

# THE RESTITUTION HERALD.

Volume 7.

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Number 1.

## 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.

## Contentment.

"Happiness is the art of taking what you can get and forgetting that you wanted anything else."

The above is surely a good definition of happiness. A lady who has always been noted for her happy nature and smiling face, said: "I have always made it a point not to try to gain anything that is clear beyond possibility. I have always tried to have high ideals and try to reach high aims, but when I am sure things are clear beyond me, I have satisfied myself with something else and the decision that I did not want the other things after all. This has made my life a very happy, contented one and free from envy and jealousy."

There is probably no greater cause for discontent than that coming from a desire to be somebody else or do what someone else is doing. A desire to aspire to great things and a higher position, is a worthy desire, but as the lady above referred to, we should endeavor not to allow this aspiration to reach beyond possibility. Young people should early learn the secret of being content. There is a difference between content and a lack of ambition. To sit with folded hands and smile, letting come what may or may not, is not content. It is indolence. But being able to smile in the face of disappointment and being content with the best one can do, is the characteristic that makes men and women sought after as friends and companions.

In a dry goods store, a sweet-faced girl was looking at ready made suits. One beautiful suit with high price mark, one that almost any girl would desire to own, was carefully laid aside with these words, "I do not want that one." The clerk looked in amazement and said, "Don't want that one! Why, it is a beauty! Nothing here half so pretty as that one! Every one who sees it raves over it!" The customer raised her eyes to meet those of her clerk and with a smile replied, "Yes, it is a beauty, but I cannot afford it, and therefore I do not want it!"

Was not that a sensible way to look at the matter? She could have made herself very unhappy for the present time and for many hours later, had she stood and admired the suit and longed for it. "I do not want it," is a very good way for us to look at luxuries that are beyond us and those that would make us uncomfortable

## TOMORROW

If not today, tomorrow then  
Will bring us blessings surely;  
The hand that weaves the fate of men  
Holds every thread securely!  
Our hands are frail and often fail,  
But he is always thorough;—  
And right will win whate'er assail—  
If not today—tomorrow!

If not today, tomorrow then,  
The dreams that have been dearest  
Will come to pass; the fears will fade  
That have been darkest, nearest!  
The future has a large estate  
And therefore we may borrow;  
For we shall win the smile of Fate—  
If not today—tomorrow!  
—Arthur Goodenough, in Springfield Republican.

did we have them. While many women admire those of their sex who are beautifully dressed, those who wear attractive colors and styles and seem to feel good in them, yet these other women would be most unhappy, indeed, dressed in similar garments. They would feel uncomfortable, out of place, as it is often expressed, and they would look as much so, for one must feel good to wear an outfit becomingly.

Have you, dear reader, ever gone to visit some sister or cousin who cares more for clothes than you do, and had her dress you up a little out of the ordinary for you, and take you off to some place of amusement or for public gaze? Did you enjoy it? I know you did not, for I have tried it. You just longed to get back home in a comfortable house dress with little white apron and comfortable collar. It is so hard for a woman to try to be happy out of her element.

When it comes to the matter of being content with ability, education and culture, there is more danger of error. But these are so much more easily acquired. It is so easy to add a little each day to our ability to do and think, to read and converse with those higher in position, and to seek after sweet manners and kind graces. It is dangerous ground when one does not feel a desire to know more and appreciate high things. A city woman not long ago in speaking of her new pastor said, "I do not enjoy our minister's sermons. They are too deep for me. They make me feel like I do not know anything." Then came her friend's reply, "Your pastor's sermons are having the right affect. He is doing good work."

And this was a very kind reply to give a disturbed soul. What profit is gained from an hour spent in listening to a sermon or lecture that is beneath your own thoughts and your own ability? We need these higher things to inspire us to reach still on and on after the things that are

so easily gained and enjoyed. There would be little desire for education and culture if we were never to meet with those above us, or those with the same desire for higher things that we entertain.

And our text may be closely followed and yet not be contradicted in what has gone after it in this article, for "taking what you can get" includes a whole lot in the world of education and advancement. And when the proper height is reached, then you can safely "forget that you wanted anything else," for you will have much of that which is good, enjoyable, and worth the holding.—Sel.

Think not anything little, wherein we may fulfill his commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey; but by obedience are the faith and love, which God gives us, strengthened. Then we shall indeed love our Lord, when we seek to please him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer, with a single eye to his service.—Sel.

If Paul could witness how easily we are discouraged; how soon turned aside from the path of righteousness; if he could hear the groans, the fault finding and grumbling of present-day believers in this ease-loving, sacrifice-lacking, fickle-minded age of the world; he would be thoroughly disgusted and wonder what kind of a gospel had been substituted for the glorious gospel experienced and declared by him.

The only thing about common sense is, it is not common.—Sel.

It is the small things you do by which you are judged.—Sel.

"I stand for service to all the people."—Jackson.

"I would rather be right than president."—Clay.

"We are answerable to the people."—Webster.

"Yet they, believe me, who await no gifts from chance, have conquered fate."—Arnold.

The peace of God is not stagnation. Never believe that he designs your severance from the wholesome and help-giving activities of life. That is the truant's dream and not the scholar's diligence. For the great Teacher walks among his scholars and bids them teach by their example those who are new scholars in his school.

Services may mean sacrifice. Christ warned one would-be disciple that to follow him did not mean ease and honor, but hardship and sacrifice. If the Son of man has not where to lay his head, what can his disciple expect?—Sel.

## Bible Study About Hell.

By W. J. Davis, Ozark, Arkansas.

## Article 3.

I believe the wicked will be destroyed by fire and brimstone, because God's word says they will, Jude 1:7. "Also Sodom and Gomorrah and the cities about them are set forth as an example, suffering the vengeance of eternal fire." What was this eternal fire? "Then the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven." Gen. 19:24.

Just one good breath of the fumes of burning brimstone, and death is the result. No living breathing organism can live in the fumes of burning brimstone. This is a well known fact. And God said the destruction of the Sodomites was an example of those who after live ungodly. Will we believe God, or theories and traditions of men?

Matt. 5:29-30. "If thy right eye offend thee (cause to sin) pluck it out. . . . for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Gehenne, Valley of Hinnom). If thy right hand offend thee, cut it off. . . . for it is more profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell, (Gehenne)."

We observe in the above quotation, that Jesus said it was the "body" that would be cast into hell. Contradicting theories, and traditions of men, who say it is a man's soul or his spirit, they call the immortal part of man, that is cast into hell.

Matt. 18:9 It is a parallel passage to Matt. 5:29, 30, (explained above) except it reads, hell fire, instead of hell. The Greek is Gehenne fire, having reference to the valley of hinnom.

Mark 9:43, 45, 47. In these verses the word hell is used three times, and is parallel to that just quoted from Matt., and speaks of hell, and hell fire three times, and where their worm dieth not, etc. All of which have direct reference to Gehenne, Gehenne fire in the Valley of Hinnom, from which the word hell, and hell fire, is rendered, where the garbage of the city, and dead bodies are burned, or consumed by worms (magots) as has been explained in preceding pages.

I call your attention again to the fact that in Jesus' time, the death penalty was a common thing for small offenses; and Jesus used the common things about them to illustrate truth. Therefore, as the wicked are to be destroyed by fire and brimstone in the "second death," the punishment, death, is everlasting punishment, for the reason they will be always dead.

The form of speech Jesus used, although metaphorical, saying, "It is better for thee to enter into life (this present life) maimed, than having two hands to go into hell," etc., is not an uncommon speech in this day and age.

Frequently the surgeon advises the removal of an eye, the amputation of a limb, lest the man die prematurely and be cast into the grave, called hell, (Greek, Hades) meaning the grave. Therefore, preferring to live, he submits to the removal of the infected eye or limb. We understand Jesus to mean it would be better for us to go through this life blind or maimed, (if our

members cause us to sin) barring us from the kingdom of God, eternal life.

Matt. 23:15, 33. The word hell used here is the same as in the last quotation above, referring to Gehenne, Valley of Honnom.

Luke 12:5. "Fear him after he has killed, hath power to cast into hell," (Gehenne). Light is reflected back from verse four. "Fear not him (man) that kill the body, and after that have no more that they can do, but rather fear him who is able to destroy both soul and body in hell." That is, in the lake of fire, which is the second death. Rev. 20:14. Which is the antitype of Gehenne, Honnom. In the above Jesus was giving his apostles warning, knowing they would pay the penalty of death for teaching in his name; assuring them, however, that this present life is insignificant to that which is to come; the life everlasting, where pain, death, sorrow and sighing, are "felt and feared no more."

James 3:5. "So is the tongue. . . . it defileth the whole body. . . . and it is set on fire of hell." In those ancient days of witchcraft and superstition, people were stoned to death for swearing, and other unchristian acts of which little or no notice is taken now; and children who were disobedient to parents, or should strike a parent, were stoned to death, or cast alive into hell fire (Hades, Gehenne,) from which the word hell is rendered. So likewise, says James, "The tongue is set on fire of hell." That is, those who sin with the tongue now will be cast into the lake of fire after the final judgment, and consumed as they were in Gehenne fire, in the valley of Hinnom; the type from which this quotation of James was taken, to warn us of the utter destruction of the wicked in the "second" death, especially those with foul, slanderous, swearing, deceitful tongues.

