will be present to do the preaching. Let everyone who can do so be at this meeting. Write Bro. P. J. Graham that you are coming and he will do the rest. Buy your ticket to Fredericktown.

Owing to a mistake made by me in announcing the date for the Bible Study week at Moriah (The Restitution) church near Casey, Illinois, the study will be held beginning on Tuesday evening, Oct. 9th, instead. I am sorry to be the author of such a mistake. Will all please take notice of change of date.

S. J. Lindsay.

The Restitution Tract Society.

The names of the Advisory Committee chosen to assist in the work of the Restitution Tract Society are as follows:

- Mrs. J. E. Cross, Oregon, Illinois.
- Mrs. E. C. Railsback, 411 E. South St., South Bend, Indiana.
- Mrs. F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Michigan.

These have been chosen because we regard them especially sound in the faith and because of their good business judgment.

Receipts and expenditures of this fund will be reported monthly. Membership fee \$1.00. Better send in your name now and help the good work along.

Reports.

The Annual Conference of the Church of God in Christ Jesus in Nebraska was held in Mr. Rankin's beautiful grove near Holbrook again this year, beginning August 25th and closed on Sept. 2.

By the assistance of the Ladies Auxiliary ample provisions were made to take care of all those who wished to stay on the grounds.

We had with us as ministers, Bros. G. E. Marsh, J. W. Williams, and O. J. Allard, all of Iowa.

Bro. Cowles of Arapahoe, a member of our local church who is studying to be a workman that need not be ashamed, assisted Bro. Marsh until Bros. Williams and Allard came, giving lessons in Bible studies and also preached on Baptism and Christian Life. Bro. Marsh in his very forceful way gave sermons on The Church of God; The Promises; Conversions; Miracles; Second Coming of Christ; and the answer to "What must I do to be saved?" Bro. Williams, Bro. Allard, and Sr. G. P. Allard came on Wednesday evening, also Bro. and Sr. Elton, of Benson, Nebraska, Bro. G. P. Allard coming later as a surprise

to his father who had shortened his visit with his son, that he might be with us in our Conference.

This surely manifested a spirit of love for us that we all highly appreciated.

Bro. Williams in his logical and reasoning way gave sermons on Justification by Faith, Signs of the Times; Preparation; and Judgment; also Bible studies on forgiving one another, and God's love toward us. Bro. Allard only gave two sermons, as he was taken suddenly ill and the doctor was called twice for him, but glad to say he had recovered so that he could finish the subject in hand Sunday afternoon, which was God's Love Toward Man, and that all must come to a knowledge of the truth.

The efforts of Bro. and Sr. Allard in the song service were very much appreciated, and we hope they may be able to meet with us again. The time has been profitably spent, all have been as one family, manifesting the spirit of Christ; and may all labor to the end that when Christ comes he may find us watching. As a result three were baptised in the name of Jesus Christ for the remission of sins and to rise and walk in the newness of life.

May God be with them to the end.

Financial Report for Year.

Balance from last year,	\$112.50.
Collections,	197.70.
Total,	\$310.20.

Paid out as corrected by auditing Committee,	67.46.
Leaving balance Aug., 25, 1917,	\$242.74.

Receipts and Expenses for Conference Week.

Receipts,	\$122.50.
Expense,	112.75.
Balance	\$9.75.

A correction by Sr. Scott in minutes showing date of Conference was changed to August 25 to Sept. 2, inclusive. President appointed Jane Stowe on Registration and collection of Conference dues.

Chorister, Nellie Stowe.
Organist, Kate Adams.
On Subscription, Charles Hornaday.

President called attention to pulpit presented to Conference by Bro. Crouch. A vote of thanks was given him. Sister Scott, president of Ladies' Auxiliary, gave a talk on its organizations.

Sec. and Treasurer, Sr. Ida Stowe, makes a report showing how it helps the Conference. A vote of thanks was given them.

A letter from Bro. and Sr. Eugene Howard of Morrill, Kansas, addressed to corresponding secretary, showing their interest in our Conference work was read and very much appreciated.

It was moved and seconded that we set the date of Conference for year 1918 for August 26 to Sept., 3.

Resolution Committee read draft of resolutions. Moved that resolutions be accepted. Carried.

It was moved, seconded and carried that the Conference Board be authorized to issue ministerial certificates to such persons as they deem worthy.

A vote of thanks was given to Bros. Marsh, Williams and Allard for their services; also Bro. and Sr. G. P. Allard for their assistance in the song services—also to Bro. J. H. Adams for his counsel and guidance of the Conference.

Officers Elected.

take warning from the sad end of these fated thirteen. I beseech you, brethren, as one who loves truth and justice to be very careful as to how you observe this holy and sacred ordinance.

May we all meet in the coming kingdom.
A child in hope,

Harry A. Sheets.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson Editor,

5622 Vernon Ave., St. Louis, Mo.

September 9, 1917.

Dear Bereans, and all of the Household of Faith:

Our hearts were made glad today when we witnessed Mrs. Elizabeth Mackie put on Christ in the waters of baptism.

She is a believer in the things concerning the kingdom of God and the name of Jesus Christ and has sealed it by her act of obedience. One more has entered the sheepfold and one more is of the Bride of Christ.

We welcome you, Sister Mackie, and with God's help may you have an abundant entrance into the kingdom of God.

Sr. Mackie is a member of the Chicago Bereans.

Your Sister in Christ,

Jessie M. Wilson, Sec.

The Second Coming of Christ.

"This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him go into heaven."—Acts 1:11.

In his first coming Jesus came in obscurity and humiliation; in his second coming, he will come in power and glory, riding upon the clouds of heaven, accompanied by his holy angels and the unnumbered throng of the redeemed out of every nation. This promise is more frequently repeated than any other on the pages of scripture, and his second advent is more gloriously described by himself and his apostles and prophets than any other event in time.

1. There is no promise that overshadows the promise of our Lord's coming, but it gives a luster to all the other promises. It is definite, a part of his program as his ministry among men, his death on the cross, his resurrection from the dead and the ministry of his Holy Spirit in the church. No one can read without prejudice a dozen pages in the New Testament without being impressed by these promises. More than one fifth of the entire New Testament is directly concerned with the return of our Lord. There are fifty direct calls to watch for his coming—not to gaze into the heavens, as the apostles did on the Mount of Olives, when he ascended, for which they were rebuked, but to watch by a faithful life on earth, lest when he comes we be not counted among the redeemed. The four advent parables are those dealing with the fig tree, the ten virgins, the talents and the separation of the sheep from the goats. The significance these parables have in them is no other lesson than that expressed in those oft-repeated words of Jesus: "Watch therefore, for ye know

not the day nor the hour." It is no wonder that the apostle would impress upon him the question as to the sign of his return, and answering their question he delivered one of his most memorable discourses. When he sat in the upper room at the last Supper, he sought to comfort the hearts of his grieved and bewildered apostles with the assurance of his return, when he said: "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also." There are scores of instances in which he emphasized to his apostles the certainty of his return.

The book of Acts opens with the transcendent scene of his ascension. When he had passed behind the cloud curtain, two angels looked into the faces of the amazed apostles and assured them that "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." The great work of redemption had been launched. Jesus had died on the cross for the sins of a lost world. He had arisen from the dead for the justification of all those who should believe on him. The time was at hand when the Holy Spirit would descend into the hearts of those who believed, and the work of the church was to witness to all nations that Jesus is the Christ, then Jesus would come again.

The New Testament writers so understood the program. Paul, in writing his first letter—the first to the Thessalonians—makes frequent mention of this comfort. It is significant that in the five short chapters of that Epistle each one closes with a direct reference to the return of our Lord. In 1:10 it is: "To wait for his Son from heaven." In 2:19 it is: "Are not even ye, before our Lord Jesus at his coming?" In 3:13 it is: "To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." In 4:15-17 it is: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen 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, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And in 5:23 it is: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Paul mentions this hope in nearly all of his other epistles. The writer of the Hebrew letter says: "Christ having been once offered to bear the sins of many shall appear a second time, apart from sin, to them that wait for him, unto salvation." And James, John and Jude make special reference to this promise, while the book of Revelation is full of it from beginning to end.

Of his first coming it was said that he would be born of a virgin, (Isa. 7:14); in Bethlehem (Micah 5:2) then called out of Egypt (Hosea 11:1); anointed with the Spirit (Isa. 11:2); forsaken by his disciples (Zech. 13:7); sold for thirty pieces of silver (Zech. 11:12); spat upon and scourged (Isa. 50:6); numbered with the transgress-

ors (Isa. 53:12); his hands and his feet would be pierced (Psa. 22:16); lots cast for his garments (Psa. 22:18); followed by the darkening of the sun (Amos 8:9); and with not a bone broken (Psa. 34:20); he should be laid in the grave with the rich (Isa. 53:9); from which he would arise (Psa. 16:10) to the resurrection of life and immortality.

These buds of prophecy blossomed into long established facts, and the New Testament records the marvelous accuracy of their fulfillment. Therefore, since the prophecies of his first coming have been so accurately fulfilled, why, then, should it be thought incredible that Israel should be gathered again at Jerusalem (Luke 21:34; Jer. 23:3-6); the gospel preached in all the world for a testimony, Matt. 24:14, the falling away from the truth, 2 Thes. 2:3; when the Lord himself shall descend from heaven, 1 Thes. 4:16; with a shout, and in the same manner that he ascended, Acts 1:11; and the dead shall hear his voice, John 5:28; and the believers, who are alive, shall be caught up to meet him in the clouds and dwell with him forever, 1 Thes. 4:17? Jesus said: "Heaven and earth shall pass away, but my words shall not pass away."

2. With the departure of the church from the principles and practices of Christ, as announced by him and his apostles, the hope of our Lord's return passed into obscurity, except in the minds of the few scattered here and there. It is sometimes affirmed that Paul misunderstood the return of our Lord, believing that he would come in his day; when on the other hand, Paul affirms that the Thessalonians misunderstood his return, believing that he would come in their day; and, in consequence of this, Paul, understanding well the promise, writes his second epistle to the Thessalonians, in which he says: "Be not troubled, either by spirit or by word, or by epistles as from us, as that the day of the Lord is just at hand. Let no man beguile you in any wise, for it will not be except a falling away come first and the man of sin be revealed, the son of perdition. . . . Remember ye not that when I was yet with you I told you these things." 2 Thes. 2:2-5? In writing to Titus, Paul called this the "blessed hope" of the church (2:13), and never in the history of the church has such hope been needed as in this day to waken the church to her task of worldwide witnessing for Christ. Throughout his life Paul treasured this hope, and just before his death, in writing his last letter, he wrote: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing."—Peter Ainslie, in Christian Standard.

Let us commit ourselves to that un-sleeping love and wisdom and power. He will go with us all the way through—not alone to the end of life, but to the end that lies beyond the end. There will be our final going out, our exodus and our final coming in, our home coming. And there is nothing that lies between you and the threshold of that heavenly home that need ever fill you with dismay if God be with you.—John McNeill.

Rest is not idleness; rest returns to work while idleness soon grows ill.

some central truth of the lesson. However, if some other verse brings out some truth of the lesson more vividly to you, it should be the memory verse for you. In memorizing we would suggest that an effort be made to grasp the full meaning of the verse. If the verse is difficult to understand, memorize it, then keep it in mind as you study and read from day to day and sometime you will read something which will throw light upon it. At the close of the quarter we would welcome reports from various classes showing how many have retained the verses memorized. These suggestions are for the young people especially.

No one has ever yet found a way to gain entrance to the hearts of others except through the door of love.—Sel.

Man's back can never be bent by his burdens if he holds his head high and determines to exterminate these terrors.

No. 25, Fellowship in the Gospel.

Read again Phil. 1:5. Is all religious teaching in the world Christian doctrine? Is pagan doctrine the gospel of Christ? Are Mohammedans and sun worshippers fellow Christians with us, to say nothing of denominations and creeds all about us that emphatically overturn the foundation of Christian saving faith, even denying God and Christ?

It must be evident to all Bible lovers that not all religion is admissible to Christian fellowship.

A mere good conscience is not enough. Pagans and false prophets generally have that. Saul and Cornelius had it, but they needed Christian faith. Paul shows that putting the resurrection all in the past overthrew the faith of some, and denying the resurrection completely would leave such believers yet in sins and perished when they were dead. It takes faith as well as works to be a Christian.

Some matters of faith are of no saving or destructive consequence. For instance, eating vegetable or animal food. In Rom. 14 Paul says to the flesh eaters to "receive," that is, retain in fellowship, the vegetarians and bids both sides to this controversy not to let it mar their brotherhood. For eating has nothing to do with the saving faith of the gospel. Many other matters of faith are the same. But there are doctrines that are vital, as above shown. To divide the word of truth so as to distinguish between the vital and the trivial is the task before us today.

Heresy is generally considered doctrine which is considered false by the church authorities who judge it. Then it all becomes a matter of who decides it, and by that standard all are pronounced heretics by some contrary religionist.

According to the scripture, heresy is division, and a heretic one who divides the church into factions by his erroneous doctrine. The early church differed, even on vital doctrines, and if the right course had not been followed the apostles and the whole church would have been divided. But when the church at Corinth contained some who taught a doctrine that did subvert the gospel faith, Paul still calls them "brethren," 1. Cor. 15:1, and endeavors to reclaim them from their error, as James 5:20 gives us to do. But after a first and

second effort, heretics, who cause divisions and stumblings contrary to the doctrine received, Rom. 16:17, are to be rejected from fellowship, Titus 3:8-11. But if such a person is blind and does not divide a church and be a continual agitator, we should mercifully "receive" him and endeavor to enlighten him as long as he follows that amiable course, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

When we finally reject anyone from fellowship by Matt. 18:17 and 1 Cor. 5, and other scriptures, it should be understood we are not putting anyone out of the church, man cannot do that. We put him "away from among" us, separate him from our fellowship so that God can correct him by tribulation. We must not inflict the judgment ourselves, we only "judge," 1 Cor. 5:12, in that we decide the matter of fellowship. Casting him out is an act of love and mercy, looking toward his ultimate salvation, 1 Cor. 5:5, while retaining him in fellowship might end in disaster both to him and all the rest of us, verse 6.

J. W. Williams.

Was it the Hand of God?

A great many people in the world today are careless in the keeping of the Sacrament. Should we be?

The following is given to us on the pages of history under the title we have given this article. This is what we read:

"The following remarkable statements were furnished by a correspondent at Birmingham, Alabama, in Oct., 1890:

'A few days ago a man was found dead here in the gutter. Even in death there was a mute look of terror in the bloodshot eyes, and the bloated face had grown pale and haggard at the coming of the grim destroyer. 'Drink,' said the Coroner's jury, but an old man who came and looked for a long time on the pale, dead face, said with a shudder as he turned away, 'It was the hand of God.' This man who died in the gutter was the last of a fated thirteen. And in the death of each and all of them, the Christian will read the vengeance of an insulted Deity.