We now take up the word hell, so rendered from the Greek Tartaroo, found but once in the Bible, and occurs in 2 Pet. 2:4. "For God spared not the angels that sinned, but cast them down to hell, Tartaroo, and delivered them in chains of darkness, to be reserved unto judgment."

We observe these angels have not been judged yet; but are "reserved" unto judgment. Does any sane person believe God would send anyone to a hell of torment before they had been judged? making void the doctrine of the resurrection and the judgment to follow? We observe also, these angels are in chains of darkness. Jude 1:6 says, "the angels that kept not their first estate, (spiritual condition) he hath reserved in everlasting chains under darkness unto the judgment of the great day." We note the "everlasting chains" lasts only to the judgment. The word everlasting, many times means only such time as is required to accomplish a certain thing.

Many times the word "angel" simply means messenger; a person that carries tidings; as prophets, preachers of the gospel, etc. As is found in Rev. 2nd chapter, "Unto the angel (preacher) at Ephesus write." At Smyrna, Thyatira, Sardis, Philadelphia, and to the Angel of the church of the Laodiceans, write. All have reference to the preachers in charge at these places. Therefore I believe the angels that fell, "kept not their first estate" (spiritual condition) are dead men, who had been God's messengers, (preachers) and fell a-

way from their former spiritual condition, and are in hell, Hades, the grave, in "darkness" waiting the coming of Christ, when the dead will be raised, judged, rewarded and punished.

Job said, "I have made my bed in the darkness" meaning the grave. Job 17:13. Where all, both good and bad go to await the resurrection, the judgment, and final reward.

Is it not strange indeed that Paul, who said, "For I have not shunned to declare unto you all the council of God, and never in one single instance used the word hell, and Jude never used the word hell, and Peter and James only mention hell once each? Stranger still, for four thousand years, while the Old Bible was being written, not one word about a hell of eternal torment.

But be not deceived, "for whatsoever ye sow, that shall ye also reap. If ye sow to the flesh, ye shall reap corruption, (death) I, therefore, exhort you by the Lord Jesus, to seek him while he may be found.

The punishment of the wicked will be lamentable in the extreme. When Jesus comes and the separation takes place, (Matt. 12:47-50, also 16:27 and 25:31-34) and people realize what they have missed, and realize they must be blotted out forever, burned up by literal fire and brimstone, "as stubble fully dry," Nahum 1:10, but if ye sow to the spirit, ye shall reap life everlasting. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

We observe in the above, eternal life is a gift, that it is for those who sow to the spirit. The spiritual minded man; the pure in heart. For the word of God says, "without holiness, no man shall see the Lord." Mal. 4:1, the agony of soul that will seize upon that great class, the wicked, will be unspeakable.

What sorrow to part with loved ones here; just for time; for by the resurrection we hope to see them again. But yonder, when the separation takes place it is forever; and Oh! what weeping and wailing and agonizing screams, and utter despair; when husband and wife, father and son, mother and daughter, kindred and kindred, friend and friend, must part forever.

God help us to be wise unto salvation. To seek him while he may be found; that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Amen.

Note:—If anyone wishes to make a friendly criticism to this article, we will be glad to hear from you in written form. If anyone is helped to a better understanding of the scriptures, you will encourage the writer by saying so, either by word of mouth, or by writing.

W. J. Davis.

Ozark, Arkansas.

Iowa State Conference, Aug. 18-28, 1917.  
Vice-President's Address.

When strangers as visitors, or delegates, attend a convention, or visit a city, it is usual to give an address of welcome to such persons. It is my privilege, in the name of the Iowa State Conference of the Churches of God in Christ Jesus, to say a few words of welcome.

I, therefore, sincerely extend a hearty

welcome of all the members of this organization, to all strangers, visitors, and friends, who are here now, or who shall after today visit us or attend our meetings.

It will be our duty, as well as our pleasure to extend to you the freedom of the grounds, the coolness of its shade, its clear, sparkling water, the enjoyment of the preaching and all the other services and exercises of this the 30th annual gathering of our people.

We want you to feel at home with us, and we cherish the fond hope that the recollection of the days you stay here, will ever be a pleasant memory to you.

To the members of the Conference I wish to say: those who have been here from year to year, you will feel at home upon this beautiful grounds because you are the Conference. If you are a member and are here for the first time, let me kindly say to you, why were you so long in coming? We have been looking for, and waiting for you. We want to give you the right hand of fellowship and an earnest welcome; and these old members who have borne the burden and enjoyed the service are happy and encouraged by your presence and they are glad to welcome you.

During these conference days there will be opportunities, we trust, to learn more perfectly the lessons of true helpfulness from the Bible. New ideas and old ideas will be brought forward—the new ones to think about, the old ones to remember as your riches in the gospel. Beautiful word pictures will be shown, and if ugly ones appear, truth and beauty will be brighter by contrast. Sunshine and shadow mingle in strange suddenness at times, but the object of it all is the development of the picture. There may be calls to duty, to which there should be quick and willing response. We all expect criticisms. They are the outgrowth of investigations. There is little hope of an individual, a church, or a nation, when they get to a point where they cannot be criticised without resentment. Of course, criticisms should be founded on truth, fairness and kindness. Dogmatic assertions without proof, and personal abuse are not marks of Christianity. We do not, and cannot think alike. What each individual does think depends upon his advancement in the school of Christ.

Where you stand today is the viewpoint from which you look and that determines the measure of your thought. Moral ideas and moral actions are chief factors which form Christian character and Christian fellowship. Since faith is the outgrowth of knowledge, if follows, what a man believes cannot affect his morals. Knowledge is of the head, but love is of the heart. Knowledge is conveyed to us from the outside. Love is from the inside and springs from the heart. Paul wrote this plainly when he said, "Though I had all knowledge, and yet have not love, (or charity) I am nothing." What we know or believe can never be the basis of fellowship.

Candid criticism should be made, if made at all, in the presence, or to, the one we criticize.

Socially considered, our Conference is a home-coming of the scattered family. It is indeed a privilege we should all appreciate and I know that we do.

These yearly gatherings here are like

the annual meetings of the nation of Israel at Jerusalem, as told in the Bible. As long as they met thus they were a prosperous people; and we are told not to forsake the assembling of ourselves together.

These annual meetings are to us the short terms of a Bible college. Our studies are divine, spiritual truths, in 66 books bound in one volume. Here we have the rare opportunity of obtaining an education through which we may enter a field of labor that will open to us the way to the true riches of eternal life in the kingdom of God.

Valuable suggestions and helps are expected from preachers and teachers for those who appreciate the opportunity and take advantage of it.

I suggest, therefore, a prompt and regular attendance, if possible, of every service. You come to appreciate the meeting. Earnest attention is the key of memory. Where you cannot trust wholly to memory take notes for future study.

We are indeed in a critical point in our national history.

We are in a war, the results of which no man can foretell.

There are conditions in this country that are alarming our wisest statesmen, and the people are asleep.

Religiously speaking, men are turning to the prophecies. Never in the past has there been such a wide spread and profound study of the Bible as now.

This is no time for idleness, nor frivolity. As a people we are not advancing as we should. The spiritual pulse is low. The business and commercial spirit is much in control.

Oh! that some angel would come and wake this spiritual Elijah who is asleep under a juniper tree. We need some of this bread and water of life, that we may be strengthened to go to the mount of God and hear the still, small voice above the storm, the wind, the earthquake, the fire, calling us to duty. We hope that the Master will come soon. Are you ready? Let this Conference be a time for preparation and earnest devotion to the work and right living.

#### What We Need.

1. This Conference needs, first of all, more devotion of time to consecration. We are apt to think that too much of our work must be done by the preacher, or by someone else. How much of the Lord's work can you shift upon someone else? Do we realize that we will receive no reward, and are unfaithful servants unless we do the work. We must have an interest in the things of God.

2. The business end of our Conference needs careful attention. What would you predict of a farmer who would not buy seed to plant his field. What would you say of him who, after he had seed would fail to sow it? And still further, after having sowed it would do nothing to cultivate it? Would he not fail as a farmer? We are told by Jesus that the seed is the word of God. Have we not an interest in that word? Are you sowing, cultivating, and reaping its fruit? If not, why not?

But you may say, "I am not a preacher!" Did it ever occur to you that you ought to be? It is written of the early church that its members "Went everywhere preaching the gospel." Paul says, "We are workers to-

gether with God," and we are told that God works in us both to will and to do. Let us do something with the will, and where there is a will there is a way.

In every business session be present and show your interest. This will interest others. I am a firm believer in that universal law that "like begets like."

We need a larger attendance in our yearly meetings. The education and interest we get at these times are really priceless. The ones who do not attend are the losers. We ought not only to attend, but take an active part in the exercises. We learn to do by doing.

3. We need more preachers. The Church of God—that branch which publishes the Bible Advocate at Stanberry, Mo., announces that they will send out 12 evangelists the coming year. That puts us in the back ground.

4. We need a better co-operative plan of work than we now have. We are aware that machinery will not bring results without intelligent guidance and control. We have machinery enough, but what we want and what we need is power to run it. It needs something besides human power. Prayer and reliance upon God—faithfulness to his law, and a dependence upon that power from above would bring results that would bless us all, and save those who live near us.

5. We need a change of tactics. For years we have been trying to save "the other fellow," and in our luke-warm zeal have almost forgotten that the fellow that needs salvation most is self. I fear that in a measure "our sins have separated us from God." This may be one great reason why we are not making that progress which we should.

6. Our results are not in proportion to the time and money expended. There must be a cause somewhere. What is it? To find our weakness and seek a remedy is really the object of a conference.

We want all to enjoy the stay here and feel welcome, and even happy. But true happiness is found only in the paths of duty and obedience to God.

The exhortation of Paul is fitting and proper as a closing sentence, and is as applicable to a church organization as it is to any person.

"For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." My prayer is, may the spirit of God bear witness with our spirit that we are the children of God; and if God be for us, who can be against us?

It was Joseph in prison that God helped to the throne of Egypt. It was Israel at the Red Sea, a pursued and helpless people, whom God helped through the Red Sea. It was Elijah, who through his devotedness to God had incurred the wrath of Ahub, that was fed of ravens. It was the poor, destitute widow, giving her last crumb to God's prophet, who was helped of God with a supply of meal. It was an imprisoned Peter who was helped of God in the deliverance from prison. Sel.

The sour and sweet fruit both ripen in the same sunshine; the good man of the world and the bad man soon become good citizens when they feel the warmth of truth and love. Sel.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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#### The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

We are pleased to note that Bro. J. E. Miller, of St. Jacob, Illinois, has obtained exemption from army service. Bro. Leonard Manken, of Fredericktown, Mo., has been assigned to "non-combatant" work in the service, owing to his religious convictions on the subject of war. We long for the time to come when those who fear God shall no longer be humiliated thus by human governments.

Bro. J. E. Miller, St. Jacobs, Ill., is breaking in a new Ford machine. He promises to put it to good use.

Bro. Roy Cuffel and family will soon be at home in South Bend, Ind. He is about to complete the course in the Chiropractic school at Davenport, Iowa. We trust he may have the success his zeal merits.

In this issue we publish a clipping taken from a recent issue of the St. Louis Globe-Democrat, in which is given a report made at the Presbytery at that place. We have been declaring the same things of our state institutions and higher schools of learning

for sometime, and have been disputed by some, but a careful examination of the courses of scientific instruction in our colleges will reveal the fact that the teaching is of such a nature as to undermine faith in the Bible. This sort of education began with the German Colleges and at the hands of German Philosophers. Other nations have taken it up. Is it any wonder that these nations are in such bloody combat with each other?

We are glad to report that the brethren in eastern Missouri are this year blessed with good crops, which is the more a blessing because they have been so subject to drouth the last few years.

Our first evening at Blush, Mo., brought out a splendid audience. The hearts of the homes here are aching as elsewhere because of the selective draft act.

#### SIX YEARS OLD.

With this issue we close Volume 6. As usual, it has taken hard work and steady application to put The Restitution Herald into your homes regularly, and on time.

In our six years of existence we have not failed in an issue to reach you, and on time, as well. The last year has been one of unusual activity, since we have not only paid all running expenses, but have paid off about \$1700.00 on our new Linograph machine. With this new machine we are thoroughly equipped as a print shop. We owe \$300.00 on the new machine, but we hope soon to have that debt wiped out, and will if those who owe us contribute their part. We thank all who have helped us in any way, and especially those who have given liberally of their means to help us as they have done. For all this we promise to do all in our power to make the Herald the clean messenger of truth it should be. We enter in upon Volume 7 with as bright prospects as we have ever had. We have all the job work we can well do with the multitude of duties on our hands. We mean to do all we can to make it better than ever before. Will you help us? You can do this by sending us now and then good, brief articles, right to the point, or you can send us a new subscriber occasionally, pay your own subscription promptly, and if you have been abundantly blessed you may send something extra for the helping fund. Let us all pull together for "The king's business requires haste."

S. J. Lindsay, Editor.

#### 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

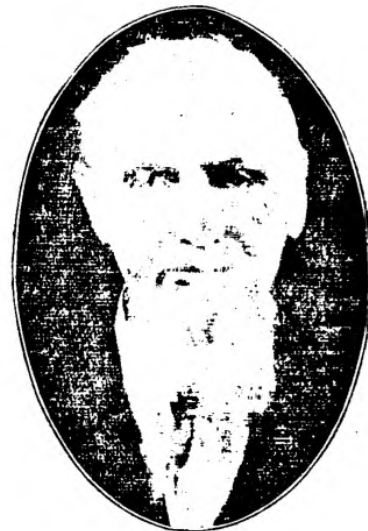
would be willing to help give our brother a rest before he falls asleep in Jesus. Should anyone care to do so, the money given may be sent to Relmond Anderson, Pelzer, South Carolina, or to the writer, who will forward it.

Your Brother,

J. H. Anderson.

Woodstock, Virginia.

## Obituary.



John Armitage.

John Armitage was born in Madison Co., near London, Ohio, Feb. 24, 1840, and died at his home in Bowling Green, Ohio, Sept. 20, 1917, aged 77 years 6 months and 27 days. Of his immediate family he leaves surviving his wife and one son to mourn the loss of a devoted husband and father.

When nineteen years of age he became a member of the Christian Church, to which body he remained a faithful member until he became further enlightened by the gospel message, when he obeyed from the heart that form of doctrine and was baptized into Christ.

He was always religiously inclined, and in early boyhood he found great delight and comfort in searching the scriptures. To him the Bible was, as he many times said, "the book of books." Many a midnight hour found him searching the scripture for truths which he dearly loved to tell to others; and during the closing days of his good life he enjoyed quoting many favorite texts of the scriptures, which gave him much comfort and consolation."

The above was written by his faithful wife, who shared with him the joys and sorrows of life as they journeyed together many happy years. Their hopes and aspirations were one. His fond desire was that he might live to see the day of the Lord and go out to meet him. He fell in the battle of life, his face toward the goal, and his feet planted upon the solid Rock that cannot be shaken by the storms of time.

Funeral services were conducted by the writer, after which we laid him to rest in the silent city of the dead to await the coming of the Lord, whom he loved and served so well.

L. E. Conner.

Concerning the above death the following clipping is reproduced from a Bowling Green, O., newspaper:

Prominent Citizen of This City Succumbed After Long Illness With Complication

## of Diseases.

After a several weeks illness with a complication of diseases, John Armitage passed away at 2:30 this morning at 209 West Evers avenue. Funeral services will be held Saturday afternoon at two o'clock at the Advent Church. . . . L. E. Conner, of Cleveland, will officiate and interment will be made at Union Hill cemetery.

Mr. Armitage was born in Madison county, Ohio, near New London, and was seventy-seven years old on the 24th of last February. He was united in marriage to Sarah Johnson and the couple had planned on celebrating their fiftieth wedding anniversary on the 10th of next November. He had resided in Wood county for a number of years and lived on farms near Perrysburg and Bowling Green before moving to this city.

Surviving are the widow and one son, George, of Perrysburg; four grandchildren, two great grandchildren and three brothers. Thomas, William and Harvey, all of Haskins. A host of friends are also left to mourn his loss.

## The Sunday School.

By Alta King.

THE TEMPLE REBUILT AND DEDICATED  
Lesson 3.                      October 21, 1917.  
Lesson Text.                      Ezra 3:8-13.

Golden Text: Enter into his gates with thanksgiving and into his courts with praise. Psa. 100:4.

Time: Arrival in Jerusalem, May or June, B. C. 537.

Foundation of Temple, B.C. 536.

Delay, 15 years, B.C. 535-520.

Building of Temple begun, B.C. 520.

Temple completed, B.C. 516.

Memory verse: Ezra 6:21.

### Questions And Comments.

In our last lesson we learned how the Jews, after having completed their 70 years of captivity in Babylon, were returned to their home land under the direction of Cyrus, king of Persia, who had conquered the Babylonish king and thus became the world power. The Jews were permitted to go home, but not as an independent nation under its own king. Was it possible for them at this time to have a king? Ezek. 21:25-27.

The captivity had served its purpose. The Jewish people were chastened and cured of their tendency to idol worship, and upon reaching home their first concern was to rebuild the temple which had been so dishonored by their idol worship 70 years before and destroyed by the king of Babylon. Notice the dates at beginning of the lesson.

Verses 8-20 give the account of how the work was begun. Discuss the meaning of verse 12. Can we imagine and experience a little of the joy of these people (verse 13) as we look forward to the time when God's antitypical house, the church, is restored to its original purity and oneness manifest to all the world as an undivided body of people and under the one Head?

Is there any foundation in this lesson for the use of instrumental music in the worship of God for choir singing? What do you think is meant by "sang together by course?" The ordinance of David spoken of in verse 10 is found in 1 Chron. 6:31, 32. It is evidently not wrong to use such customs in our public worship, but it is wrong to seek those whom we know do not play and sing with the spirit and understanding to perform this part of our public worship. They do not and cannot express the true emotions of true worshippers and cannot represent true worshippers and their emotions.