At a leading hotel in a southern city, in the summer of 1865, thirteen men wearing the uniform of Confederate officers, sat down to dinner. Every man in the party belonged to a grand old southern family, and many of the names are illustrious in the history of that country. Every man was a cavalier. They were the flowers of the South, representatives of the 'Sunny Land,' then enveloped in the gloom of defeat and despair. Every man there had been a gallant soldier in the Confederate army. They had returned from the field of defeat to find their homes destroyed, their slaves free, their wealth gone, and many of their nearest and dearest relatives and friends dead. The meeting at this hotel was a chance one, but talking over the situation in which they found themselves, they resolved to forget the horror of it all for a while and drown their sorrows in drink. They sat down to dinner, and round after round of drinks were ordered. Soon the bloody scenes of war, the visions of ruined homes, were for-

gotten. First they became merry, then reckless.

'Let us call this the last supper,' suddenly exclaimed one of the party, and the suggestion met with instant approval. They might never meet again so 'The Last Supper' would be a fitting name for the feast where reason had fled. More drinks were ordered, every man filled his glass, the lights were turned low, and the thirteen men declared themselves Christ and his twelve apostles. A young man who had commanded a regiment acted the role of Christ, and for the occasion each man assumed the name of one of the apostles. There was a wrangle as to who should impersonate Judas, but more drinks were ordered and then a young Lieutenant agreed to act the character of the betrayer of his Savior.

It was midnight, but peals of drunken laughter awoke the echoes of every nook and corner of the old house. Again and again the decanters were passed around, and the blasphemous mockery of the last supper went on. A Bible was called for and the young officer who was impersonating the Savior, turned to the New Testament and read aloud the solemn words of Christ. The reading was interrupted now and then by some coarse jest or ribald laughter, while expressions like 'Judas, pass the bottle,' would excite the mirth of the drunken men to a point that completely drowned the voice of the reader. At the proper point in the reading, bread was passed around, and the wine was represented by glasses filled to the brim with brandy.

'He that drinketh from the bottle with me shall betray me!' exclaimed the mock Christ in a tragic manner, and placing a decanter to his lips he swallowed a quantity of brandy, then passed it to Judas across the table. This was greeted with peals of laughter, and again and again the other mock apostles yelled, 'Judas, pass the bottle.'

All night long this mockery went on and when morning came the thirteen men were in a drunken stupor. It was several days before they all recovered from the effects of that night's debauchery. Then they separated. That supper had indeed been their last; they never met again.

From that night the vengeance of God followed those thirteen men. Everything they undertook failed. Apples of gold turned to Dead Sea fruit in their hands. One by one they went to the dogs, and every man of them met a horrible and disgraceful death. Repeated failures in business drove some of them to desperation and crime. One of them was lynched in Texas for murder. The young man who had impersonated Christ was drowned in the Brazos river while fleeing from a vigilance committee on a stolen horse, and his body was never recovered. Another while in a drunken stupor, was caught in a burning building and perished in the flames. One was stabbed to the heart by a woman he had betrayed. And still another was murdered in a low brothel in a western city. So far as can be learned not one of them ever received Christian burial, and their graves are unmarked and unknown.

The man who died in the gutter and was buried in the Potter's Field was the last of the thirteen."

The above is history's record. Let us

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, September 26, 1917.

Number 50.

NOTICE TO READER.

When you have read this paper place a one cent stamp on this notice, hand same to any postal employe, and it will be placed in the hands of our soldiers and sailors at the front. No wrapping, no address.

Use Bible in Literacy Test For Aliens Under New Law.

The Bible has been designated by the department of labor as one of the books to be used in the literacy test for aliens under the new immigration law recently enacted by congress. Passages will be selected from the Bible in more than 100 languages and dialects. The reason for the use of the Bible in such literacy tests is not because the Bible is the Word of God, but because it is now the only book translated into virtually every language in the world, says the Christian observer. The department gives this fact as its reason for the selection of the Bible and adds: "Translations of the Bible were made by eminent scholars, and what is more to the point, the translating was done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly." —Exchange.

A Warning.

The following letter will explain itself. It is sad, painful, pathetic. Will it have its designed effect? When young ministers become infatuated with self conceit and dazzled by self-consciousness, usually nothing can arrest their downward course but bitter experience—and that comes, often, too late. Nothing worse can happen to a young preacher than the belief that he is born to greatness, and designed to be popular.

E. A. S.

Elder Stockman:—I write this letter. Your Master will tell you if it ought to be published or not. Do not use my name.

I am satisfied that I have sinned against great light, great opportunities, and that I have sinned against the Holy Ghost. There is no repentance for me, and I long to be judged and damned as I deserve. Oh, could the young preachers be warned! Let me tell the young Adventist preachers something.

Years ago, when I was nothing but a lost, sinful man, God converted me; and more than all of that, gave me the grand truths of Adventism to preach. This I did willingly, and gladly and successfully for years. God let me out into large fields of labor, and signally blessed the truth under my labors.

IF NOT TODAY TOMORROW



Today may be dark and forbidding;
Our hearts may be full of despair;
But tomorrow the hope that was wanting,
Will prompt us to do and to dare.
Today we may feel that life's sorrows
Outweigh all the joy that we crave;
But tomorrow will teach us the lesson,
That life is worth while to brave.

Faint heart is forerunner of sadness—
Despondency robs us of health;
The man who is chock full of gladness,
Is the man who makes most of life's wealth;
Today may be all that is mournful—
Our paths cannot always be bright;
But tomorrow we'll somehow take courage,
And trustingly enter the fight.

Tomorrow the sun will be brighter;
Tomorrow the skies will be fair;
Tomorrow our hearts will be lighter;
We'll cast aside sorrow and care.
Remember when heartsick and weary,
The sunshine comes after the rain;
Tomorrow is time to be cheery—
Tomorrow we take hope again!—Sel.

So far, so good. Then as I stood before large congregations I wavered. I shunned to declare all the gospel. I did not want to "prejudice" the people, etc., etc. You know the temptation; and before I knew it I became exceedingly popular. I began to "lecture," and got \$50 and expenses for each lecture, and had more engagements than I could fill.

Things went swimmingly along until I was approached by a prominent divine, and was easily persuaded to leave that "Advent" people and join his "powerful" and "prosperous" body. Then I continued preaching, but never preached upon the "Hope," the "Resurrection," the "Reward of the Saints," and the "Wages of Sin." I was in great demand among "popular" churches, and had great "success."

My eyes stood out in fatness, and I had all my heart could wish. I said, "How doth God know?" Well, there came a time when many hearts were shocked at my downfall. It was most complete. Utter ruin seized me.

Long years have rolled on. I have been a wanderer upon the face of the earth. Sometimes I meet those who amazingly ask how it came about. I tell them that my ruin began the day I surrendered the truths of God's word, and that is the simple fact. Others tearfully look upon my frozen face and realize that there is a certain class of backsliders who, if they fall away, have no repentance.

Well, young men, I have stated the above facts to you. And now can you afford to mock God? You can finish this letter in your own studies. And though I do not

sign my name to this, there are those in the ranks who remember it all. Words are useless.—Our Hope (Dec. 16, 1914).

The Adjective Lacking.

We read in the Bible about a dumb spirit (Mark 9:17), evil spirit (Luke 7:21), familiar spirit (2 Chron. 33:6), foul spirit (Mark 9:25), a lying spirit (1 Kings 22:22), a perverse spirit (Isa. 19:14), a sorrowful spirit (1 Sam. 1:15), unclean spirit (Mark 1:23), a wounded spirit (Prov. 18:14), a hasty spirit (Prov. 18:29), a haughty spirit (Prov. 16:18), a grieved spirit (Isa. 54:6), a faint spirit (Ezek. 21:7), a troubled spirit (Dan. 2:1), a proud spirit (Eccl. 7:8), a broken spirit (Psa. 51:17), a faithful spirit (Prov. 11:13), an humble spirit (Isa. 57:15), a patient spirit (Eccl. 7:8), an excellent spirit (Dan. 6:3). But we never read in the Bible of an immortal spirit. This adjective is lacking all the way through the Bible. Why? If current theology is right, why is this adjective (immortal) lacking?—Messiah's Advocate.

Who is the Christian?

He who dwells in the world as a son in his father's house, sharing with his brothers the good things it contains:

He who is free because he makes the Father's will, and all laws that spring from it, his own:

He who finds everywhere that chance to love which is the best thing any station can afford, and welcomes the suffering which puts it to the test:

He who instinctively takes the point of view of the man with whom he deals, and finds social service as absorbing as his personal affairs:

He who prefers the sweet peace of obscurity, yet lets his example shine as far and wide as God's glory and man's good require:

He who, recognizing his own elemental tendencies in others' failings, is ever ready to forgive:

He who sees that doing wrong is a worse evil than the injury it inflicts, and would cut off his right hand rather than cause another needless pain, or loss, or degradation:

He who is so intent on doing good that he never doubts that all needed goods will come to him in return:

He who needs no oath to support his integrity, and whose kindness knows no bounds:

He who speaks his inmost thought, and acts out his noblest impulses:—

He who does these things? No.

He who, finding them beyond his strength, confesses as Lord and Master the Christ who did and taught them; and cultivates the Spirit by whose aid these and a thousand kindred graces may be progressively attained.—W. D. Hyde.

Human Governments.

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THE WHOLE FAMILY
WOULD ENJOY A

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OREGON, ILLINOIS

Human governments are of finite duration. All human governments down to our present time, were represented to the proud monarch of Chaldea in a dream of an imposing image of a man. These were all seen “broken to pieces together and to become like the chaff of a summer threshing floor and the wind carried them away that no place was found for them.” Dan. 2:35. Their place was taken by the kingdom of God which filled the whole earth, “under the whole heaven,” “never to be destroyed,” “stand forever,” occupied by “the people of the saints of the Most High.” Dan. 2:44; 7:27. With this agrees Rev. 11:14. When time ends human governments, which have ever been failures, will cease to be and an universal theocracy through Christ be established forever. 1 Cor. 25:28.

Satanic existence is of finite duration. Satan was assured of a crushed head thousands of years ago. Gen. 3:15. It was to be done by the “seed” of Eve, which is Christ, his conqueror. Paul believed this. “The God of peace shall bruise (crush completely—Strong) under your feet shortly.” Rom. 16:20. No one knows this better than Satan himself. Mark 1:24; Luke 4:34. Rev. 12:12 reads, “The devil is come down to you in great wrath because he knoweth he hath but a short time.” This is joyful news surely. None of the above finite things are desirable. They are only endurable in hope of the eternal. Paul, whose affliction would have crushed any man without divine help, was kept from fainting by looking not at things seen which are temporal, but on the things which are not seen, which are eternal. 2 Cor. 4:17, 18. His faith in the end of time and the dawn of eternity wrought for him “a far more exceeding and eternal weight of glory.” Glory outweighed his affliction and made it feel “light.” Let us hail with joy the good news that time is short. We can hear it if we will. There are in the Bible twelve lines of consecutive prophecy, beginning some 2500 years ago, and some 1900 years ago, and giving us the mountain peaks of history down to this terrible world-war which robes all nationalities in sorrow. Each of these twelve lines declares to us the fact that the end of everything finite is at hand. The finite will soon give place to the infinite. Time will then end. This event brings everlasting joy to the redeemed through Jesus Christ our Lord, to whom be glory forever. The earth shall be filled with his glory. Sin, death, fear, sorrow, misery, blight and curse forever gone. Only holy mankind surviving and filling all earth with God’s praise. Christianity will be no failure but an everlasting triumph. Would you share in its triumphs? “Stand up for Jesus.”

—Messiah’s Advocate.

Telling others how will never teach us how to bring blessings or to shun sorrows; the art of making lies in the power of taking the tools in your own hands and doing the work.

It is easier for some people to think of their Creator as being with human attributes than to believe themselves, the creatures, to possess God-given powers.

—Sel.

BOOKS AND TRACTS

By W. H. WILSON.

- Pine Woods Bible Class, a book of 480 pages, well bound, Price \$1.00.
 - The Student’s Text Book, 200 pages, 50 cents.
 - The Prophetic Word Now Being Fulfilled, 5c.
 - Can You Believe? 5 for 10 cents.
 - Restoration of Israel, 5 for 10 cents.
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Slander slips through the lips of man when it would be better to shield and shelter his fellows who have the good name.—Sel.

Humility is an ardent companion of genius; greatness NEVER knows itself.

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OF THE ILLINOIS STATE CONFERENCE

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Power that is noise is a pestilence that pollutes; “pounding the air” may please the petulant but won’t put much into the pay envelope.—Sel.

Lesson 2.

Church of God of the Abrahamic
Faith Sunday School.

Subject,

Does it Make Any Difference What
We Believe?

Paul said if any man or an angel from heaven preach any other gospel than that we have preached, let them be accursed. Some preachers say that the righteous go to heaven at death, and if Paul never preached that doctrine, then those false preachers are under the curse. Gal. 1:8. And the faith of all those who believe this false doctrine is overthrown. 2 Tim. 2:18.

Some of the Church of God people have joined with the false believers and have become partakers of their evil deeds, for surely you do bid them God speed if you encourage them with your money, your presence or your membership. 2 Jno. 1-11.

If it does not make any difference what we believe, why did Paul exhort us to endeavor to keep the unity of the spirit (or word) in the bond of peace? He also says there is one body, (or church) and one spirit, (or word) even as you are called in one hope, (not two hopes) of your calling, one Lord, one faith. We believe we sleep in Jesus till he comes and wakes us up. A great many believe when they die, they really don't die but go right to heaven and live with Jesus. Both those faiths cannot be right, for Paul says there is only one faith, and we are called in only one hope of our calling, Eph. 4:4, 5.

Consequently those who believe a false belief, their faith is overthrown, 2 Tim. 2:18, because they believed those false preachers, who are under a curse when they preach a false doctrine.

And we believe the immortality people preach a false doctrine, and all those who believe this false doctrine, their faith is overthrown, and are we not partakers of their evil deeds when we use the immortality of the soul believers' Sunday School system?

Paul says if any man preach another gospel let him be accursed. Paul says if you believe the false doctrine your faith is overthrown, and John says if we bid them God speed we are partakers of their evil deeds, or false belief. We do not believe in the immortality of the soul, then why do we use the immortality of the soul Sunday School system, and become partakers of their evil deeds? Paul says, Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor. 1:10.

Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Phil. 2:2. And to be pleasing to God, we should study the word, have a Church of God Sunday School, have a complete subject, and find out what Jesus says on the subject, Paul and all the apostles, Moses and all the prophets; let all who have authority speak, and get all the verses pertaining to the subject to memory; then we would have the sword of the spirit, and could

be a good soldier for our Lord Jesus, Eph. 6:17.