Chapter 4 records the cause of the 15 years delay in building the temple after the foundations were laid. Study the chapter and give a concise account in class. It is that the adversaries spoken of in verse 1 were descendents of the ten lost tribes mixed with heathens such as were the Samaritans.

Chapters 5 and 6 contain the long story of their 15 years of intrigues to hinder the work. It is interesting to read them and note the trouble which the spirit of revenge will work. In chap. 5:1, 2 we see how the Jews kept up their determination to finish their building. Also verses 11-16 which is their answer to their adversaries. Chapter 6:14-22 records the completion of the temple and its dedication.

Discuss the meaning of the passover feast and show that, on this occasion, its meaning would have double force.

Can you see that good would result to the returned captives from these 15 years of hindrances? Declared faith must always pass through the test of experience before it is developed into unwavering and unshakable faith. Even the apostles came to full faith in this way.

### General Notes.

Why did the Jews refuse the proposition of the "adversaries" (chap. 4:1, 2) and thus bring upon themselves their ill will?

These adversaries said they worshipped the same God, but they did it partially in connection with other things which would destroy the perfection and power of the Jewish worship. They worshipped after the manner of the northern kingdom, by means of two calves set up in Bethel and Dan, which worship had lead them into idolatry and destroyed the kingdom. —Peloubet's Lesson Notes.

Ezra 3:1-8 are well worth reading for they show the zeal of the returned captives to resume again the worship of the true God in their home land. They did not wait for the building of the temple to begin formal public worship. They built a temporary altar for their burnt offerings and observed their various feasts even though they had no temple. Among other things they did not neglect the free will offerings necessary to the building of the temple.

True gratitude always reaches the pocketbook. "God loveth a cheerful giver." The word cheerful comes from the Greek word "hilaron." God loves a whole-souled, hilarious giver, one who gives freely, joyously, believing in the cause.—Sel.

Systematic giving: The fact that Christ's followers are taught to give "cheerful

free-will offerings," in support of God's work does not bar the giver from using system in his giving. The chapter in which Paul teaches "hilarious," free giving, also teaches system, but not necessarily the tenth system. However any truly cheerful giver would be ashamed and reluctant to give less than a tenth. The amount is so small that even the poor can give if he can give at all.

On the other hand, any one rich in this world's goods who is a truly cheerful giver will not stop at the tenth, but will give above the tenth if he sees the need, even though some are slack about giving.

Whatever the amount given, we should use system that we may know by the figures how much we have given. The figures compared with the figures representing what we spend foolishly or for selfishness, will often convince us that we are placing self above God; the present flesh life above the future spiritual life.

Who gives the more—the poor tenth giver, whose tenth comes out of his daily living, sometimes the necessities of life, or the rich tenth giver whose tenth comes out of money which is to be put away in the bank to make more money? Read Mark 12:41-44 for the answer.

Does, then, Jesus want the "tenth system" adopted as an iron clad rule in his church and as representing all that God requires from his children as some church organizations have done? Does it not stultify the spirit of free, cheerful giving rather than generate it?

## Letters.

Dear Brothers and Sisters of like precious promises:

What do you all say to surprising our editor by making him a Thanksgiving offering to pay off the debt on the printing press (Linograph)? He is giving us a clear, nice print, and God has blessed us with good crops, lots of fruit and good prices. Let us show how thankful we are by helping Bro. Lindsay. This is my one ideal.

Amy Johnson.

We are sending the following letter which is self explanatory.

Will only add that several have responded nobly, but we still lack some of having enough to keep Bro. Crowe in the field for a year, and take this means of reaching others who might like to help.

We are depositing the money in the bank as it comes to us and when the necessary amount is reached Bro. Crowe will take the field again.

Dear Brothers and Sisters:

We are writing to the friends of Bro. W. L. Crowe, of Chanute, Kansas, on what we consider a very important matter at this time.

At present he is working for a railroad company, doing very hard manual labor in order to support his family, and we are quite sure that there will be a mutual feeling among his friends that he should be at work in the Master's vineyard.

Now in order to do this he must have the support of the brethren, and if you will answer very soon and tell us just what you can do to help we could soon

know whether he can again take the field or whether he should keep on with the railroad company.

We are anxious in regard to this matter, as we feel that the time is short, and all who know Bro. Crowe, know how ably he can perform this work. We, as a class, have taken this up in hope of securing funds to keep him in the field for the coming year.

If any desire any further explanation of our plan, will be glad to let them know by a personal letter.

Yours in the Master's work,

Grace Lawrence.

Treasurer of Class.

Burlington, Kansas, Route 2.

### STATE SCHOOLS ATTACK BIBLE, SPEAKER SAYS.

St. Louis Presbytery Told that "False and Dangerous Errors" are Propagated by Educational Institutions.

Rumors were given voice at the St. Louis Presbytery yesterday, in its fall meeting at the Kirkwood Presbyterian Church, as to alleged attacks on the Bible in many state institutions in Missouri. Rev. Frank B. Cleland presented this matter for the Committee on Religious Education, following an overture touching the same subject by the Potosi (Mo.) Presbytery.

"Declarations are made in the class-rooms of our various state and city schools and universities," the report stated, "that the Bible is full of mistakes; that no scholarly minister regards it as the infallibly inspired word of God; that the Darwinian theory of evolution is taught; that in some scientific departments of state schools, false and dangerous errors are propagated among students; that attacks are made on the Bible in institutions of learning in our state and other states."

#### To Make Further Inquiry.

The report said that this information was of a general character, but the committee asked that the Missouri Synod be requested to make further specific inquiry.

"We have no fear from such sources of attack," Dr. Cleland said. God's word is not a trembling ark. God will take care of it. But we are amazed, if the above declarations be true, that men of intelligence and literary culture are so blind.

The Bible is the 'best seller' today. Twenty million volumes are distributed each year. Like wheat and corn, the price of the printed Bible is advancing because of its great demand. In place of irreverent criticism, we wonder that the Bible is not studied in every day school, high school and university.

We cannot control the expression of opinion. Church and state are distinct and separate. There is no desire to muzzle the opinions of men. But if agitation and publicity will avail, we are ready to take our stand."—St. Louis Globe-Democrat, 9-26-17.

The Parables of Jesus.

D. C. Robison.

The Parable of the Tares.

After having explained the parable of the sower, Jesus declared unto them another parable saying, The kingdom of heaven is like unto a man who sowed good seed in his field. We wish our readers to observe one statement made in this and

the five following parables. These six parables must be classed together. A peculiar statement in each is, The kingdom of heaven is like unto, etc. The parable of the sower does not contain this expression. This and the two following parables helps us to locate this parable. These parables cannot be applied to this age, but to the kingdom age. The tares and the wheat grow together and so nearly resemble each other that there is danger of pulling up the wheat instead of the tares. The order of the householder is, let both grow until the harvest and I will say to the reapers, Gather ye first the tares and bind them into bundles to burn them, but gather the wheat into my barn. These conditions can in no way be applied to this age. The end of this the gospel age has no separation of elements but a taking out of those who have been overcomers. There is no gathering together of the world, but it constitutes the period of the indignation when the mystery of iniquity will ripen up and prepare itself for the Armageddon which will take place at the close of the judgment of the saints. Let the reader compare these statements and see if they are not true and in harmony with the explanation as given by Jesus to his apostles. After giving the parables of the mustard seed and the leaven he declares to them as requested the parable of the tares. He that soweth the good seed is the son of man. The field is the world: The good seed are the children of the kingdom; but the tares are the children of the wicked one. We have the two forces at work in this parable as we have in this, the gospel age. The enemy that sowed the tares is the devil, or adversary. The children of the kingdom and the children of the wicked one are striving for the victory. Note carefully now the winding up of this, the kingdom age. There is a harvest to take place at the end of the age in which the angels will become the reapers. The tares are gathered and burned in the fire. It is further stated by way of emphasis that the Son of man shall send forth his angels and they shall gather out of his kingdom all things (margin—scandals) that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. The last verse in the explanation of this parable will help us to have a clearer conception of its meaning and application. Then shall the righteous shine forth as the sun in the kingdom of their Father. The destruction of the scandals and them which do iniquity will give the righteous or saints an opportunity to shine as the sun. The victory is won and once more will the morning stars sing together and the sons of God shout for joy. The conditions as stated above take place in the kingdom of God, before which the overcomer has been given the reward commensurate with the services rendered. The children of the kingdom are made such by their struggles and growth during that age..

Having passed through their "trial period" they become the blessed of the Father and will be granted a citizenship in the coming ages. These are not the saints as the Son of man sends his angels or saints to execute the judgment upon the tares. This is the period in which the kingdom is gaining its dominion and its greatness un-

der the whole heaven. See Daniel 7:27. This must be the time when Christ will deliver up the kingdom to the Father that He may be all in all. Then will begin the reign of Christ and his saints submissive to the Father which will last during the ages to come. Paul in Eph. 2:7 refers to this period when he wrote, that in the ages to come he, Christ, might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. In the parables of the mustard seed and the leaven Jesus is merely showing the growth of the kingdom from its beginning until it has reached its greatness under the whole heaven. This kingdom is the kingdom of Israel restored. It will embrace the whole land of Canaan from the river of Egypt to the great river Euphrates. From the Mediterranean sea on the west to the Persian sea on the east. This will constitute the mustard seed kingdom. Gathered and purged Israel will be the subjects of this kingdom. The apostles will be given authority to rule over them. Matt. 19:28. David will be prince over them. Jesus then will become David's Lord and king supreme. See Matt. 22:41-46. The two parables following that of the tares are of the same class and no doubt are intended to show the efforts of the children of the kingdom in producing a character during their "trial period." They also teach that the prize at the end of the age was inestimable. As it is like unto a treasure hidden, when found a man sold all he had and purchased the field. Again it is a goodly pearl of great price. The merchantman when he had found it sold all he had and bought it.

The figure used by Jesus in the last parable is a net. This would be very expressive to the apostles who had been fishermen. It presents to our mind a selection of the fittest for the kingdom and a judgment of those not worthy. In this we have the two classes, the good and the bad. The wicked are severed from among the just and are cast into a furnace of fire. So it was in the parable of the tares. He closes his instructions to his apostles and asks them, Have ye understood all these things? They answered, Yea, Lord. Then said Jesus, Every scribe which is instructed unto the kingdom of heaven is like unto a man who is a householder, which bringeth forth out of his treasure things new and old. These parables, then, were to prepare the apostles as teachers.

### THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Again, in chapter 11:11, Paul propounds another question involving the entire issue touching the future destiny of the Jewish nation. Hear him: "I say, then, have they stumbled that they should fall?" Yes, Gentile prejudice would answer, never to rise again. But with the great Apostle let us respond, "God forbid, but rather through their fall salvation is come unto the Gentiles, for to provoke them to Jealousy." That after having stumbled, and thus made a breach, through which Gentile believers may pass to Abraham and Christ, they will rise again, will appear in the Apostle's conclusion in the next verse: "Now if the fall of them be the riches of the Gentiles, how much more their ful-

ness."—Verse 12. I will leave it to any tyro in grammar if riches are not the things whose degrees are compared by the adverb more. Thus, "and the diminishing of them the riches of the Gentiles, how much more their fulness." How much more what? Ans: riches to the Gentiles. Hence, in their fulness they will be the medium of much greater riches to the Gentiles than in their diminution.

But should this people never be replenished after their depletion, how can this promise of the Apostle ever be fulfilled? It never can. But that it will be fulfilled in its most literal sense will be seen by the following prophecy of Zechariah, 8:20-23, "Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, 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, 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."

Thus all the Gentile nations will acknowledge the Jews as a great blessing. They have proved a curse to the world, in the terrible judgments their accumulated sufferings have invoked upon the defenceless heads of their cruel oppressors. But then they will be the medium of exalted blessings for all nations. This wonderful people have ever been a blessing or scourge to the world. A blessing to those who blessed them, and a scourge to those who scourged them. Nay, they have been and will be the nucleus of the world's hope.

Whether in Egypt, Babylon, or among all nations, the destiny of all with whom they have been connected has been allied to them. No nation, king, or potentate, has ever laid his hand upon this people of destiny without doing it at their peril. Like the particles of matter, whether in an organized body, or disintegrated, they are indestructible.

Having learned the living languages of the world, they will be qualified to herald Messiah's reign to all the nations of the earth. The nations will heed the glorious proclamation, and know of a certainty that the Lord of armies is with the Jews, and, will through their instrumentality bless the Gentile world. They will send ten chosen men of all languages, to represent them in Jerusalem, the metropolitan city of the world.

Having been fully satisfied that the report of God being, in very deed, with the Jews, "the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, (the house of God will then be a house of prayer for all nations), and to seek the Lord of hosts. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Thus, in their fulness they will be the medium of greater blessings to the Gentiles than in their diminution.

The Apostle, in his letter to the Romans, which would be read by Jews and Gentiles, would give both classes all the encouragement the plan of God would permit. He

would do this without granting indulgence for either party to glory over the other. Hence, he would remind the Jew of the present fallen condition of his nation, and the Gentile of the future glory of that nation. And thus put a check on the pride and exultation of both classes, and yet offer hope and encouragement for both. One in view of their privileges in this age, the other in view of their's in the coming age. Hence he continues the tenor of his discourse thus: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."—Verse 15. Now, if the same people who are cast away should not be received again, then the language of the Apostle is not only nonsensical, but deceptive in the extreme, in that it would inspire a hope which the Apostle knew never would or could be realized. It will not be a fulfillment of the promise here made, to receive the Gentiles; for they are the world whose reconciliation is predicted upon the casting away of the natural branches. No, the same class must be received again, which had been cast away. If it should be objected, that the reception of the natural branches is suspended upon certain conditions, then I would reply that these conditions were individual, and not national. The gospel in this age does not propose to save a single nation, but individual believers from among all nations. Jesus Christ under the figure of the death and burial of a certain rich man, represents the death and burial of the Jewish nation.

The Apostle Paul in the text before us, represents the resurrection to life again, of this nation. Hence, the great gulf which cannot be passed during the present dispensation, will be bridged over in the times of restitution, that each class may pass to the other.

Life and death are opposites; if, therefore, the receiving of the Jewish nation again will be life from the dead, then the casting of them away must have been death. But I repeat the statement,—If the inspired Apostle knew that this race would remain under the dominion of national death to all eternity, then his language is not only meaningless, but deceptive in the extreme. Would the great Apostle pander the pride of his nation, by flattering their hopes with promises he knew full well they never can realize?

Such is the case unless his language is radiant with hope, for the very people through whose partial fall, reconciliation and consequent salvation have come to the Gentiles.

#### Love.

"God is love. There is no fear in love. The Majesty on high is not a stern judge, but a God of love.

In the Book of books, we find these words: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

God is love, is written upon every opening bud, upon the petals of every flower; and upon every spear of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and thorns are hidden by roses.

How his heart of love yearns that they might find shelter under the shadow of his wing, and by his power be kept from the grasp of the archenemy!

The promises of the infinite are rich and many; and every inducement of his great heart of love is held out to finite man, that he might obtain the riches of the everlasting kingdom. He will give abundantly above all that we ask or think.

What more can a loving Father do than he has done to rescue humanity? And all he asks in return on the part of man, is willing obedience to his just requirements.

When we doubt God's love we distrust his promises. We dishonor him. . . .—Sel.

#### Buttermilk Great Food.

Buttermilk is a beverage which deserves every encouragement, especially as a hot-weather drink. Most of the fatty elements are removed in the process of making butter, but a number of other valuable nutritive qualities are left. These become even more valuable when the buttermilk is taken with other foods. Thus buttermilk contains a certain amount of casein, which will enable one to make a most satisfying meal off a glass of buttermilk plus a very small amount of meat and potatoes.

It also has an excess of lactic bacteria, the foes of nearly all the harmful germs in our digestive systems, which give it a slight laxative property. It has a decided acid flavor, which makes it a thirst quencher. As the fats have been extracted during the butter-making process, it has practically no body heating properties. The casein is valuable because it supplies the repair elements needed to replace the wear and tear of muscular tissue.—Sel.

Don't be ashamed or afraid to say kind things. There are some people who look as though they had been caught sheep stealing after they give way to an impulse to be pleasant.

People go to bed hungry every night for a gentle touch or a helpful word. Men and women are laid to rest in the cemeteries every day, who would a thousand times rather had a few thoughtful tokens of goodwill when living than all the flowers heaped upon their caskets.

Christ came to give life, and something more, something better, life with advantage, that in Christ we might not only live, but live comfortably, live plentifully, live and rejoice. Life in abundance is eternal life; life without death, life and much more.—Sel.

He—And so you think women have strength of mind. Do you believe, like Caesar, woman has strength of mind enough to refuse the crown?

She—I think so. Of course she might try it on to see how it looks.—Sel.

Quotations from the Gospels, which an influential newspaper in Buenos Aires has been publishing weekly, have led to many inquiries, and have notably increased the sale of Bibles.—Sel.

They who do not smile put the "ouch" in "grouch."—Sel.



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**"Then Cometh The End."**

The end of human government. The end of sin and satanic influence. The end of all things which have in any way marred the beauty, the harmony and welfare of God's fair universe.

The end of war, strife and envy. The

end of heart-aches, pain, suffering, sorrow and death.

Who would not be glad to see an end of earth's present carnage, with sorrow and anguish?

Can there be an end of war and strife without an end of sin? Some say, "Yes." Scripture says otherwise.

The era of peace and righteousness is not ushered in until strife and evil are ushered out. The depressed with earth's turmoil and conflict, be not discouraged, "The end cometh." Of this we are confident.

Probably there has been no time in the history of the Christian church but that there have been evidences sufficient to warrant the waiting church asserting that the coming of her Lord was nigh. But never was there the evidence as at the present time.

There is hardly a thing stated in the scripture concerning the second advent that is not now being fulfilled. That which is not now being fulfilled, could be fulfilled in a very short time.

This combination of conditions, this amassing of evidence makes us feel that the end approacheth. Nor are we alone in this feeling. It is based on fact and on the plain statements of God's word. If earth's present calamity is not the beginning of the end, we are at a loss to know how to explain it.