But if we study the immortality of the soul system, we are not required to get any knowledge, or verses to memory, and you would not know what the one gospel was, someone would say to you, It does not make any difference what we believe, and you accepting, that as truth, your faith is overthrown. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. Matt. 22:29.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 Jno. 4:1, and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thes. 3:14. For there is only one Lord, one faith, and baptism, Eph. 4:5.

If you believe a false doctrine your faith is overthrown 2 Tim. 2:15-18.

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.

Brethren, do we believe in the immortality of the soul doctrine? Do we believe in going to heaven at death? Do we believe in sprinkling for baptism? We do not! Then why do we bid them God speed by adopting their Sunday School system, and are we not partakers of their evil deeds? Do you think those people who are under a curse, their Sunday School system is pleasing to God? God says he will quicken us from the grave, by the word or spirit that dwells in us, Rom. 8:11; and this immortality of the soul Sunday School system does not require us to get any word of God dwelling in us, then why have we adopted such a system?

There is one Lord, one faith, one baptism. God says take the helmet of salvation and the sword of the spirit, which is the word of God. If this immortality of the soul system does not require us to get any Word dwelling in us so that we can have a sword, why do we have such a system? Jude, the servant of Jesus Christ, exhorts you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 1:3.

If you have not got any sword of the spirit, how can you earnestly contend for the faith which was once delivered unto the saints?

Paul says that ye stand fast in one spirit (or word) with one mind, striving together for the faith of the gospel. Phil. 1:27.

If we do not have any sword how can we strive for the faith of the gospel?

Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Rom. 4:20. Some people could know all the promises of God, have all the verses in the Bible committed to memory, and by not rightly dividing the word, they would have a rusty sword, and be a no account soldier for our Lord Jesus Christ. 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. Matt. 7:13, 14. One Lord, one faith, one baptism. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, Jno. 10:1. If we, the Church of God people, do not believe the immortality of the soul people entered the sheepfold through Christ Jesus, then why have we adopted their Sunday School system, bidding them God speed, becoming partakers of their evil deeds?

Ye are the light of the world, let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matt. 5:14, 16.

Do we represent the five wise virgins, having oil, or knowledge dwelling in us? If so are we letting our light shine among men, using the sword of the spirit, which is the Word of God?

There were five foolish virgins who took no oil, or Word of God in their lamps, or in themselves, false teachers, because they would not know what the will of the Lord is. Could not have any sword of the spirit, a no account soldier for our Lord Jesus Christ, consequently not a shining light. In the day of the Apostle Paul, Hymenaeus, and Alexander, did not have the true faith and Paul delivered them unto Satan. They also taught this false doctrine and all that believed this false doctrine, their faith was overthrown, 1 Tim. 1:20; 2 Tim. 2:17, 18.

Must we treat those false believers as brothers? If so will we treat the devils as brothers also? Why not? They believe also there is a Jesus Christ, James 2:19; Matt. 8:28, 29.

2 Cor. 13:11; Rom. 15:5, 6; Eph. 4:13, 14; Titus 2:1, 2, 7, 8; Phil. 3:15-19; 2 John 1:9; 2 Tim. 4:3; Rom. 16:17, 18; 2 Pet. 2:1, 2.

Read this lesson three times daily for one week, and come to the knowledge of the truth.

John W. Burget.

Comment: We hardly know what the brother has reference to by "Immortal Soul Believers' Sunday School System." So far as we know, we have no brethren who teach the immortality of the soul, either in Sunday School or out of it. A Sunday School in itself need not be a bad thing just because sectarians have such a "system." The Sunday School Lessons, such as we are publishing are so shaped and arranged that they are doing the very thing Bro. B. demands. All the questions lead to a search of the Word, and that is what he wants. —Editor.

—As it is in Heaven.—

"God has thought for every life he sends into this world. If only we truly desire to know the will of God that we may do it, there need never be any real or serious difficulty in ascertaining what it is. One thing, however, we must always remember—the will of God is never revealed to us in a volume, but in single pages.

We need never be afraid to accept God's will, however it may break into our cherished plans and take from us our dearest joys; we may follow our Master confidently, and he will bring us out into the light and glory. When he gives us a duty, he is ready also to give the grace needed for the doing of it."—Sel.

No. 26. Creeds.

In the early church they did not always agree in all matters. The resurrection, the calling of the Gentiles, flesh eating, circumcision and other matters were things on which they did not agree in faith and practice. We have seen that the resurrection was a vital doctrine, without which there could be no Christianity. Hence, such a difference must not be winked at, although they did not establish articles of faith to keep out such errors, neither cast out of fellowship forthwith those who so believed as soon as their error of faith was detected. Those in the right faith endeavored at first to show the others their error. A large share of Paul's writings is devoted to such endeavors to show mistaken brethren their errors. But in certain cases Paul and others rejected false teachers from fellowship. Especially were leaders, teachers, so treated, and the ones led were more leniently dealt with. Because leaders are more responsible for the faith and the practice of the church. Vegetable and animal diet, we have seen, Paul shows to be no cause worthy of agitation by either side, and if those who held mistaken views in this kept it to themselves they were not molested in their errors. The same was true of circumcision. Paul shows it need not be followed in the church, and yet he had Titus circumcised as a matter of policy, because it would not concern a person's salvation whether he be circumcised or not. But when certain leaders arose saying a person must be circumcised and observe the law to be saved, their error became vital. Not because they themselves believed in circumcision, but because they tried to force it upon others to the point of division, heresy. For to say others must be circumcised to be saved makes a division. It sharply divides the circumcised, who, according to their judgment, were to be saved, from the uncircumcised, who, according to the same judges could not be saved. Consequently it severed fellowship, for saved and unsaved cannot be brethren in the same body. If I say to you that you are anti-Christ if you do not believe as I do, I separate our fellowship, for Christ and anti-Christ cannot be brothers. But if one denies the resurrection he cannot remain brother to Christians, neither can he if he denies the Son or his blood, or holds many other errors, such as those coming from the immortality of the soul. When those who hold such errors begin to promulgate them, it is time for faithful shepherds to warn, teach, and even sever fellowship from them if necessary. But in such matters as above named which do not vitally concern salvation, there can be differences of faith and practice without heresy.

And again, not all division and absolute separation of people apart from each other is heresy. Jesus said he came to send not peace but a sword, the sword of truth, separating even families. But the division in that case is not heresy, for it separates Christians from non-Christians, but does not separate Christians from fellow Christians. When Paul and Barnabas were separated about Mark the breach was later healed, hence even that division did not result heretically at last. But all carnal

division among Christians if not healed is a very serious matter for the ones in error, for Paul says heresies cannot inherit the kingdom of God. We should ever be ready to sacrifice any personal interest for peace, but never compromise vital matters of gospel faith or works. The difficulty for us is to judge what is vital and what is not. Where the Word names errors or shows them vital we can safely act in perfect boldness.

The difficulty in formulating articles of faith is that by wording them in our expressions we may do violence to truth. If worded in Bible language our creed would be the whole Bible if we quoted it all, and a part of the Bible if we did not quote it all. Any way we look at it, creeds are unsatisfactory, especially when we read that the scripture itself is able to make us perfect and furnish us completely in all things. The whole scripture should be our creed, and nothing more and nothing less. We do not yet know all that is in that creed and we even hold erroneous views on some things in it. Therefore, any time we formulate our views on our Bible, the creed we formulate is likely to be a mixture of truth and error. It has been so of all past efforts of all denominations. Shall we not learn by their folly, if not from the scripture? And because of reverence for the hoary past, all efforts at creed revision have failed, even when a creed no longer expresses the faith of the church that made it.

Another serious objection to a creed is that if it does not contain what is vital truth, or if it contains error, it is objectionable, and if it contains no error and contains just what is needful before one can be a Christian, then there is no room to instruct erring brethren, for as soon as they become dissenters from the creed they are therefore no longer Christians, the creed cuts them off forthwith from fellowship. And if a creed does not contain all truth it is insufficient and therefore objectionable, and if it does contain all truth a person must know everything before he can hold fellowship with that church. There can be no children or sick members in a creed family. They must be full grown when born, and when sick amputation is the inevitable and immediate treatment. Any way we look at it the Bible should be our only creed and we should follow faithfully what we understand it to enjoin, and when our faith is found crosswise with our true creed, the latter creed (our faith, for "creed" is from "credo," "I believe") should be the one revised instead of trying to clip the Bible to fit our faith. This brings us to consider some of the puerile contention that has been going the rounds in our church controversy over this question. Some argue, If you have no creed you have no faith, for "creed" is from "credo," "I believe." The ones who write and argue thus-wisely surely must know that when we say creed we mean articles of faith and not our mere views on scripture matters. Though I have no articles of faith, am I really void of faith? To juggle thus with words to gain a point is not evidence of full intelligence, honesty, and fairness. The scripture says something about strifes of mere "words." And because a creed-bound denomination say, "We all believe

so-and-so," it is evident that anyone who believes in the least otherwise cannot possibly be a member of that church, since they say "we" believe so-and-so. Therefore, any time true Christians can be shown to be properly bound by a creed, there is no room to instruct erring brethren, the creed by the very facts and confession in the case forthwith severs fellowship as soon as one person dissents even in silent faith.

And what if a creed contains matters like those in Rom. 14 which are not vital in salvation? People who then held such views would be cut off from fellowship on a matter that was of no serious consequence, which would be manifestly a mistake.

Creeds have generally been made to silence differing views without taking pains to teach the erring ones, or let them teach the church, even in opposition to their creed, if the "heretic" be in the right, and without exercising patience and forbearance. Jude tells us to make a difference in the way we treat erring ones. We could not do that by a creed.

A heretic, in orthodox lexicography, is one who believes error, and of course self is always orthodox and the other fellow heretical unless we had a creed, then it could be easily settled. Paul was thus a heretic, Acts 24:14. The Pharisees had a written faith apart from the scriptures, condemned by the Lord in Matt. 15. Someone has well said, "Orthodoxy is my doxy and heterodoxy is your doxy." But according to scripture heresy is making division in the body of Christ. Not merely raising questions on which not all are agreed, for what two agree in all things, and the apostles disagreed, but a heretic is one who takes such a stand as to require that all must believe his way or they are not Christians.

If anyone believes he can make an infallible creed will he please communicate with the writer? If no one can, if creeds are all fallible, imperfect, why continue at the luring invention of perpetual motion? All the "Church of God" creeds so far made contradict each other. A person is made to wonder, who are the church of God of the Abrahamic faith, and what do they believe? One of our creeds made a grievous error in stating their view of the resurrection. I believe it has been revised. If a creed has to be revised when will it express the true faith and be a safe measuring stick for fellowship?

Let us take just the Bible. If we do what it tells we can deal successfully with errors of faith and practice among us.

There can be no objection to stating of faith in "articles" for the instruction of others in what we believe is truth. We all do that in sermons, publications and all conversation on Bible matters, but when we insist on measuring others for fellowship by what we believe we better be careful. We may become true heretics when we try to brand false ones, and the measure we mete pronounce us "wanting."

Let us be true. Let us be pure. But let me be measured by the Bible alone. If my faith cannot meet that test, let me revise my "creed."

J. W. Williams.

Kindness never kills.—Sel.

The Sunday School.

By Alta King.

FOURTH QUARTER; OCTOBER—
DECEMBER.

Lesson Topics For October.

Oct. 7, Psalms of Deliverance, Psa. 85; 126.
Oct. 14, Returning From Captivity, Ezra 1:1-11.
Oct. 21, The Temple Rebuilt and Dedicated, Ezra 3:8-13; 6:14-18.
Oct. 28, Ezra's Return From Babylon, Ezra 8: 15-36.

PSALMS OF DELIVERANCE

Lesson 1. Oct. 7, 1917.
Lesson Text, Psa. 85, 126.

Golden Text: They that sow in tears shall reap in joy. Psa. 126:5.

Memory verses: Psa. 86:12, 13.

Time: Both Psalms, 85 and 126, belong to the period of return from the captivity in Babylon under Jerrubbabel, Ezra and Nehemiah. B.C. 538-444.

Questions And Comments.

Psalms 85—A Psalm of deliverance. This Psalm belongs to the period between the first return from exile in B.C. 538—7, under Jerubbabel, and the second return under Ezra, B.C. 458.

Psalms of deliverance came as a vivifying power into the hearts of the returned Exiles, who, in the midst of their joy, were overwhelmed with difficulties, and hardships and discouragements. The reality was far different from the ideal pictures in their minds. The Psalm falls into two divisions: verses 1-7 being a prayer for deliverance from the evils which surrounded them, with an acknowledgment of God's goodness and mercy. Verses 8-13 are God's answer. Listening for an answer the Psalmist receives the assurance that God's purposes of good toward his faithful people will surely be fulfilled. He will dwell among them and bless them.—Cambridge Bible.

Study verses 1-7. Notice verses 1-3 seem to apply to the early return when all was joy and hope while verses 4-7 seem to apply to a later period while they were experiencing the hardships of getting re-established in their old home.

From verse 2 explain in a few simple words forgiveness of sins. Look up the meaning of the word "give" and the prefix "for."

What has God taken from man on account of sin and iniquity? Forgiveness, then, involves a giving back of what? Why then, does Paul say, Acts 13:38, "through this man is preached unto you the forgiveness of sins"? Why not through some priest or Pope?

The state of peace, oneness and fellowship with God, enjoyed by man before Adam sinned, has also been forfeited by sin. Forgiveness, then, involves the restoration of man to fellowship with God. Read 2 Cor. 5:17-21; Eph. 2:16-22; Heb. 2:17, 18. Which part of forgiveness is enacted for us by Jesus during this life? When is forgiveness fully enacted?

Read God's answer to the prayer of the returned exiles. Pick out two sentences which reveal the conditions under which God's forgiveness might be received.

Psa. 126. This Psalm, which Prof. M. R. Vincent calls "The gate to the Harvest field," was doubtless written later than Psa. 85; probably nearer to the Ezra period. Verse 1: "When the Lord turned again the captivity of Zion," (A.V. When Jehovah brought back those that returned to Zion). Read the margin. Verses 1 and 2 describe the joy of the people. How did the heathen regard their return? Do we see in this a prefiguring of their final return now beginning to take place?

Verses 4, 5, and 6: "Turn again our captivity, O Lord."

Not all the exiles in Babylon had yet returned "as the streams of the south." We must not fail to notice the beautiful figure in which this prayer is couched. The south was the general term for that plain which stretched southward from Jerusalem to the edge of the Arabian desert. In the heat of summer it lies parched and barren, the water courses dry, not the smallest rill trickling over the hot stones, every remnant of vegetation withered. But when the winter snows melt, and the spring rains begin to fall, the streams in an incredibly short time convert the wilderness into a fruitful field. Thus the exiles pray that their brethren may return as abundantly as these streams of the south.

"They that sow in tears" is not only oriental imagery, but literal fact. Many things might conspire to send the eastern husbandman to his field in tears. Sometimes the supply of grain is so scanty that to use it for sowing is almost to take the bread out of the children's mouths.

He might have to go 6 or 7 miles from his village to his field, and thus so much nearer to the desert border, from which a robber band could easily make him their prey, or take his life, and carry off the seed on which the life of his household depended.

"Shall reap in joy." The valleys stand thick with grain. There are no tears now, but only the shouting and the happy faces of the reapers, and the joy of the harvest home. (Gates to the Psalm's Country.)

Apply the above figurative language to the return of the exiles.

General Notes.

The closing lessons of our last quarter revealed God's severity toward his nation, Israel, for her sins. His severity was manifested by sending them into captivity in Babylon for 70 years. During this quarter we will study about their return and their subsequent life in their own land. "Orthodoxy" claims that this return fulfilled God's various promises to Israel of restoration. Let us watch for proofs that the return from the 70 years captivity does not fulfill God's promises of restoration.

Forgiveness of sins—lifting the penalty of sin by means of the resurrection is the foundation of man's salvation. It is the most gladsome piece of good news which God could send to man. It is the basic truth of the gospel.

The mortality of man, the truth upon which we as a people lay so much stress,

is manifestly not a part of the gospel. Why then, is it so important that it be understood? Simply because it is impossible to understand and appreciate forgiveness of sins until we understand and realize our condition which makes forgiveness necessary. A criminal could in no way appreciate a pardon from the governor if he had not first been made to realize the penalty hanging over him. People have been blinded by false shepherds, not only to the true method of salvation, but also to their real condition which makes salvation necessary.

REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

The Lack of Our Times.

It is true that the prevailing lack of our times is the fear of God, the fear of God's wrath and condemnation of sin and wrong. But is the gospel, the good news of grace and forgiveness, the means of instilling that fear in the hearts of men?

Why does mankind not fear the God of Israel? Is it not because through the apostate teachings of the apostate church they believe the God of the universe to be an immaterial, mythical, triune God, whom, reason teaches, there is no need to fear any more than there is need to fear heathen gods?

Mankind fears man as the source of righteous laws and the executor of judgment against wrongs. But when God establishes his government on earth and his laws go forth from Jerusalem, mankind will be made to know and fear the true God as the source of righteous laws and unrelenting condemnation of sin. Fear of God's condemnation must come through laws recognized as coming from God, not from man.

The gospel is now being preached to take out a people for his name, (Acts 15: 14). Paul says, in Rom. 8:28-30, these people taken out for his name are "the called according to his purpose." They are a fore-known people, and these fore-known people are predestinated to become like his Son; that these people, predestinated to become conformed to the image of his Son, were called (by the gospel), and those who were called were justified (accounted righteous by faith), those who were thus accounted righteous were glorified—made righteous in very truth by the resurrection.

Now what was the purpose according to which God foreknew, predestinated, called, justified, and glorified a people for his name? Rev. 5:10 and Rev. 20:6 say they are to be kings and priests and reign with Christ on the earth.

They are then to be a part of those conditions of the next age through which God will bring to bear, for the welfare of mankind, 1st, his righteous laws and its attending fear of condemnation which they will recognize as coming from the only and one true God; 2nd, His love and mercy, willingness to release from that fear and condemnation if they repent and turn from their wrongs.

Do we, the people called according to his purpose, fully grasp the meaning, "the high calling in Christ Jesus?" Or has that high favor and high calling made us proud and self righteous?

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, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. Will Hanson is paying a visit to his sister, Ella, at St. Peter, Minnesota.

We have on hand many orders for job work which will receive our attention just as fast as we can get to it. Please have patience.

On Sunday, Sept. 16, our last visit to Rensselaer, we had the pleasure of a Sunday afternoon drive with the Prior family and Sr. Harris across country to Goodland, Ind., a distance of 20 miles, where we paid a brief call at the home of Sr. Romine and Sr. Cordill. On our return we visited the home of the Hoosier poet, George Ade, near Brook, Indiana.

Several new subscriptions are coming in. This is the time of year to lay in your stock of good reading material for the winter.

Bro. Norman Warner of our Rensselaer, Ind., church, has been under the doctor's care recently, an unusual thing for him.

"On September 13, 1917, a little daughter discovered the home of Mr. and Mrs. N. J. Hardacre, and is comfortably settled there."

So reads a card just received. Sr. Hardacre was formerly Sr. Ethel Gray, of Lanark, Ill. Congratulations.

Recently in reading one of the great dailies we read an enthusiastic appeal for economy from some of the eastern near-rich boosters, addressed to the common people. We have read various suggestions from time to time from this class telling us all about how to live and save that others may live, etc., etc. The same great daily first mentioned also gave, in another column, an account of a certain feast somewhere in the same eastern locality by this same company of boosters, at which a plate cost \$140.00. It is just this class of insincere patriotism that is robbing our country of much of its true patriotism, and it will never be better as long as mortal man rules.

Bro. A. S. Bradley will begin a series of meetings at Brownwood, Texas, on the 17th of October. We pray for these meetings that they may be helpful to the little band there and add other faithful ones to it.

Bro. J. M. Morgan recently closed a very successful series of meetings at Driggs, Arkansas, in which ten were baptized. May the good work go on.

HELPING FUND.

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

- R. L. Funk, \$5.00.
- Ella L. Gardiner, 1.00.

Reports.

Bosworth, Missouri.
September 16, 1917.

Bro. S. J. Lindsay closed a successful series of meetings last Sunday evening at East Fairview, near Bosworth. The meetings continued from Thursday, August 30, until Sunday, September 9. Every discourse was very much enjoyed by the audience, and good attention was given throughout the entire meeting. Two sisters were baptized. We are quite anxious for another meeting in the near future, as we believe much good will be accomplished. It is certainly a pleasure to hear the gospel so thoroughly explained.

Yours in the Faith,

Azalia Winfrey.

A Pleasant Sunday.

On Saturday evening, September 15, we took the train for Aurora, Ill., spending the night with members of the body there. Sunday morning most of the members of our little flock at that place boarded the electric car with us, and we took the beautiful ride along Fox river from Aurora to Elgin.

Here, at the home of Sr. Cooley, we held a short Bible study session in the forenoon, followed by a picnic dinner, and in the afternoon we continued our study at some

length. The subject under investigation was the literal return of Jesus and the signs that show that event to be imminent. This is the most important subject of the day, and we are glad to find people awaking to the fact.

Adding to both the pleasure and the profit of the day, Mr. Cooley very kindly offered us the use of his Overland, which we accepted, and piling in a part of our party we assumed the positions of engineer, captain and pilot of the vessel, and were enabled to view a large part of the city and rich surrounding farm lands.

Late in the afternoon an electric car took us back to Aurora, where we made connections with the steam road and arrived home by bed time. We appreciate the kindness and interest manifested by both the Aurora and Elgin people on this trip; but one of the things that made the deepest impression on our mind was the wonderfulness of what can be accomplished in so short a time now. "Many shall run to and fro." How well that text fits our day, and how well facilities are perfected to make it possible. We traversed many miles that day, impelled by each of three different forces used for locomotion—electricity, gasoline, and steam, and we beheld hundreds of others hastening to and fro by these same means. This is one of the notable signs of the last days. Let us pick out others and keep them in mind that we may ever watch.

Frank E. Siple.

Membership and Funds of The Restitution Tract Society.

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Alice B. Curtis,	1.00.
H. Dickel and family,	5.00.

Marriages.

At Rockford, Illinois, in the presence of the family of a friend of the bride, Mr. and Mrs. Milburn, on Sept. 19, 1917, occurred the marriage of Mr. Lewis E. Lindsay, youngest brother of the editor, and Sr. Mabel A. Kendrick, of Quincy, Illinois.

Sr. Mabel is well known to our Illinois Bereans and needs no introduction to them. The editor is highly pleased with this new relationship. We have known Mabel for a number of years and have always found her to be true blue to the faith of the gospel. We congratulate our brother upon so happy a choice for a helpmeet. A wide circle of friends will wish them Godspeed and wish them a life of unalloyed joy in their new relationship.

S. J. Lindsay.

Generally the man who knows least tries to advise most; the most cruel boss is usually one who is not master of himself.
—Selected.

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:39. Just as certainly as the Jews rejected Christ at his first advent, so certainly will they receive him at his second advent. They will hail him then as their long rejected Messiah and deliverer. Christ will come the second time as they expected him the first time. He will come, too, as the King of the Jews, as long since foretold by Judah's prophets. According to Ezek. 38 they will have been gathered out of the nations, and be living in unwalled villages, when the king of the North (the Czar of Russia) shall come with his armed legions against the glorious land, leading in his train the kings of the earth, and the whole world in the last great battle of God Almighty.

The prophet Joel when describing the restoration of the Jews and their holy land, and the same gathering of the nations of which Ezekiel speaks, exclaims: "For behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2. Zechariah represents the Lord as saving Judah and his tents, before the gathering of all nations against them, as described by Ezekiel and Joel. Zech. 12:7-10—"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

From the foregoing the following conclusions are legitimate:

1. Judah is saved nationally, before all nations are assembled against them; and the Lord defends them by destroying all the nations that come against Jerusalem.
2. Judah is in that land when Christ comes, and look upon him whom they, as a race, have pierced, and repent of this great sin of their nation, as will be manifested in this deep wail of contrition.
3. Our Lord accepts their repentance and extends mercy to them, as is evident by his pouring the spirit of grace, or favor, and supplication upon them.

The Apostle Paul in his letter to the Romans, proves beyond the shadow of a doubt the restoration of the literal Jews. In chapter 3:1, he propounds a question which those who deny the pre-eminent privileges of the Jews after the terminus of the Gentile dispensation, can never answer. "What advantage, then, hath the

Jew?" During the Christian dispensation he hath no advantage whatever; for touching the position and privilege of the Jew, as he stands related to Christ and the Gospel, during the present dispensation, "There is neither Jew nor Greek." Gal. 3:28. Notwithstanding the same Apostle affirms that "There is much advantage every way" in being a Jew, Rom. 3:1, 2, how, unless there shall be peculiar blessings in reserve for this people, in a future dispensation, can this statement of the Apostle ever prove true. But we will let the Apostle explain the reason why there is much advantage in belonging to this despised and rejected people. He says, when speaking concerning his kindred according to the flesh, whose condition, as far as the present age is concerned, is so hopeless that he would die the accursed death of the cross for their salvation. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Rom. 9:3, 4. Thus, the glory, the adoption, the covenants, and the promises belong to this race.

This is not true as far as the present age is concerned. Should there not be a future age of glory for this people, it never can be true.

The All-Sufficient Word.

Wherefore set apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.—James 1:21.

There are two kinds of infidelity in the world, both of which distrust the Holy Scriptures as all-sufficient. The professed world of Christendom accept the Bible as the word of God, but depend upon certain spirit-inspirational endowment as necessary to salvation, and thereby deny the Word's completeness, which is infidelity in the light of the above text. Then again, we have what is known as scepticism, a system, (or no system) which ignores the whole Bible, and characterizes it as the work of designing men. It is the province of the true Bible student to oppose these two systems as dangerous to the well being of Christianity, and the final redemption of man.

The text at the head of this article most pointedly affirms, that the engrafted word is able to save. In view of this declaration how can anyone ask God for light, and the true way, by means of spirit illusions or impression?

If the Word is able to give this desired information, why ask God to communicate it afresh? and if the Word is not able, then we must deny the statement of James as being true, which at once drifts us upon the shore of unbelief. Hence there is but one course left us, and that is to reverently bow at the sacred altar of the holy Word, and abide in its teachings. Ministers ask God, while in their pulpits, to lead their minds to appropriate thoughts for the "present occasion," and to inspire their minds with proper words to speak to the people assembled; when lo! from their pockets they bring out an old musty sermon which was written years ago! Now in the light of such procedure, how criminal they must appear in the sight of God.

They do not permit God to answer their prayers, but dictate for themselves what is proper and right for them to say. Such men can only be accused on the ground of not knowing what they ask. These men claim all the endowments of the spirit peculiar to the apostolic age, and yet not one sign can they perform, which was true of apostolic believers. The good news of Christ's coming reign and kingdom they do not believe, neither have they obeyed from the heart that form of doctrine delivered unto them. They depend upon their feelings rather than the plain, "thus saith the Lord." If it were true that God now gives his Holy Spirit to his children, such characters as the above would have no claim upon it, for they cannot be the children of God when they heed not the voice of the prophets read in their hearing from week to week. The Holy Spirit had a mission to perform, and that was "to convince the world of sin," of righteousness and of judgment. Jno. 16.

This mission was perfected in the apostolic era, and we have the record of its witness in the apostles' writings, and why need the Spirit continue its work after accomplishing the duties assigned to it? We heartily believe in the operation of the Spirit. But we believe that every impulse and every feeling exhibited by the protean forms of religious societies now extant is the operation of the Spirit of God, is preposterous. The Spirit operates through the channel that God has assigned it, and that is his Holy Word. It is here that the Spirit bears its witness, (testimony) with our spirits that we are the children of God. See Rom. 8.

But it is not our intention to write an exposition of spirit influences, but to show that God's Word is all-sufficient in matters of faith and salvation.

We shall here give a summary view of the Word's completeness for the purpose above indicated.

1. It is the Word on the hearing of which we get faith, and without which it is impossible to please God. Rom. 10; Heb. 11:6.
2. It is by the Word that we are sanctified, or set apart for salvation. John 17.
3. It is through the Word that we are begotten by Deity for the inheritance and life to come. James 1.
4. It is through obedience to the Word that we, as aliens from God are reconciled to him.
5. It is the Word by which our souls are to be purified and redeemed, 1 Pet. 1:22-25.
6. It is the Word which searches the thoughts and intents of the heart. Heb. 4:12.
7. It is the Word that we must preach to the people, as the only means by which they can be saved. 2 Tim. 4:1, 2.
8. 'Tis the Word that we must obey, after hearing, or it will be of no effect to us. James 1: 22-25.
9. It is the Word that is to judge us in the last day. Which Word "liveth and abideth forever" —hence the mission of God's Word is vast and important, and supercedes the necessity of spirit-impressions in our day.

H. V. R.
—Taken from Millennial Harbinger, Nov. 16, 1864.

Be good and be glad.

A Judgment of Nations.

In the 31st and 32nd verses of Matt. 25 we are told that when the Son of man shall come in his glory with all his holy angels, and sit upon his throne, all nations shall be gathered before him and he shall separate them one from another as a shepherd divides the sheep from the goats. The adverb of time, then, is used to show two things—first, that it is at the time of this coming that he will sit upon his throne, and, that it is at this same time he shall separate these sheep and goats.

With this in mind we must recognize this to be not the first stage of his second coming, but the return with the saints. In 1 Thes. 4:13 to end we have a picture of the first stage, when the righteous dead are raised and together with the living saints are caught away to be with the Lord, and away from the last indignation. It is then that the Lord comes secretly, as a thief—the world at large will not see this event—one shall be taken and the other left.