"The end cometh." It draweth near. Who

is not glad? Surely the children of God rejoice! The oppressed are liberated. The anguish-torn heart findeth comfort. "The end cometh." May it approach with rapidity! May the glory light of the eternal day dawn upon us—the darkness of earth's sin, sorrow, crime and slaughter forever past. May the fearful nightmare of frightful atrocity change into a delightful dream of everlasting peace—a dream that shall prove itself an eternal reality. Welcome the end! Come when it will, it cometh not to soon.

"Then"—when the cup of iniquity hath been filled; when the nations have drunk to their fill of the cup of God's fury; when sin hath run its course; when satan's diabolical work hath ceased; when God's work of witnessing to the nations is complete; when grace and mercy have done what they could; and Christ leaves the mediatorial throne, takes off his priestly garments, dons his royal robes, takes the scepter of government in his hands; gives orders to his attending couriers, with blast of bugle wakens his sleeping legions, and with clarion trumpet-tones calls the nations to judgment, "Then cometh the end."

"When he shall have put down all rule and all authority and power," "Then cometh the end."

Other forces have seemed to rule. Their rule, though severe, has been but temporary. The Rightful ruler cometh. Kings fall prostrate at his feet. All recognize his superiority. Demons tremble in his presence. He cometh—"Then cometh the end."

From our hearts, we cry, "Come, Lord Jesus, come quickly!" Come, end earth's sorrow, shame and night. Usher in the eternal day with peace and joy.—Sel.

There will come a day when the blue vault of heaven will break, and through the opening will appear Jesus the Christ the Son of God. Simultaneously the brown crust of earth will part and out from its bowels shall come forth the saints of God, who shall ascend to meet their Lord in the air, to be forevermore with the Lord.

Come, Lord Jesus; come quickly.—Sel.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God himself; and through him all the means of grace become again living and true; and through him all his creatures become again near and dear and accessible.—Sel.

To succeed, one does not need elbow room so much as "elbow grease."—Sel.

Are you lonely, sad, disliked? He that would have friends must be friendly himself. Lonely, disliked, shunned people are usually those who, instead of being friendly, going out and winning love and friendship, are standing still waiting for love and friendship to come to them.

We always have someone else to blame for our failures, but never forget to give ourselves full credit for our successes.

Faith must destroy fear, or fear will destroy faith. A confident trust in a loving heavenly Father is incompatible with fear.

Will and work are sure to win.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, October 17, 1917.

Number 2.

## 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.

## Jew Sees Hope for Free State in Palestine. Brandeis' Near East Job Forecasts Aid for Zionists.

That the selection of Supreme Court Justice Louis D. Brandeis to collect war data concerning the near east means the probable establishment of an autonomous nation in Palestine under an American protectorate is the belief of the Zionists as expressed last night by Max Shulman, President of the Federated Zionist Societies of the Middle West.

"Mr. Brandeis was, until appointed justice, at the head of the Zionist movement," Mr. Shulman said. He is still the honorary president of the movement in America.

### Two Duties for Zionists.

"Justice Brandeis recently issued a call to all Zionists in America saying they have two duties to perform, the first to be patriotic Americans and cheerfully enlist in the army, the other to be disciplined Zionists and labor to strengthen the organization.

"We feel that as a representative of the government he will help a great deal to carry out President Wilson's proclamation that this war is to protect small nations, and that as a result the Jewish problem will be settled once and for all by having Palestine restored to the Jewish people as an autonomous state under an American protectorate.

### Room for Millions.

"There are over 150,000 Jews actually settled in Palestine, out of a total population of 750,000, mostly Arabians. The country will support between 3,000,000 and 4,000,000 people, and we have arrangements completed for the settlement of over 1,000,000 Jews, largely from Russia, in Palestine within a decade after the close of the war."—Chicago Tribune, Oct. 3, 1917.

### The Defective Title.

"I have made my last payment for my farm," said Mr. Henderson. "We shall not be obliged to practice so rigid an economy as has been necessary heretofore."

"I am thankful that it is paid for, at last," said his wife. "We have been a long time in debt. We shall soon be too old to enjoy it."

It was true they had been in debt a long time. It was nearly twenty-five years

## THE TEST

**T**he test of a man is the fight that he makes,  
The grit that he daily shows;  
The way that he stands on his feet and takes  
Fate's numerous bumps and blows.  
A coward can smile when there's nought to fear,  
When nothing his progress bars,  
But it takes a man to stand up and cheer  
While some other fellow stars.

It isn't the victory after all,  
But the fight that a brother makes;  
The man who, driven against the wall,  
Still stands up erect and takes  
The blows of fate with his head held high,  
Bleeding and bruised and pale,  
Is the man who'll win in the by and by,  
For he isn't afraid to fail.

'Tis the bumps you get and the jolts you get  
And the shocks that your courage stands,  
The hours of sorrow and vain regret,  
The prize that escapes your hands,  
That test your mettle and prove your worth;  
It isn't the blows you deal,  
But the blows you take on the good old earth  
That shows if your stuff is real.—Sel.

since the farm was purchased. A few hundred dollars was all they had to begin with. The farm now paid for was worth some six thousand dollars.

Not quite a year had passed when a stranger called at the house. He was a relative of a former land proprietor in that region. He had laid claim to several hundred acres of land by virtue of a title derived from said proprietor. The farm of Mr. Henderson fell wholly within that claim.

Mr. Henderson produced his deeds.—The stranger pointed out the defect, and set the matter in so clear a light that there was scarce a shadow of doubt on the mind of Henderson that his title was worthless, and that years of labor and self-denial had been lost. The stranger advised him to consult a lawyer, and furnished him with copies of the document on which his claim rested.

Henderson took the papers and went the next day to the most eminent lawyer of the county seat. A brief examination of the papers convinced him that his client had no title to the farm for which he had toiled so hard. He told him he was at the mercy of the claimant, and must make the best terms with him he could.

Henderson had lived many years without the slightest suspicion that his title to his farm was defective. And so many professing Christians live for years without the slightest suspicion that their title to the kingdom is defective. There are defective titles to the kingdom as well as to farms, and men ought to look well to their titles. Had Mr. Henderson looked to the

matter earlier, he would have avoided the risk he ran, and the loss he had incurred. And so men may avoid the loss of the kingdom by a timely examination of their titles. There will be no compromise made at the day of judgment. He whose title is found to be defective must suffer eternal loss.

We can by this incident see the force of the Apostle's admonition, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. How many there are today resting upon a sandy foundation—a false title to the Abrahamic covenanted land. If we refuse or neglect to examine our title now, we must not be disposed to complain if the judge shall say to us, "I never knew or acknowledged you." The inheritance will be given to true heirs, who possess a valid title, and to no others. As everything is within our reach to make our title good, if we neglect to do it, it will be all our own fault!!

A valid title to the kingdom of God may always be known by the following peculiar characteristics:

First, the one desiring to possess this title must understand the "covenants of promise," or deeds of title.

Second, these "covenants of promise," which are also styled "the gospel or glad tidings preached to Abraham," and which was afterwards proclaimed by Jesus and the apostles, must be believed with all the heart.

Thirdly, then such believer must be immersed into the name of God's anointed One,—the Messiah, and thus show his faith in the death, burial and resurrection of that Restorer, or "Savior of sinners," and at the same time, and by the same means put on the robe of righteousness. But many, being ignorant of God's righteousness, are trying to establish their own, obtained by following their own ways instead of God's ways.

Being immersed into the name of the Anointed, we have all the benefits accruing from that name. God is our Father; we are joint heirs with Jesus Messiah to the throne and kingdom of David. And the Apostle Paul argues, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:27-29.

Paul describes the condition of those who have not this title, as "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." Summed up thus: They have no God! no Christ! no hope! Awful condition indeed!!

Let every one, therefore, look well to his title—examine it. See if it answers the law! If not, if it is defective, set it right. For on its validity hangs the inheritance,—the glory and the kingdom.—Old Editorial in Millennial Harbinger, Oct. 26: 1864.

## The Parables of Jesus.

D. C. Robison.

## The Parable of the Talents and the Pounds

These two parables and that of the ten virgins belong to the same class as the parables of the tares and the other five contained in Matt. 13. They all teach of a future judgment. As previously stated these parables were spoken to and concerning the Jewish people. When we apply these parables to the judgment of the saints we do violence to the scriptures. Remember that those against whom the judgment is rendered have been cast out into outer darkness and destroyed. This could not occur at the judgment of the saints except you take the position that there is such an event as a mortal resurrection of the righteous dead and a change of the righteous living. We have repeatedly stated in our articles from time to time that the judgment of the saints will be to determine positions in the kingdom and not to determine whether each individual saint has earned eternal life or is a subject of the second death. None who have appeared before the judgment seat of Jesus can be cast into a furnace of fire.

These parables have but one application and that is, the judgment that will take place when Israel is being prepared for her admittance into the kingdom of God as its subjects. Paul writes to the church at Rome that "they are beloved for the fathers' sake." This honor is bestowed through election. Jehovah had made certain promises to the fathers, Abraham, Isaac and Jacob. *Psa. 105:8-12.* This promise necessitated the election of Israel through grace. However, an election does not guarantee a selection. Election is predicted upon a promise and selection upon a fitness or a submission to the demands of Jesus the Christ. He will cause them to pass under the rod and into the bond or the covenant. Further, it is stated, he will purge the rebels out. *Ezek. 20:33-39.*

This is the judgment through which fleshly Israel will pass when being gathered. Some of our readers, no doubt, will say that the parables of the pound and of the talents require rewards of different degrees, and also power to reign. In our study of these parables we have reasoned these statements out. Note, please, that the apostles will rule each over a tribe and will need the aid and assistance of subordinate officials. The territory over which each of the apostles rules will be greatly enlarged over the possession of the land by Israel under the law covenant. It will be from sea to sea. From the Mediterranean to the Persian sea.