After this short period of the most bitter trouble has passed, however, the Lord will return with those saints as is spoken of in Jude 14 and many other scriptures. It is then that he comes and every eye shall see him. It is then that he is as the lightning or light that shineth from the east to the west. It is then that his feet shall stand upon the Mount of Olives and it shall cleave in the midst, and then it is that he shall inherit the throne of his father David. This is the coming spoken of in the verses under discussion—Matt. 25:31, 32.

But bear in mind also that it is at this time that the king of the North has come with his horde to take a prey from the Jews that will have been gathered back to Judea, and dwell in unwall'd villages. It is at this time that the merchants of Tarshish and the young lions thereof come and dispute his right to molest the Jews. All nations then stand before Jerusalem in two vast opposing hosts. See Ezek. 38 and 39. They shall encamp in the valley of Jehosaphat before the city, and hence, "Multitudes, multitudes in the valley of decision." Joel 3:2, 14. Ah! yes, it will be indeed the valley of decision, for, once and for all the great question will be decided as to whether or not there is a higher power than man's—a higher power than brute force.

So here we have all harmonious. Every nation will be gathered before Jerusalem with its army ready to play its part in this great battle. And then! "When the Son of man shall come in his glory. . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another," etc. We see that this is not a judgment of individuals; he does not separate persons one from another, but nations. Those nations that are gathered there with the king of the North; those that have mistreated his chosen race, (or one of the least of these my brethren), shall go away into everlasting punishment. Not that every individual in those nations shall be destroyed, but that as nations they shall cease to exist. See the 38th and 39th of Ezek. again; five sixths of their

men perish there in that valley of decision. Not by the opposing army, however, but by the hand of the Lord—Joel 3:16; Ezek. 38:19-23; Zech. 14:12. The other one sixth, no doubt, become subjects to the other nations which are granted life—permitted to live as nations during the thousand years reign of Christ, for in Joel 14:16 we are told that they shall go up from year to year to worship the king, the Lord of hosts, and keep the feast of Tabernacles. The life that those nations are given or allowed should be "age-lasting" in Matt. 25:46.

Any effort to read a thousand year period in between the 31st and 32nd verses of Matt. 25 is only vain and confusing. According to grammatical construction the adverb then connects the setting up the throne, and the judging of the nations with that coming.

There is no resurrection spoken of at this time and we have no record that any wicked will be raised to judgment till the close of Christ's reign,—Rev. 20.

Judgments will be world wide, 2 Pet. 3:7; national, Matt. 25:31-46; and individual, Rev. 20:11-15. Let us be careful not to confuse them.

Frank E. Siple.

 Unity.

"Jesus prayed that his people might all be one." Yes, but it is often overlooked how this is to be accomplished. In John 17:11, 15, 17 we will find the very substance of his prayer and how it was to be accomplished. In verse 11 Jesus says: Holy Father, keep through (or in) thine own name those whom thou hast given me (or which name thou hast given me) that they may be one as we are. Verse 15, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.

Verse 17. Sanctify them through thy truth: thy word is truth. And in verse 21 we will find the result of all this: That they all may be one.

Jesus did not direct to pray that his followers might be one; but he prayed that God would give them something that would make them one.

L. E. Nelson.

 THE HERALD OF MESSIAH'S REIGN.
 (Continued).

By J. M. Stephenson. (deceased.)

 Chapter 13.

 The Literal Jews Will be Restored to
 Their Own Land Before Christ Comes.

By reference to Luke's version of our Savior's discourse upon the Mount, it will be seen that the Jews were to be the subjects of the most unprecedented judgment inflicted by Gentile powers, unto the time of their deliverance. Luke 21:20-28. "Now when you shall see Jerusalem invested with armies, know that its desolation is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let those in the country enter the city; for these will be days of vengeance, in which all the denunciations of the Scriptures shall be accomplished. But alas for the women with child, and for them who give suck in those days! for there shall be great distress in the land, and

wrath upon this people. They shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles until the times of the Gentiles be over. And there shall be signs in the sun and in the moon, and in the stars, and upon the earth, the anguish of desponding nations, and the roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world, for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now when these things begin to be fulfilled, look up, and lift your heads, because your deliverer approaches."—Campbell's Translation.

Please observe,

1. These days of vengeance commence with the investment of Jerusalem with the Roman armies, A. D. 70.

2. They extend through the entire Gentile dispensation.

3. The subjects of the judgments and rewards—the thralldom have, and will be the Jews' "Wrath upon this people." But how long? Answer. "Until the times of the Gentiles be over." "When these things, (the signs in the sun, moon and stars) begin to be fulfilled, look up, and lift up your heads, because your deliverance approaches."

Who is in thralldom to be delivered? Ans.—The Jews.

The Gentiles are the oppressors, and the Jews the oppressed. The thralldom is national, the deliverance must be national also. The first links in this prophetic chain give the signs of their national thralldom, the last links give the signs of their national deliverance. First the judgment and then mercy. The fig tree, beautiful symbol of the Jewish nation, was cursed,—it withered and died. So the nation was cursed, it bowed its head and died.

Again, under the genial influence of the vernal sun, it springs into new life and vigor, while blushing buds, opening flowers and green foliage speak of another summer, and another autumnal harvest of mellow fruit. So, after the long, dreary winter of national thralldom, God will remember his afflicted children, and speak kindly to them, and bid them return to their allegiance, their land and their home.

The ear will catch the symphonic sound, as the head so long bowed down to earth will be lifted up, and those eyes so long scalded with bitter, burning tears, now radiant with hope, will be raised aloft to the sun, moon, and stars, bright precursors of coming glory to them, but black with wrath to the doomed nations.

Judgment and mercy for this wonderful people are strangely blended in our Savior's last discourse to them. I can compare it to nothing more appropriately than the last rays of the setting sun, as slowly they fade from the western heavens, after a long, dreary night, again flashing back with resplendent glory upon the eastern sky. Slowly and solemnly he unrolls the red scroll of national crime, until the heart sickens with its mere rehearsal. Having denounced dreadful woes upon them, he weeps over the utter hopelessness of their condition. But ere he closes this long, censorious discourse, he leaves one bright promise as an oasis in the dreary desert.

THE RESTITUTION HERALD.

Volume 6.

Oregon, Illinois, October 3, 1917.

Number 51.

NOTICE TO READER.

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The Prophet Joel When Describing the "END OF WORLD" PREDICTION.

Editor Democrat:—

In the issue of your daily edition of Friday last I noted an article, "Adventists Predict End," in which is quoted from Evangelist M. C. Gould at a session of the Seventh Day Adventists at Wabash the statement that the time of the end is accurately predicted in the Bible.

Mr Gould will be hard pressed to cite scripture to prove his statement and it is a lamentable fact that "Adventists" have made this fatal mistake since their coming into existence as a church. Isaiah 8:20 says, To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Jesus made two direct statements on this subject that ought to satisfy the most fastidious. Both times he was instructing his apostles. The first is recorded in Matt. 24:36, where he says, But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Again, after his resurrection when in possession of that perfected life, and about to ascend from the Mount of Olives, when his apostles asked him their last question, Acts 1:6, "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."

This, coming from the greatest of all prophets, is proof conclusive. However, I agree with Mr. Gould that there is ample proof that the end of the Christian era or age is nearing, though he will find the scripture teaching is that the Israelitish people will be established in Palestine as a nation when the final war comes and the great battle of Armageddon is fought. There are many today preaching from the pure Word, who, like Mr. Gould, might profit by reading carefully Gal. 1:8-9. The scriptures teach us that Christ will come again just as he went away, Acts 1:11 (which is the reason for styling us Adventists) and will reestablish the kingdom of God with his seat of government at old Jerusalem.

F. M. McCrory.

Real Pastors.

I come from a work among men who are

A MAN'S A MAN



A man's a man, who, knowing life is meant
For work, for work's own sake works on content,
His head and hands his heart's behest obey,
True as the sun and faithful as the day.
His task engages all he is or can,
And in its joys he feels himself— a man!

Whate'er his work, it is his only pride
To scant no measure and no weakness hide.
He hails as "Master!" him, and him alone,
By whose achievements better grow his own.
A man's a man, and may by self control
And by his worth to man, become a soul!
—Victor E. Southworth.

doing the lowlier tasks of the ministry in small towns and rural communities, amid every possible discouragement. I find there many a tragic failure; but over and over again I meet men who do their work with such ready cheerfulness and with so glad a heart that it all humbles me to the dust. I leave them, ashamed that I ever thought of the discouragement. These are the men who are real pastors of their people, true shepherds of souls; and their every service meets with such ready response, their lives are filled with such simple friendliness, they are blessed with such gratitude and affection, that one begins to understand the compensations of service. Not always do reticent village folk express their affection in words; but friendship always begets friendship, and one can feel that which is rarely openly expressed. One sees it best as it is reflected in the faces and echoes in the kindly hearts of the clergy themselves.—Bishop Fiske.

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!"—Sel.

To retain our faith in our ideals when broken and trodden beneath men's feet in the dust, to know how to lay aside our inward sadness, to dismiss our enervating doubts and struggle on, to continue our march, sustained only by the thought of duty and an unyielding will, to make the most of life as it is given to us—that is the supreme test of all great souls. That

is the real victory of faith that overcometh the world.—Sel.

The Voice of God.

How He Expresses His Will and Purpose Through the Common People.

It has long been acknowledged that "the voice of the people is the voice of God." The undiscerning may hear in the people's voice only a great roar of discontent, or the mutterings of the misguided mass. But he who has understanding will hear the "still, small voice," which speaks the will of God.

The statesmen in every age who have accomplished the things which have produced the greatest good for all the people got their inspiration because they kept close to the masses. Rarely does the vision come to the man who spends all his time in the seclusion of his study. His touch on life is so slight, and his understanding of the needs of men so inadequate, that his outlook extends only to the limits of his own life and his own narrow experience. It is only as a man comes into contact with others that his own life becomes larger and fuller, and it is out of this fulness that he is enabled to speak concerning the greater problems of life.

No class of men has a broader experience than the "common people"—no class knows quite so well what it means to toil and to suffer and to sacrifice. None has higher aspirations and none exhibits deeper consecration. It is because of this that God speaks through them.

Sometimes the people's expression of God's will is crude. Sometimes it comes as a shock to men who have become accustomed to things as they are, who, quite unsatisfied with present conditions, are unwilling to be made uncomfortable by a change which may mean a readjustment in their method of living and in their way of doing business. But to stand in the way of progress is futile. It may be that it is necessary to oppose certain features—man-made and man-inspired—which have crept into the plans which the people present, but back of them all and beneath them all will be found the hand of God.

This has been proved in history. As Gladstone once said, "In the beginning of every great fight for the right and for progress, the leisure classes, the so-called upper classes, have been on the wrong side of the battlefield." The common people—the men of uncommon sense—to these the world owes a debt of gratitude.

If you would hear the voice of God, keep close to the people.—Sel.

Unobtrusive Service.

After you have been kind—after love has stolen forth into the world, and done its beautiful work—go back into the shade again, and say nothing about it.—Sel.

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CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the ev-

ening at the 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 third Sunday in each month at 10:45 a.m. and 7:30 p.m. by S. J. Lindsay, Oregon, Illinois.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Michigan. 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, Michigan, 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.

Fonthill, Ontario, is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday school each Sunday at 10:00 a.m. Preaching at 11:00 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. Preaching at 7:30 p.m. Bible school each Sunday at 10:30 a.m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10:00 a.m. W. A. Cooper, Supt., P. J. Graham, Sec.

Morian, Clark Co., Illinois, Church of God. Sunday school each Sunday. Vernon Lansberry, Supt. The adult class is a Bible class.

Ripley, Illinois. Sunday school, Berean and Com-

munion service each first day of the week. J. W. Cooper, Elder, Miss Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p.m. each Sunday, at 441 E. Blackwell Ave., Blackwell, Oklahoma, at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Illinois, 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 F. E. Siple, Pastor. Berean meeting Friday evening of each week at the Pastor's home.

Plymouth, Indiana, Church of God. Sunday school each Sunday at 10:00 a.m. Sister Vera Smith, Sec. Preaching each fourth Sunday, morning and evening, by Bro. D. E. VanVactor, Pastor. Communion service at close of morning service.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. Silas Murphy, Supt., Ophir Claypool, Sec.

South Bend, Indiana, Church holds meetings in Melville hall, 212 S. Lafayette St. Sunday school each Sunday at 10:00 a.m., Mrs. E. C. Railsback, Supt. Bible study each Sunday at 11:00 a.m., led by members. Berean meetings each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the Elder. Preaching each first Sunday by Eld. D. E. VanVactor.

Church of God, Blanchard, Michigan. Sunday school each Sunday at 10:00 a.m. Social meeting at 11:00 a.m. Berean meeting at 7:30 p.m. each Sunday evening. L. D. Decker, Elder.

Church of God at Adeline, Illinois, meet for preaching morning and evening on the second Sunday in each month. Sunday school each Sunday. F. E. Siple, Pastor.

Church of the Blessed Hope, Chicago, meets in Van Buren Hall A, corner Madison St. and California Ave., each Sunday morning at 11:00 o'clock for the breaking of bread and fellowship, the elders presiding. Bereans meet the first Sunday of the month at 5439 Ohio St., at 3 o'clock, and the third Sunday at the hall at 10:00 a.m.

Maurertown, Virginia. Preaching second and fourth Sundays in each month at 11:00 a.m. and 7:30 p.m. J. H. Anderson, Woodstock, Va., Pastor.

Dry Run, Virginia. Preaching first Sunday in each month at 11:00 a.m.; third Sunday each month, at 11:00 a.m., and 7:30 p.m. J. H. Anderson, Pastor.

Slate Hill, Virginia. Preaching first Sunday evening in each month at 7:30. J. H. Anderson, Pastor.

Hickory Grove church, near Colo and Maxwell, Iowa. Preaching over the first Sunday in each month by J. W. Williams. Sunday school every Sunday.

Koszta, near Belle Plaine, Iowa. Preaching over the second Sunday in each month by J. W. Williams.

Waterloo, Iowa. Preaching over the third Sunday in each month at Kistner's chapel, by J. W. Williams. Sunday school each Sunday.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the second Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o'clock. D. K. Lehman and M. V. Burnsides, Elders. Clara Hoke, Sec., Englewood, Ohio. E. A. Pearson, S. S. Supt.

The Bereans of Aurora, Illinois, meet each Sunday at 10:30 at the homes of the members for Bible study. Any brethren passing through call upon Norris Rupp, 104 South Lake St.

Lawrenceville, Ohio,—Seven miles from Springfield, Ohio, on Troy Traction Line. Sunday School at 10:15; services at 10:45 every Sun-

take Christ across that gulf.

No, we cannot take this narrative as a fact. Luke 16:14 shows he was talking to the Pharisees and Matt. 13:10-13, 37 show that when talking to the Pharisees he always talked in parables.

In a parable the truth is hidden and we must interpret the parables so they will harmonize with the truth as given in literal statements. The rich man is the Jews who had had the true riches, Rom. 3:1, 2. Poor man the Gentiles who were without God, Christ, and had no hope, Eph. 2:12.

The rich man, Jews, fared sumptuously every day, in the temple service wearing the linen garment which represented God's righteousness imputed to him. Lev. 19:7, 8.

The rich man, Jewish nation, died A. D. 70. Scattered among the nations of the world he is in torment today.

The poor man, Gentiles, sores, sins, dogs, Greek philosophers who tried to relieve his suffering with the promise of an immortal soul to live on after death of body.

Crumbs that fell from rich man's table, the Jewish temple, were crumbs of truth.

The poor man died—his condition as an alien came to an end. Carried by angels to Abraham's bosom. Reader, remember that these words are figurative. In John 1:18 Jesus declares that he is in the bosom of the Father; that he is closely related to God. In Numbers 11:12 we find these words, Have I begotten them that thou shouldst say unto me carry them in thy bosom. To be carried in Moses' bosom was to rest in the law, and that is as far as the rich man would go. To rest in Abraham's bosom is to find a part in the covenant made with Abraham.

When Lazarus, the Gentile, died in his lost condition, he was carried by angels, apostles or true preachers, (Rev. 1:20 angels, elders) to Abraham's bosom, the true covenant. Thus he went to a higher position than Moses' bosom, the law where the rich man had been.

Now the parable carries us to the time when the rich man sees what he has lost and what the poor man had gained, and the rich man asks for a drop of water. Water of salvation. Isa. 55:1; Jno. 4:10; 7:37-39.

The rich man cannot get the water because of the gulf of unbelief. When he believes in Christ the gulf will no longer be in the way. Grafted in again he will find the water, for the invitation is, Ho! every one that thirsteth, come ye to the waters." Isa. 55:1.

The rich man stood for the Jews, tribes of Judah and Benjamin, and his five brothers for the ten lost tribes. Here, for fear of the Editor's scissors, I stop.

J. H. Anderson.

Will Jesus Christ Come Soon.

After the Jews have been gathered back to their country, (Palestine) the Lord says, For I will gather all nations against Jerusalem to battle. Zech. 14:2, and during that battle Jesus shall light upon the Mount of Olives, Zech. 14:4. We also read in Revelation 16:12, And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared, Rev. 16:12. Perhaps Turkey, the false prophet, (Mohammadeans) will give Russia, (the beast) and China (the dragon)

permission to march their soldiers through their country to make war against Palestine. Are not China, India, and Persia, east of Palestine, and the kings of the east? Rev. 16:12. There shall be 200,000,000 soldiers in the last battle, and would you not have to include those mighty nations to get that many men? We read in Rev. 16:13, 14, three unclean spirits go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. The whole world surely would include China, also the United States of America.

Zechariah says Jesus will come during this last battle, will stand upon the Mount of Olives, Jesus also will fight, Zech. 14:3, 4. There will be a great earthquake, the Mount of Olives shall cleave in two during the time of the sixth seal, there shall be a great earthquake. Jesus also comes during the time of the sixth seal. Rev. 6:12, 16.

And the sixth angel sounded, this represents the same period of time as the sixth seal does. The mighty army of 200,000,000 are gathered together during the time of the sixth angel, Rev. 9:16, also during the sounding of the sixth angel the resurrection of the saints takes place, Rev. 11:11, 12. They are taken up to meet Jesus in the clouds, Rev. 11:12; 1 Thes. 4:13 to 18; and the same hour Jesus went and stood upon the Mount of Olives, and the great earthquake took place. Zech. 14:4, 5; Rev. 11:13. So you see Jesus and the saints did not tarry long in the clouds of heaven, for he shall be great and shall sit upon the throne of his father David, in Jerusalem.

Those two olive trees spoken of under the sounding of the sixth angel, Rev. 11:4, are they not the true remnant of Israel and Judea? Jer. 11:16, 17; Zech. 4:12, 14. The two candlesticks are the two true churches, of the Gentile age, for candlesticks represent churches. Rev. 1:20. The Gentile churches, or the wild olive tree, was grafted into the tame olive tree, Rom. 11:17, and the early churches that had power to do miracles were overcome and killed by the beast. The kingdom people, those who believe in the mortality of the soul, are the two candlesticks standing before the God of the earth, Rev. 11:4, the immortality people will not suffer the bodies of the mortality or kingdom people to be put in graves, for the immortality people say the soul goes to heaven, only the earthly tabernacle is buried, and the immortality people are tormented by the doctrine of the mortality or kingdom people, Rev. 11:9, 10. Jesus comes during the time of the sixth seal, Rev. 6:16, 17. Jesus comes during the sounding of the sixth trumpet, Rev. 11:11, 12. Jesus comes during the pouring out of the sixth vial, Rev. 16:15, 16, when the saints ascend up to heaven in a cloud.

That same hour there was a great earthquake, and Jesus must land upon the Mount of Olives before the great earthquake takes place, or the bursting of the Mount of Olives takes place, Zech. 14:4. During the pouring out of the sixth vial Jesus doth come, and gather together the saints or his bride into a place called in the Hebrew tongue Armageddon, Rev. 16:16. Now before Jesus and his saints do land upon the mount of Olives, the seventh angel poured out his vial into the air, and there were voices and thunders and light-

nings; and there was a great earthquake, Rev. 16:18. When Jesus and the saints met in the clouds, that same hour they started for the Mount of Olives, Rev. 11:13. When Jesus had gathered his saints together during the pouring out of the sixth vial, into a place called in the Hebrew tongue Armageddon, and before he landed upon the Mount of Olives, and caused the great earthquake which took place, the seventh angel poured out his vial into the air. Rev. 16:17. Consequently the seventh angel poured out his vial into the air while Jesus and the saints were on their way to the Mount of Olives. For the same hour that the saints arose to meet Jesus in the clouds the earthquake took place, Rev. 11:13, and Jesus stands upon the Mount of Olives before the earthquake takes place. Zech. 14:4.

John W. Burget.

Why should the Moslems in Russia object to fighting their co-religionists? Their co-religionists don't object to fighting them and we Christians just revel in swating one another.—Exchange.

In intercession our King upon the throne finds his greatest glory; in it we find our greatest glory, too. Through it he continues his saving work, and can do nothing without it; through it alone we can do our work, and nothing avails without it.—Andrew Murray.

The commonest necessity may contribute to build up this controlling singleness of mind. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Diversities of ministrations, but one Master.—Sel.

He who seeks first his own comfort becomes most uncomfortable and unhappy; he has stolen for himself what he should have sent to another.—Sel.

One thing well done is better than many things half done; well-done things are well-armed successes, while half-done ones leave holes for defeat's darts.—Sel.

Mistakes don't mar or mark you if you get up again; when you miss, do not hiss the fate that tomorrow will bring your good fortunes.—Sel.

You miss the kiss of the raindrops if they chase you in when they fall; "the rainy day" gives you the sunshine when rain is your choice.—Sel.

Reason is often pronounced good because it will satisfy the stomach; too many men think as their stomachs feel.

Love's harvest never comes in answer to the prayers of him who has never planted seeds of kindness.—Sel.

"With joy unspeakable and full of glory." Though an endless strain of expression should continually flow, yet the experience of "unspeakable joy" could not be fully told.—Sel.

Thought is a blooming field of pleasures and not of pains, if you think about the blessings and not the adverse things.—Sel.

No. 27, Conference.

Acts 15 and Gal. 2 should be carefully studied on this subject. By Gal. 2:6 we find that Paul calls this gathering a conference. By studying these scriptures and others related, we glean the following truths: This conference was held in Jerusalem because the apostles continued there after the dispersion of the church, Acts 8:1, and the apostles were the chief authority in the church after the Lord ascended to heaven, 1 Cor. 12:28. Hence to get the Spirit's decision on the question in hand, Jerusalem must be the locality sought, since the apostles were the chief ones to answer questions in teaching, as seen by 1 Cor. 7:1; 11:34; 2 Pet. 3:2.

The Catholic claim for Rome because it was the capitol of the Roman empire in the controversy that split between it and the Greek Catholic church who contended for Byzantium (Constantnople) is thus seen to be spurious.

Next, this conference assembled by voluntary consent, and not by call of a president. The time, place and manner of holding our conferences should therefore be governed by the convenience of time, place and other conditions, keeping in mind, as they did, the locality where our chief authorities dwell. Our chief authorities, by 1 Cor. 12:28 and Eph. 4:11 are, in order of their relative place of authority, evangelists, pastors, teachers, elders and deacons, (the last two by such as Phil. 1:1). By studying Acts 15 in connection with Eph. 4:11 and Acts 13:1 you will find that practically all these church authorities were present at that Conference. By Acts 15:22-23 we also find the whole Jerusalem congregation in the conference. Hence our conferences should consist of our leaders, (evangelists, pastors, teachers, elders) assembled openly before any brethren who wish to attend, and no secret cliques and conclaves should be practiced by those who walk openly in the light and renounce the hidden things of darkness.

The thing that caused this conference was a difference of faith that amounted to heresy, or division in the body, for one side judged the other so far as to say they were not saved, that is, not Christians, unless they were circumcised and saved by works of the law. But though they thus proved themselves unsaved (by gospel faith) and also heretics, yet there was no church creed to cut them off from fellowship, and no creed was made in this conference.

The schismatics were not present, v. 6. They may have plead they were "judged without a hearing" for all we know, but had they been present there probably would never have been "the unity of the spirit" we find in verses 25 and 28. The way this unity was arrived at was 1, free discussion to all who rose in turn and claimed the privilege of speaking, verses 7-13; 2, Peter shows that the baptism in spirit of the Gentile household of Cornelius before they were baptized in water, which was the rule to the Jews, Acts 2:38-39, proved God was accepting them without circumcision or works of law, but only on their faith in his gospel preached to them, verses 7-9, and argues, therefore, against the contentions of the schismatics by the facts in the case; 3, Paul and Bar-

nabas enforce these facts with others of like import, showing how God demonstrated his acceptance of Gentile converts by approving the gospel they preached to them by miracles confirming it; 4, James finishes the line of argument thus testified to by the facts in the case. He appeals to the scriptures to show God was to visit the Gentiles thus to take out from them a people for his name after the lineal house of David had been raised up or restored in Jesus, David's heir, as shown in Luke 1:69. That time being due, James shows how both the facts given by Peter, Paul and Barnabas and the law prophesied by Amos in the case demonstrated the acceptance of Gentiles without circumcision or works of law. Why, then, should they be troubled? Hence the decision unanimously arrived at by all present was sent by letter and by messengers to the Gentile churches. This supports the plan of publishing a church paper. The recitals by Peter, Paul and Barnabas support the reports of churches in our conferences. 1 Cor. 16:3 and 2 Cor. 8:19, 23 authorize delegates. By Acts 15:36 and Gal. 2:9 we find they made systematic plans of evangelizing. By verses 36-41 evangelists planned their own tours and work.

This finishes our series of articles.

If the writer has erred will some one show it? If these things are true we need to reform our whole system of church organization and management and get in line with the scriptures.

We have many causes to bring us together in conference. We have some differences of faith to adjust. Some of them are so radical and vital as to require attention. Some of them need no attention. We have schisms and personal grievances galore, some of them being troubles among our leaders. We have a few cases of leaders being put out of church fellowship to be either confirmed or disavowed by church authority, which authority the scripture vests chiefly in our evangelists. We have many erotic efforts of different kinds attempted by one person here or a shall band there. We need to unite on a church paper, a song book plan and better and more economical plans of preaching. Many other things are crying for attention to make for a united body, all working harmoniously. We tried one such conference in 1910. The chief trouble then, in the writer's judgment, was fault in the leaders. Reform must begin with us, for if the shepherds be right the sheep will follow. "Like priest, like people." We should remember the scriptural qualifications laid down for leaders, and see that we tally with them or else not count ourselves leaders till we work longer on ourselves. Then we can probably have a conference and church organization on Bible plans instead of our present condition of one part of the body not working with the other, or even working contrary to another part. The greatest need in the body today is holiness, the perfection of brotherly love. When we preachers develop that and find the knowledge and wisdom that result, we shall be leaders, and can perhaps help toward more unity, as did the conference in Jerusalem.

Can we have such a conference in 1918? Let us hear from you. The writer feels he cannot much longer tolerate our present

state.

J. W. Williams.

The Rich Man and Lazarus.

In talking with the people I find that those who believe in eternal torment take this narrative as a literal, historical fact. If this is a fact that there was a real rich man sent to hell, then the doctrine of eternal torment is true. Therefore, Mr. Editor, with your permission I would like to examine this narrative. Yes, I will make it as short as possible.

I find that parts of the Bible are given as statements of facts, when the thing said is meant. Other parts are given in parables, one thing said, something else meant.

Now is this narrative a fact? If so the thing said is meant.

First, let's examine it as a fact and see where we get. If it is a fact, then it teaches the consciousness of the dead and contradicts Psa. 6:5, 115:17, 146:4; Eccl. 9:4-10.

Thus we have contradictions in God's Word.

If it is a fact then it teaches that the righteous are rewarded at death and not at the resurrection, and thus it contradicts Luke 14:14; Rev. 22:12; Matt. 25:31-46.

If it is a fact then the wicked go to torment at death, and this contradicts 2 Pet. 2:9; Matt. 25:31-46, and many other positive statements in the Bible.

It destroys the doctrine of a judgment and sends the righteous to heaven (?) and the wicked to hell at death.

To take it literal we must both add and subtract, and that in the face of the warning given in Deut. 4:2; Rev. 22:18, 19. We must add "heaven" and "soul" for these words are not in the narrative, and then we must take out the word "bosom." Now the question comes up, Why did God send the rich man to hell and the poor man to heaven? I once asked a minister this question and his reply was, The rich man was a sinner, and the poor man a saint. All we find about the rich man is he fared sumptuously every day, had good clothes, something to eat, good things, and as a result was sent to hell.

Brethren, if God sent him to hell for having good things what will he do with us? That rich man never owned and auto—not even a Ford, never received a paper, never saw an electric light.

Then why did God let Lazarus go to heaven? He was a beggar, covered with sores and licked by dogs, received evil things, as a result was taken to heaven (?).

There is but one way marked out in the Bible for us to be saved, and if this is the way we are all lost.