These parables follow the instruction of Jesus concerning his coming again. The closing admonition was to watch for his coming. Keep in your mind the thought that I am coming. We are of the household and these lessons come to us. After having passed judgment upon the evil servant he declares the parable of the Ten Virgins. In this parable we have two classes, viz., the wise and foolish. Could you apply this statement to the saints? Hardly, for they will have passed from mortality to immortality. Our physical make-up will admit of no weakness. The foolish were unwise, a condition not possible for a resurrected saint. So

the conditions implied in this parable cannot exist at the judgment seat of Jesus the Christ. Will these conditions exist during the purging of Israel and the bestowing of rewards? We answer, yes. These two classes have passed under the rod and into the bond of the covenant and are waiting for the Lord to come and bestow the rewards promised. When the bridegroom tarried they all slumbered and slept. They were looking for the bridegroom and would be admitted into the guest chamber. Each of these virgins were provided with a lamp that was to be burning at his appearance. This necessitated a care of the lamp and a needed supply of oil.

Note that while they all slept that some cared for their lamps and provided them with oil. This showed that the mind still retained the thought that their Lord was surely coming. The other class had slept so soundly that when the cry came, Behold the bridegroom cometh, their lamps were without oil. When the Lord assembles Israel he will prove their loyalty by causing them to pass under the rod. Then their "trial period" will begin in which they prove their fitness for selection. This is an individual affair. This parable teaches that when the Lord comes he will not tarry. So when the foolish virgins went to buy oil the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. When the Lord had elected them it was to reward them as honored guests to his wedding. A part remember the promise and were selected and went in with him to the marriage. The others heard, but did not. How necessary it is that we remember Paul's instruction to Timothy, viz., Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We submit these thoughts on this parable for careful study and thought.

The parable that we have just considered is followed by another of the same class. The conditions in the parable of the talents imply a further judgment. Also an election and a selection. Only the fittest are selected. Those who have been diligent while the Lord is absent. Before departing for that far country he called his own servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one. In this parable, as recorded by Luke, the Lord said to these servants, Occupy till I come. Two of these servants obeyed the Lord's instructions and became active and gained other talents equal to the amount delivered to them. The third hid his talent in the earth. The Lord came and called them before him and rendered judgment according to instructions. When this parable was spoken he had elected none from the Gentile world. His own servants were Israelitish. This judgment takes place to determine a fitness for selection. The worthy are rewarded. The unworthy are punished. The servant who hid his talent the Lord calls a wicked and slothful servant. He commanded that this unprofitable servant be cast into outer darkness: there shall

be weeping and gnashing of teeth. Not a feature of this judgment can be applied to the judgment of the saints. The saints were counted righteous through perfect obedience and have been overcomers through their struggles during the "trial period." When before the judgment seat they are given a position as a reward for their services rendered. This judgment is to select from fleshly Israel subjects who will be loyal to the ruling king and his immortalized saints. When once settled in the kingdom they will have the Gentiles as their plowmen and vinedressers. Their position in the kingdom will not be of a menial character but it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem. Again, ye shall be named the priests of the Lord: men shall call you the ministers of our God; ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves.

## Can We Know the Time?

Replying to Bro. Anderson's request, we will say that as soon as possible we will send an article on Matt. 24, as others have requested it in tract form.

We will only take time now briefly to remark that if the time of our Lord's appearing is revealed in the shadows of the law, such as the ark and the feasts of Israel, why should Jesus not be able so to read and understand those shadows as to be able to discern the time of his appearing, instead of saying he did not know it? And if "no man" could do it then, is anyone more astute now? Time setting is an alluring pitfall, it seems to your fellow servant.

J. W. Williams.

## REVIEW OF A DISCUSSION.

The Gospel for All.

By Alta King.

"Fair Chance," "Another Chance,"  
"Second Chance," "Last Chance,"  
And "Perpetual Chance."

"The advocates of the fair chance theory make great pretension of 'fairness' and they often make a good appearance by juggling terms. They represent with an air of injured innocence that we do them a wrong when we confound them with those who believe in "another chance." They do not believe, they say, that any body who has had a chance here will have a chance there. They plead not for "another chance," nor for a "second chance," not that, but for only one chance. But, they add, 'So many people now have only an unfair chance and others no chance at all, they must have a fair chance in the coming age.' Apart from the reflections and odium which such remarks cast upon God, they sound sweet and bewitching. But the sound of words soon dies and then only the meaning remains. After all, the important thing is not what you say, nor the way you say it, but what you mean."

Look now deeper than the golden fleece which covers this quotation and see the meannig of the quotation itself: "Anyone who accepts God's offer of mercy because he sees it is his last chance is being scared into the Christian life as much as anyone

who accepts through fear of eternal torment in hell fire."

You must not, then, according to this representation of the matter, intimate to sinners that God's offer of mercy now, is their last chance. Tell them this is not their last chance. And when they ask why this is not their last chance, the preacher, to keep from scaring them, must say, "you have a chance now, but it is not fair, you have the right to a fair chance and you will get it in the future."

If we understand the writer correctly his meaning condensed is this: The true meaning back of the statement, "So many have now only an unfair chance, and others no chance at all, they must have a fair chance in the coming age," is "You don't need to be scared, there is another and better chance coming. You don't need to accept now."

As we see it there is no such meaning contained in the first statement. When you can point to a "fair chance" preacher, (a preacher who preaches that God treats all sinners alike when it comes to salvation, by making known his gospel to all alike), who, after he has preached the gospel to a congregation of unbelievers, turns around and tells them they don't need to accept, but that they may wait for a better chance, then the above interpretation will have some excuse for being made.

The statement means just what it says and instead of promulgating a tendency among hearers to put off salvation for a better chance, it hastens the acceptance of the gospel by honest hearted people when they hear it. They see in God's love for all sinners who through the incident of death, lack of teachers, and other circumstances never have and never will know the true God and his power to save in this age.

We are aware that the argument is sometimes made, "They have the Bible, God's revelation of himself. Let them study it."

There are several unanswerable objections to this.

1. All have not the Bible, and fewer have had in the past.

2. All could not read and understand it if they had it, even as we at one time could not understand until our eyes were opened to fundamental truths.

3. Were you given your knowledge of God and his plan of salvation by your own study or was the truth presented to you by word of mouth, or were not, at least, your eyes opened by some instrument outside the Bible, but backed up by the Bible?

That preachers and teachers are necessary to a true understanding of God's word is proved by the mere fact that we have preachers and teachers, also by Paul when he says, "How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

That there are not enough true, honest preachers and teachers of God's gospel truths to supply the needs is proven by the fact that there is more work than such preachers can do, and by Jesus' words,

when he beheld the multitude scattered abroad as sheep having no shepherd, 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.

He began the answer to that prayer at once by fitting his twelve disciples to preach and heal and is still answering it by "taking out a people for his name." Are we, who are taken out, conscious of the work for which he is fitting us? The consciousness of our future work will not cause us to be sluggards in God's work now. It will rather spur us on to do what we can now that we may be capable workers then. The very love for mankind it inspires is an incentive to greater effort.

#### Will Jesus Come Soon and in Secret?

But ye, brethren, are not in darkness, that that day should overtake you as a thief. 2 Thes. 5:4, that is, we are not in spiritual darkness, we know not the day or hour, but be ye continually ready, knowing our Lord will come soon.

Absolutely, before the Lord doth come, there shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn. It must be a wonderful and dreadful sign that will cause all the people to mourn, and Jesus is not coming in a secret way when his coming causes all those nations to mourn. And they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. 24:30. And this all takes place before he sends 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 Jesus does not come in secret for he descends 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, 1 Thes. 4:16. Wherefore, if they shall say unto you, Behold he is in the desert, go not forth: behold he is in the secret chambers, believe it not; for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. Matt. 24:26, 27. Nothing secret about Jesus' coming if he comes as the lightning, for we know when the lightning is around.

How can Christ's coming be a secret when he sends his angels with a great sound of a trumpet, gathering together his elect? I cannot find any scripture that says Christ comes in secret, and I believe it is a false theory. Neither will Jesus and his saints be away in rapture during all the time of tribulation or last battle.

Zechariah says the Lord shall fight in this last terrible battle, and all the saints will be with him, Zech. 14:3,5.

I do not believe Jesus shall judge nations as a whole but shall judge them as individual citizens of each and every nation, as recorded in Matt. 25:32, the context proves this to be true.

But Jesus will judge nations as a whole during the 1,000 year reign, and the nation that will not come up unto Jerusalem to keep the feast of tabernacles, shall have no rain. Zech. 14:17, 18.