Now we have another question. What part of the rich man went to hell, and what part of Lazarus to heaven? They say the "soul," but we find that the parts had eyes, fingers and a tongue, and these belong to the body. We are commanded to give our enemy a drink if he is thirsty, but here Abraham refused the rich man a drop. But, they say, there is a gulf between heaven and hell that can't be passed. Now if that is true, how did Christ go with the thief to paradise and then go to hell and preach to the spirits in prison? Ask a popular teacher to explain Luke 23:43 and 1 Pet. 3:18-20 and see if he does not

No. of visits to S.S.,	4.
The Bible School during Conference was also conducted by our state Sunday School superintendent and was a decided success.	
Report of Churches.	
Waterloo, Paid Evangelistic fund,	\$90.00.
Conference dues,	32.50.
Total,	\$122.50.
Met for Sunday School 45 times, 5 Bible lessons, 28 sermons, 33 Berean lessons.	
Amount rec'd for local work,	\$84.71.
Amount paid out,	\$74.52.
Amount in treasury,	\$10.19.
Eagle Grove:— Amount in treasury August 30, 1916, nothing.	
Amount paid in for year,	\$90.25.
Bible lessons by J. W. Williams,	13.
Paid insurance on church,	\$5.25.
Paid on paving,	\$15.00.
Paid for preaching,	\$70.00.
On hand, nothing.	
Pledged for 1917-1918,	\$85.00.
Sac City and Pleasant Prairie:	
Dues paid,	\$34.00.
Subscriptions paid,	\$161.00.
Subscriptions unpaid,	\$50.00.
Marathon:	
Sermons by J. W. Williams,	8.
Sermons by G. E. Marsh,	3.
Paid Evangelistic Fund,	\$115.00.
Paid G. E. Marsh,	\$9.00.
Paid Conference dues,	\$11.00.
Total,	\$135.00.
Hickory Grove:	
Sermons by J. W. Williams,	39.
Average attendance,	36.
Paid evangelistic fund,	\$168.00.
Paid Conference dues,	26.00.
Total,	\$194.00.

A general report was given of the work done at Kozsta by Bro. Cronbaugh. Ft. Dodge: Pd. evangelistic fund, \$55.00. Conference dues, \$4.00.

A general report was given of the work done in India by the Bible Faith Mission. Waterloo has paid \$7.25 per month the last year. The class supports one church. A. J. Eychaner, one church; Mrs. A. J. Eychaner, one orphan. \$2.00 was paid to support four widows for one year. Eagle Grove pays \$2.50 per month for the support of a church.

- The following motions were carried:
1. That the Secretary's report be accepted.
 2. That the Evangelist's report be accepted.
 3. That the State Sunday School Superintendent's report be accepted.
 4. That the report of Auditing Committee be accepted.
 5. That we pay J. W. Williams, State Evangelist, \$100.00 over and above his yearly salary as an appreciation of work done during the past year.
 6. That we continue the services of J. W. Williams as State Evangelist for another year.
 7. That J. W. Williams be paid \$100.00 per month and expenses.
 8. That the resolutions be accepted and the committee discharged.

The president made the following appointments:

1. That Bros. Clark, White and Eychaner act as Auditing Committee.
2. That the same Conference Secretaries hold over for another year, with the exception of Ethel Allard, of Waterloo, who resigned, and Mamie Hoar appointed to fill vacancy. An addition was made by appointing Bro. Hunt for Clarksville and Bro.

3. That Mrs. Moran continue as a member of table committee for three years.
4. That Bros. Prime, Dickenson and Hoar act as a committee on resolutions.
5. That the committee on care of Conference grounds be continued for another year.

Registration committee reported 308 in attendance, 11 states represented.

Committee on bedding collected \$49.90. Table committee reported the following:
 Total amount received, \$268.86.
 Total amount paid out, \$263.86.
 Bal. on hand, \$5.00.

Bro. A. J. Eychaner gave a report of the work done on the Camp Grounds during the past year. 51 trees were cut and cleared away, and the grass cut around dining hall to prevent fire.

The following officers were elected for the ensuing year:

- President, O. J. Allard.
 Vice President, A. J. Eychaner.
 Recording Sec. Alena A. Ellis.
 Corresponding Sec. Mamie Hoar.
 Treasurer, G. P. Allard.
 State Sunday School Superintendent, Mrs. G. P. Allard.

After being together for ten days enjoying the companionship of those of like precious faith, it is with mingled feelings of joy and sadness that we each resume again the duties of life and wend our way to our respective homes. It was a time of refreshing to all who were present and it is to be hoped that every one will try to be present next year and receive their share of these spiritual blessings.

Submitted in love,
 Alena A. Ellis, Secretary.

The Sunday School.

By Alta King.

RETURNING FROM CAPTIVITY.

Lesson 2. October 14, 1917.
 Lesson Text. Ezra 1:1-11.

Golden Text: Jehovah hath done great things for us; whereof we are glad. Psa. 126:3.

Memory verse, Psa. 126:3.

Time: Cyrus captures Babylon B. C. 538. Decree of Cyrus, 538, -7. First return reaches Jerusalem May or June, B. C. 537.

Place: Babylon and Jerusalem and the long journey between.

Questions and Comments.

Before taking up the study of the return of the Jews from Babylon, read and discuss the general notes as an introductory. Use the maps in locating the places.

What word of the Lord by the mouth of Jeremiah is referred to in verse 1? Jer. 25:11, 12; Jer. 29:4-11 shows that there were false prophets who were telling the people of an early return from captivity.

"Stirred up the spirit of Cyrus." It cannot be denied that the strong minds among mankind may have, and do have, a direct influence over weaker minds. In the

same way, only vastly more so, may God's mind, the strong, perfect mind, influence the minds of men. The direct communication of his mind to man's mind by words is often aided by this silent influence, as we see by Luke 12:11, 12; Acts 2:4.

Read the words which God had spoken to Cyrus. Isa. 44:28; 45:1-6.

Study the acknowledgment of Cyrus concerning the God of the Jews. Verses 2, 3. Remembering that he was a heathen worshipper of many gods, we must conclude that he bowed to the God of the Jews merely as the highest, most powerful of the many gods whom he thought controlled the destinies of mankind. Is such worship of the God of the Jews acceptable? 1 Cor. 8:5, 6.

Practical application: In formal worship, in belief, we acknowledge one God only. In daily life we often bow in service to other gods which we blindly believe are necessary to our well being and happiness.

Did Cyrus force all the Jews to go back or did he use the volunteer system? Verses 3, 4. Show how this system would best serve the interests of Cyrus. Show how it would also sift out the best of the Jews for the new Jewish settlement. Read verse 5. How did Cyrus and the heathen friends and neighbors help in a material way the return of the Jews? Verses 4, 6-11. Were these contributions a service to the God of the Jews as the one true God, or to him as one of many gods?

In the great Zionist movement and present return of the Jews to Palestine, are heathen nations giving material help? Is their help rendered as service to the one true God, or is it political policy? Study Ezek. 37:19-28 for proofs that the return of today's lesson does not fulfill God's promises of restoration for Israel. Read also Isa. 11:11-16.

Application of the Golden Text: We too, like the Jews, should recognize great things which God has done for us and be glad for the same remembering that things cannot happen by chance or luck.

General Notes.

About 586 B.C., Jerusalem was destroyed, its temple laid in ruins and the best of the people carried captives to Babylon by Nebuchadnezzar, its king.

There were three eras of the captivity, covering a period of 20 years.

The first captivity by Nebuchadnezzar in the last year of his father's reign. It was at this time that Daniel and his friends were carried captive to Babylon, Dan. 1:1-6. And from this date is to be counted the 70 years of captivity foretold by Jeremiah (25:9-12 second; 29:10).

The second captivity B.C. 598. Nebuchadnezzar again captured the city, sent a great amount of treasures from the palace and temple to Babylon, with 10,000 of the more important of the people. 2 Kings 24: 10-16. Among these was the prophet Ezekiel, Ezek. 1:1, 2.

The third captivity was also by Nebuchadnezzar, who after a siege of a year and a half in July 586, completely destroyed the city and the people.

It was an aid for preparing the world for the coming of the Lord Jesus Christ, by having in every large place a body of people who believed the Old Testament,

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeine, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

The editor being away from the office holding meetings through southern Illinois and at Fredericktown, Missouri, the editorial mention is necessarily brief.

Word has just been received of the death of Bro. John Armitage, of Bowling Green, Ohio. Brother Armitage during his long life was a faithful defendant of the truth. Obituary will appear next week.

Bro. J. M. Glotfelty and others of Lanark, Illinois, are reported on the sick list, hence Bro. Siple's appointment for Sunday, the 30th of September had to be changed from Lanark to Aurora. We hope soon to hear that they have regained usual health.

Notices.

Conference Notice.

The Michigan Quarterly Conference of the Church of God of the Abrahamic Faith will be held at Blanchard, Isabella county, Mich., beginning Friday Evening, Oct. 26,

1917, and continue over the following Sunday.

The brethren of the Blanchard church desire to extend to others of like precious faith an earnest invitation to attend this meeting and lend them their aid in making it a success.

F. V. Blakely, President.
Emma Jackman, Secretary.

An Appeal.

Dear Bro. Lindsay:

I have just learned that my youngest brother, Relmond Anderson, Pelzer, S. C., is in the last stages of consumption and his doctor has informed him that he must stop trying to work in the cotton mill or death will take him within three months. He has a wife and two small children, and has tried to work to support them when he was too weak to walk. Now he is at home and his wife is in the mill trying to support the family. Bro. Relmond is a member of the Church of God at Guthrie Grove, South Carolina.

The writer expects to help him all he can but he is unable to do much, and thought perhaps some of your readers would be willing to help, give our brother a rest before he falls asleep in Jesus. Should anyone care to do so, the money given may be sent to Relmond Anderson, Pelzer, South Carolina, or to the writer, who will forward it.

Your Brother,
J. H. Anderson.

Woodstock, Virginia.

Reports.

The Bereans of Aurora, Illinois, have met every Sunday for Bible study throughout the year. The meetings have been well attended by the members. Though no new members were taken in, we have had several visitors.

Bro. Siple conducted seven sermons and four Bible classes while with us. They were enjoyed by all, our only regret being that he could not be with us more.

Many tracts were distributed by the committee selected for that purpose, in fact all of those sent were given away.

Though from outward appearances it appears that we have not done much, yet we know that the lessons have helped us in our daily life, and that we have done our duty as we see it.

Norris Rupp, Sec.

Iowa Conference Report.

Another year has rolled around and we are glad to tell you of the work and good done at our 30th annual Conference, held at Waterloo, Iowa, August 18 to 26 inclusive. From all over the state and 11 surrounding states the dear ones of like precious faith gathered to enjoy a feast of good Bible truths and to gain added knowledge to help battle the world from a Christian stand-point. We were greatly rejoiced as we listened to the grand old truths and were told of the wonderful things God has in store for us.

The meeting was unusually good, a feeling of harmony prevailed throughout, and all declared it to be the best Conference we have ever had. We had a good attendance from the start, and each day added

more familiar faces, and when the closing time came, all were of the same opinion, that it was good to have been there.

The speakers were O. J. Allard, A. J. Eychaner, J. W. Williams, F. L. Austin, J. A. Patrick, all firm expounders of the truth, and fighting for the purity of the gospel of the kingdom. The address of welcome given by A. J. Eychaner was so good that we hope it can be published so all who could not attend to hear it can read it.

The Bible school held each day was of much benefit to all. J. W. Williams, teacher of the adult class, gave lessons on the Holy Spirit. F. L. Austin, teacher of the young people, divided his lessons into two lines of thought—one being "Prayer," the other "Two men, two covenants, two peoples." A. M. Jones and Alma Roose, teachers of the boys' and girls' classes gave the plan of salvation. The children's classes conducted by Tena Momson and Adella Starbuck were given Bible stories and Bible truths such as they could understand.

The question box conducted by A. M. Jones, and the social hour conducted by A. J. Eychaner were good and interesting.

Thursday was Berean Day, and the young people rendered a splendid program and we listened to some good sermons for the young.

The following were baptized during Conference:—Mr. Carr Prime, and daughter, Miss Pauline, Miss Vida Horton, Orlo Jones, Ollie Jones, Mrs. S. C. Stewart, Leta Allard, Edna Allard, Buelah Fish, and two from the Cronbaugh family whose names I did not ascertain.

The street in front of our Camp Ground has been paved, and wherein it is an added expense, yet it has greatly improved the grounds.

The official report is as follows:
Secretary's report: 22 orders signed amounting to \$1603.44.

Treasurer's report:

August 23, 1916, balance,	\$330.39.
Rec'd during year from subscriptions, etc.,	\$1239.90.
Conference dues,	192.50.
Rent on bedding, etc.,	55.95.
Bereans—acc't piano rent,	5.00.
Sale of song books,	4.65.
Miscellaneous,	1.05.
Total,	\$1829.44.
Paid out on orders,	\$1603.44.
Aug., 22, 1917, Bal. on hand,	226.00.
	\$1829.44.

State Evangelist's Report:

Total number sermons,	203.
Total number baptisms,	33.
Total number of lessons,	48.
Total number Sunday Schools,	18.
Total number funerals,	1.
Total number Bereans,	15.
Total number communions,	1.
Total expense,	\$175.70.
Salary,	900.00.
Total,	\$1075.70.

State Sunday School Superintendent's Report.

No. of Sunday Schools in state,	4.
Average attendance,	58.
Am't in treasury Aug. 20, 1916,	\$9.21.
Rec'd S. S. collections,	8.37.
Interest,	.39.
Rec'd, total,	\$17.97.
Pd. A. J. E., material for sand table,	\$2.00.
Balance on hand,	\$15.97.

disposition and is unstable. There is no place in his mind where the word can take root. The third character receives the seed but has his mind occupied by the care of this world and is laboring for riches which are deceptive. These things choke out the word and he bears no fruit.

The fourth and last character has the necessary conditions that will assure a place in the kingdom of heaven. Three of the characters did not think the kingdom worth seeking for. Jesus said, seek first his righteousness and the kingdom of God and all needed things will be added. The last character receives the seed in good ground. He heareth the word and understandeth it and bringeth forth fruit. The soil is fertile and the seed meets with no indifference. No stones, no thornes. When this character receives the seed it germinates and is cultivated and when the harvest comes there is an abundance of fruit. No effort made by the sower to produce conditions favorable to growth. That is left with the hearer.

Jehovah has left his creatures to choose or reject his offer of a place in his kingdom. The development of character on the basis of God's righteousness is his plan of saving. A good moral character without his righteousness is of no value to the alien. Abraham was counted righteous through faith in what Jehovah had promised, viz, In thee and thy seed shall nations of the earth be blessed. This blessing is to come upon the nations through the reign of a righteous king and the rule of his princes. We are counted righteous through faith in God's promise as was Abraham. The means by which we are counted righteous is found in Gal. 3:27-29. As many of you as have been baptized into Christ have put on Christ. Since ye be Christ's then are ye Abraham's seed and heirs according to promise.

REVIEW OF A DISCUSSION.

The Gospel for All.
By Alta King.

Future Probation For the Dead An Immoral Doctrine

The above is the heading of a criticism against an article entitled "The Gospel for All."

The writer says:—"Probation is always attended with certain liberties which may be used for immoral purposes. Probation even now circumscribed in both extent and time, ministers to sin in some degree. The scriptures repeatedly say this." (Eccl. 8:11; Psa. 65:19; Rom. 2:4, 5, are quoted in proof).

We will ask this question. Does the fact that some abuse their privileges of probation, that they take advantage of God's mercy and long suffering and turn them into an opportunity for further enjoying the pleasures of sin, argue that some will never enter on probation for life eternal? Does the fact that some abuse God's mercy argue that God's mercy is not extended to all but that it is extended to a representative few out of the all?

It is impossible to conceive of anyone abusing God's mercy until they know about him and his mercy. It is impossible to conceive of anyone seizing the privileges of probation as opportunities for further sin until they are on probation and

know it. Now when did our probation for life eternal begin? before or after we knew the gospel? Could we enter on probation for something we knew nothing about? Can we know about life eternal and salvation except through the gospel? Paul says Jesus has brought life and immortality to light through the gospel. 2 Tim. 1:10. Is the world now on probation for life eternal and abusing its probationary privileges? If so, then we must admit that such probation may be entered into without knowledge of the gospel, without faith.

The facts are that the world is not on probation for salvation. The vast majority has not even received the knowledge of God's call to enter on probation through the gospel. The question is, will, or will not all be given the knowledge of this call? Is the gospel, god's offer of mercy and salvation, for all, or a representative few?

So far as we can see there is no proof in the above criticism that the gospel is not for all. It deals, as most other criticisms have dealt, with God's treatment of the enlightened class.

The writer goes on to say: "Is it not morally debasing to preach to people already impure that, at the resurrection, they will be placed in more favorable conditions—remedial conditions capable of drawing them powerfully to the ways, delights and enjoyments of penitential obedience? Is it not dangerous in the extreme to represent to sinners, now under corrective discipline, that the throne of judgment will be occupied by a judge at the return of Christ who will smile complacently on sin and sinners and the unfit of the earth, and who will breath forth delectable memnonian strains of hope and peace to regale the vicious and unfortunate of past ages?"

Yes it would be "morally debasing" and "dangerous in the extreme" if this were done, but we know of no one who advocates such preaching, neither does the fact that the gospel is for all necessitate or result in such preaching. Those who hear and accept shall be saved; those who hear and reject shall be condemned and so it is always preached, at least to our knowledge.

How can it be argued that people who have never heard the gospel, the means of salvation, and never can hear it in this age, are told to wait for a more favorable time? They must have and know through the gospel a present opportunity before they they can be told to wait.

If making known the gospel, God's offer of salvation, to all the ignorant even though it necessitates the resurrection of those who have died in ignorance, involves a "complacent, smiling on sin and sinners" and a "breathing forth of delectable memnonian strains of hope and peace to regale the vicious and unfortunate of past ages," then making known the gospel to the representative few, who were also ignorant, involves the same weakness, the same sacrifice of strong love based on righteousness, to weak sentiment which shuts its eyes to unrighteousness. For Paul in Rom. 3 places all mankind on a level before God when it comes to sin and salvation from sin.

We may sometimes be inclined to say, I am not "unfit" as others are. I have never committed murder. I have never

stolen; in fact I have never sunk to the depths of sin as my neighbors have; like the elder son in the parable of the prodigal son; I have stayed at home and lived up to my father's law, therefore his mercy belongs to me.

But let us view ourselves in the light of Christ's teachings in his sermon on the Mount, especially Matt. 5, and see then if we are any more of the "fit" of the earth than our sinning neighbors.

If we could only fully grasp the truth, that we are what we are by God's mercy, and be humbly thankful, then we will more fully realize that all in God's sight are unfit and that it is no more weak sentiment to offer salvation to one "unfit" than to another.

If it is weak sentiment to open the eyes of the ignorant to God as a God of love and mercy, willing to save, then it is surely weak sentiment for Jesus to teach his followers to forgive 70 times 7, for him to seek out the man who, through a life of sin, had become a physical wreck, and heal him; for him to tell the woman taken in the very act of adultery that he did not condemn her, but for her to go and sin no more; for him to cast evil spirits out and restore people to their normal minds; for him to permit the "unfortunates" of the earth to draw on his very life's strength that they might be healed. (When the woman touched the hem of his garment he felt virtue, strength, go out from him); for him to say on the cross, "Father forgive them for they know not what they do;" for him to "force" Paul to the knowledge of the truth, Paul who most certainly was vicious in his persecution of the church and Jesus, (even though he had spent his life in the study of the prophecies and law), but he did it ignorantly, in unbelief, and therefore received mercy. 1 Tim. 1:12-15.

"Preaching the gospel now to the ignorant, if they are to have a millennial chance, probationizes them prematurely," says the writer in support of the theory that the gospel is not for all, that the knowledge of God as a God of love and mercy is not for all the sinning race of this and past ages but only for the representative few to whom it has been and is being preached. Read carefully the statement and see if it does not teach that probation begins with enlightenment through the gospel. When I have heard and understand the gospel my probation begins, but the beginning of my probation is not the beginning of my neighbor's probations who has not heard the gospel. His probation begins under the same conditions as mine began. Preaching the gospel to one ignorant probationizes him only and not the many ignorant who did not hear the gospel. There is no such thing as probationizing anyone prematurely, and the criticism, instead of favoring the idea that the gospel is not for all, rather favors the idea that it is for all, since it teaches that probation depends upon knowledge of the gospel.

Sin loves the frauds perpetrated by pious people; frauds are the friends of sin.—Sel.

God grants liberty only to those who love it, and are always ready to guard and defend it.—Daniel Webster.

and had places of worship where the gospel could be preached.—Selected.

Condition of the captives: "The exiles lived in peace without interference with their own customs, social and religious. They were burdened with heavy taxation and forced to labor without hire in building the temples and palaces of Babylon... but they were allowed to form settlements of their own.—Hunter's After the Exile.

"Gradually, however, matters improved. The general superiority of the Hebrew character... would commonly secure the advancement of the captives. Some rose to the very highest situations, such as Daniel, who became the prime minister; his three friends, who also got high promotion. Many of them would be employed as craftsmen and artisans. Many, doubtless, followed the advice of Jeremiah—"Build ye houses and dwell in them, and plant gardens, and eat the fruit of them." Jer. 29: 5, 28.—Prof. Blaikie.

Results of the captivity: 1. It broke the charm idolatry had hitherto exercised over them. "Henceforward they and their descendants were fierce monotheists, haters of all idols."—Geikie. 2. The captivity served as a missionary scheme to spread the knowledge of God over the world.

Even those that remained in Babylon were there voluntarily, and having adopted it as their residence, and being merchants and bankers, would be friendly and peaceful.

This whole movement was a marvel to the Jews, almost as wonderful as their exodus from Egypt. The fall of Babylon, and the policies of Cyrus were so unexpected, so beyond conception, that they were like them that dreamed. Psa. 126.—Peloubet's Lesson Notes.

Unkindness shows a willingness to become selfish; it is selfish to withhold from another what he needs and what we can give.—Sel.

Education educates when it draws out the fullest wisdom and when it expands the heart of love to take in the whole world.—Sel.

Political changes which made the return possible: The downfall of Babylon and the ascendancy into power of the Persian king, Cyrus. The political policy of Cyrus was exactly opposite to that of Nebuchadnezzar and his successors. Their policy had been to deport the leading people of the nations they had conquered away from their homes where they might have been conspirators against their captors, into the Babylonian Empire, where they could be absorbed, or at least rendered harmless.

Cyrus reverses all this. Not only Jews, but many other peoples who had been forced to settle on foreign soil, were permitted to return to their own countries, taking their gods with them. "I assembled all those nations and I caused them to go back to their native countries," writes Cyrus on his cylinder now in the British museum. The Jews were under this general permission.

The plan relieved the empire of a very

large number of disaffected citizens and transformed them into friends and allies.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

5622 Vernon Ave., St. Louis, Mo.

Bereans:

We have just received word that our National Editor has been very sick for more than a month. We are glad to say that she is on the mend, and is now able to go down to business an hour a day. The reports of Conference and other business will appear as soon as she is strong enough to give attention to this work.

Evelyn K. Harsch, Cor. Sec.

The Parables of Jesus.

D. C. Robison.

Dear Bro. Lindsay:

I enclose three articles on the parables of Jesus. Unless my health improves these will be the last. My family physician has forbidden me to speak in public or conduct Bible Study. I have tried to keep a promise I made you when you became the editor of The Restitution Herald. I fear that I will have to give up all my work for the gospel of the Kingdom of God. My prayer is that the will of the Lord may be done.

Your Brother in the Anointed, D. C. R.

Some General Facts About the Parables of Jesus.
Number 1.

The parables constitute a peculiar method of teaching. There is one very important lesson in this method, viz, they require more than a yes and no answer. The parables were not used to puzzle those to whom they were spoken, but to require the hearer, if interested, to give the answer in his own thoughts. The parables mainly relate to the kingdom of God in some of its phases. There is one general fact that is the key to a clear understanding of the parables, and that is, they were addressed to Israel or the Jewish people. They were at times general, again they were applied to certain characters who were enemies to Jesus the Christ. Nichodemus expressed a grand truth when he said, Rabbi, we know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him. This doctor of the law was strongly impressed with his ability as a teacher and his power to do miracles. This constituted him the one sent of God. A careful study of their conversation will show us how little the human mind can comprehend the hidden truth of God's word. Nichodemus could understand the statement, that which is born of the flesh is flesh. It could only mean a conception, a growth and a birth. The law of generation is applied in these three conditions through which every son and daughter of Adam must pass.

Now if Jesus did not intend to apply the above statement to the following, why did he use it? That which is born of the spirit is spirit. One is the application of the natural law, the other the divine law. God is the author of both laws and in their application they are alike important. See

how far this Jewish doctor was mistaken when he said to Jesus, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? The divine thought that he must be born again, or from above, could not be grasped. Jesus then answered him in the language of the 8th verse, The wind bloweth where it listeth, and thou can'st hear the sound thereof, but can'st not tell whence it cometh nor where it goeth. So is every one or person born of the spirit.

The spiritual law as applied here means a birth. It implies the true conditions spoken of in the natural birth, viz, a conception, a growth, and a birth. There is but one of these conditions that requires an instantaneous act, and that is the spirit birth, or the resurrection from the womb of old mother earth; whereas the nominal churches apply this birth to the operation of the spirit on the mind which produces a conversion. We will now call attention to the first parable as recorded in Matt. 13.

This parable has a general application, and develops logically the gospel of the kingdom of God. The parable was spoken to the multitude and afterward explained to his Apostles. The parable constitutes an object lesson taken from the occupation of the agriculturist. Note the lesson taught. The seed, the sowing, the growth, the harvest. Note how nearly these agree with the true conditions mentioned above. Also note the character of the seed which produced the harvest and the condition of the soil into which the seed was sown. To understand this parable you must compare the two laws, the natural and the spiritual or divine law. One is used in the utterance of the parable, the other in the explanation of the parable to the apostles. They asked him why he spoke to them in parables. The answer follows the question. Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. He then gives the reason why, which the reader can see by reading what follows the answer. The sower was Jesus, the place the field or to the Israelitish people. The seed the words of the kingdom. Jesus says, Hear ye therefore the parable of the sower. He that heareth the word of the kingdom and understandeth it not is he which receiveth the seed by the wayside. He that receiveth the seed into stony places, is he that heareth the word, and anon with joy receiveth it; he hath no root in himself but endureth for a while. He can not withstand persecution, and is finally offended. He that receiveth the seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word and he becometh unfruitful. He that receiveth seed into good ground is he that heareth the word, and understandeth it; which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. The conditions implied in the parable as applied to hearers, are that they must hear, understand and bring forth fruit. You should note that we have four characters referred to in the explanation of the parable. Each of these heareth. The first understandeth not and loses all through the enemy. He is a wayside hearer. His indifference to the truth prevents his asking for further knowledge. The second receives the word but has a stony



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Toward a Better World.

In the beginning when God had made this world, everything was beautiful. In the book of Revelation 21:4 we have these words: 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. In the book of St. John 14:1, 2, 3, it reads: 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 and 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, we are on the road toward a better world. Jesus says, Let not your heart be troubled. He is coming back to this world to take away his chosen ones. We have sorrow in the world today, and there is war and strife and woe, but when Jesus comes there will be no such things. In the book of Job 19:25, 26: 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. Dear brethren, let us all get ready for that grand day. Ora L. Worley.

Origin of a Nursery Rhyme.

There are few children in this country who have not heard the nursery rhyme sung by mother:

Rockaby, baby, in the treetop;

When the wind blows, the cradle will rock;
When the bow breaks, the cradle will fall,
And down will come cradle, baby, and all.

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party was out in the field where the Indian women were picking strawberries. Seven of these women, or squaws, as they are called, had papooses—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. When the wind blew, these cradles would rock. A young man of the party, observing this, peeled off a piece of bark and wrote the above lines. It is believed that this was the first poetry written in America.—Girls' Companion.

The Great Second Coming.

It is a significant fact that the thought of Christ's second coming is being so generally revived. Articles are being published, and books and pamphlets being advertised on this subject in great variety. Men and women who think are forced to the conclusion that the event is impending. Christ is coming! Are we ready? Are we satisfied with the state of things. When he comes and requires accounting from his servants, shall we be ashamed? God help us to be faithful servants!

Rumors of peace are heard. For myself I do not think they will amount to much, for both rumors and actualities of war are still too insistent. Not only that; but even if peace were patched up at this time it would not be permanent. Sooner or later the conflict would be renewed. Permanent peace will not come until Christ reigns on earth personally. And before that time comes terrible times of tribulation shall take place on the earth.

But the church of Jesus Christ shall be removed before that great tribulation shall overwhelm the earth. Look for him! Preach this truth! Awaken the people! The fact is that too many preachers fight shy of this subject for one reason or another, and consequently men are not watching.

It is a significant fact that we have been studying so many Sunday School lessons from the book of Revelation. And yet these lessons were selected before the present war situation arose. God seems to be using many means to create signs of the great second coming of Christ. Are we awake? Do we take cognizance of the signs?—Sel.

When Christ Lifts the Load.

When God lifts our loads he lifts us along with them. Years ago in Cleveland, O., a shiphandler's little boy was carrying in a big armful of wood, the burden of which was growing heavier every moment. As he neared the steep back steps, he appealed to his father: "Father, I can't get up the steps with my load." The father picked up his toiling little son, wood and all, and set him safely on the porch. As he did so the thought flashed into his mind: "Cast thy burden on the Lord, and he will sustain thee." And so the Lord Christ not only bears our griefs and carries our sorrows, but he lifts and carries us along with all our burdens.—Sel.