This gathering together of his elect, as recorded in Matt. 24:31, is not the re-gathering of the Jews, for the Jews must

be gathered back to their land long enough for them to have gathered together cattle and goods, gold and silver. Ezek. 38:12, 13. Then this great north power will come down with a mighty army to take the cattle and goods, gold and silver, away from the Jews, as recorded in Ezek. 38 and 39, and will have succeeded in capturing Jerusalem, or one half of the city, perhaps. Zech. 14:2.

Then shall the Lord go forth and fight this great north power, Ezek. 38 and 39, Zech. 14. This great north power will be composed of ten or more nations, see Rev. 17:11-14. Jesus shall stand upon the Mount of Olives in that great day of trouble, and all the saints with him. Rev. 17:14; Zech. 14:5.

Jesus and his saints can not be away in rapture seven years, more or less, or during the last time of trouble, for Jesus and his saints are here on earth fighting the ten nations or great north power. They cannot be in two places at the same time.

John W. Burget.

#### The Happy Man.

"The happy man was born in the city of Regeneration, in the parish of Repentance unto life; he was educated in the school of Obedience, and lives now in Perseverance; he works at the trade of diligence, notwithstanding he has a large estate in the Christian Contentment, and many a time does jobs of self-denial; he wears the plain garments of humility, and has a better suit to put on when he goes to court, called the robe of righteousness; he often walks in the valley of self-abasement and sometimes climbs the mountains of heavenly mindedness; he breakfasts every morning on spiritual prayer, and sups every evening on the same; he has meat to eat which the world knows nothing of, and his drink is the sincere milk of the Word of God and the new wine of the kingdom.

Thus happy he lives and happy he dies. Happy is he who has gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; real divinity in his breast; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head.

Happy is the life of such a man; to obtain which, believe firmly; work abundantly; live holy; die daily; watch your heart; guard your senses; redeem your time, love Christ and long for glory.—Sel.

The heart, not the head, is the real master of man.—Sel.

Most true it is that what costs little is worth little! A religion which costs us nothing, and consists in nothing but hearing sermons, will always prove at last to be a useless thing.—Sel.

And so let us be cheerful, without regret for the past, with contentment in the present, and with strong hope for the future.—Sel.

No one should be above receiving help or above bestowing it.—Sel.

The best reward for work well done, is more work.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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.

We are pleased to announce the arrival of a baby girl—Dorothy Bernice—born Sept. 21 to Bro. and Sr. T. A. Drinkard, of Cleveland, Arkansas. Bro. Drinkard reports all doing well and expresses his delight in the new relation in life. We rejoice with them, knowing full well what it means to them.

We hear and see a good deal these days about people who are "doing their bit," and whose photos are generally given showing how that "bit" is being done. From the prominence of the persons so photographed, we conclude that there are persons who are not above "doing their bit" for advertising purposes only. We have too much of that kind of patriotism.

Bro. and Sr. E. E. Elton, of Benson, Neb., will soon remove to California. We trust the change may be better for them in every way.

Sr. Leota Hanson, of St. Louis, has been sick for some time. She is at her place again in the office, but reports that she

looks rather shriveled up.

We had the pleasure of eating ripe strawberries from the garden of Bro. P. J. Graham on Oct. 7, the day we left Fredericktown, Mo. Ripe strawberries on such a date is noteworthy.

On Sunday morning, Oct. 7, it was our pleasant duty to immerse Srs. Jennie Cooper and Bertha Waggoner at Blush, near Fredericktown, Mo. We have confidence in these young wives and mothers who by their act join their husbands in the faith of the gospel. May they run the race for eternal life successfully.

It required 8 hours to go 118 miles from Fredericktown to St. Louis, Mo., the afternoon we left there. A broken engine was the trouble, but regardless of this mishap, we are inclined to believe that the "slow train through Arkansas" has been moved up on the Belmont division of the Iron Mountain road out of St. Louis.

Why not begin to send in your thanksgiving letters? Send us a nice letter for our Thanksgiving issue.

Have you looked at your subscription label lately? Better send in a membership to the tract society also.

A letter from Bro. and Sr. Elton, of Benson, Neb., dated Sept. 21, says: You'll be surprised, if you do not already know, that Bro. R. P. Story, of Holbrook, Neb. was taken to the Swedish Immanuel Hospital of Omaha, a week ago yesterday, and operated on last Monday A.M. for ulcerated stomach." The letter goes on to say that he is getting on as well as possible but that it may be weeks before he can leave there. We are sorry to hear of Bro. Story's trouble. He has always been a close friend and brother to the editor. We pray for his speedy recovery.

## HELPING FUND.

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

M. W. Perrine, .....	\$2.00.
A sister in Missouri, .....	3.00.
Mrs. Allen Claypool, .....	1.50.
Mrs. Joe Green, .....	3.50.
Alice Kerr, .....	.50.

## Reports.

Wednesday, Sept. 26, the writer began a series of meetings at Cool Springs, Warren Co., Va. The meeting closed Oct. 2. The attendance and interest were very good. On Sunday evening the attendance was estimated at 150. Monday, Oct. 1 we baptized Mrs. Grace E. Grove, Miss Beulah E. Updike, daughter of Bro. J. R. Updike, and Mrs. Ella E. Johnson, Bro. J. R. Updike's niece. Many others are interested at this place and we believe that regular work at this place will bring good results. However, there are only a very few at present to meet expense, and we may not be able to put in the time that it will take to sow and cultivate in a way that will build up this church. We hope to see

the day, if Jesus does not come soon, when there will be a conference in Virginia. One able to carry on a good work.

J. H. Anderson.

## Report of the Nebraska State Berean Society Conference.

The Nebraska State Berean Society was organized August, 1916. First Conference held at Cambridge, August 1917.

## Program.

Bro. Russell E. Zeller gave an address, outlining the aims and purposes of the Berean Society.

Instrumental duet by Srs. Maude and Ethel Hargleroad.

Address by Bro. John Hammond in which he told of the work of the society at Avery.

Reports of the Secretary and Treasurer were then read.

Vocal duet by Srs. Myrtle Adams and Ethel Hargleroad.

Suggestion to hold a model Berean class for the benefit of new beginners.

This class was held later. A collection was taken to be used for the tract fund.

The following officers were elected:

Bro. R. E. Zeller, President; Sr. Rose Storjohm, Vice-President; Sr. Lulu Pickering, Sec. and Treas.

Lulu Pickering, Sec.

## September Report.

Days worded in Iowa, 10; in Nebraska, 20. Services held in Iowa, 3; in Nebraska, 23, including two funerals and one communion service; in Indiana 2 sermons. Total, 28. Baptisms 5, all in Nebraska.

Expenses, \$7.12 in Iowa. Car fare, \$5.07. Transfers, \$1.10. Hotel bills, \$7.70. Guide book, \$.25. Received salary, \$100., which, because of short time served in Iowa, leaves \$69.55 paid on October salary. Time and expense in Nebraska was paid so liberally that it amounted to more than wages, but most of it was requested not to be applied on salary. However, I did not ask for payment of wages in addition, but counted enough of it to pay for the time spent at Moorefield, where I received \$91.10, which was a great surprise, considering poor crops, as I did not expect to receive wages there. But there are coming to be many happy surprises in your servant's cup these days. Two friends at the Nebraska conference, and one at the Iowa conference which I had forgotten last month, each gave me \$10. extra not to be applied on salary. The last Sunday of the month at Hillisburg, Ind., I received \$2.00.

After the Iowa conference I went to the Nebraska conference at Holbrook. We had a good meeting, but I was unwell most of the time. Three were baptised.

Then on Monday, Bro. and Sr. Wesley Stephenson took me to Moorefield to hold a two weeks' meeting. We had our usual exceedingly good interest and attendance, and two young married women were baptized. Meetings were held in the two neighborhood school houses, and on both Sundays we had picnic dinner and grove meeting at Bro. Stinnette's. A number from Holbrook came by auto the first Sunday, but were hindered the last Sunday by muddy roads. The Moorefield church are zealous and faithful and we enjoyed our stay except for the two funerals. On the last Tuesday, Sept. 18, we held the

funeral of Dan Lapp, husband of Sr. Lucy Stedman Lapp, of Sunnyside, Wash. None of the family accompanied the deceased to Nebraska. Immediately following, a prayer service was held for the infant daughter of Ernest McLaughlin and wife. The infant was only a day old, being one of twins.

On my return home I preached twice at Pleasant Prairie, and was to have begun our meeting at Hickory Grove, but on getting as far as Peoria, to help my wife and the children on their last train to see her folks in Indiana, I found I had to go all the way as trains did not run as scheduled. So we had preaching Sunday, the 30th, at the Hillisburg church and stopped long enough to visit and talk Bible at Bro. and Sr. Roscoe McCory's at Sheridan, then I returned.

Our meeting at Hickory Grove started yesterday.

J. W. Williams.



Abraham L. R. Gainey.

Abraham L. R. Gainey was born Sept. 18, 1837, in Hammond, Louisiana, and died Sept. 25, 1917 at the same place. He leaves to mourn his death, a wife and ten children, five girls and five boys: Mrs. Lina Morrison, Tom Gainey, Jerry Gainey, Edna Mercer, Dave Gainey, Ada Hunt, Mertie Lindsey, Henry Gainey, Agnes Malbrough, Homer Gainey. Forty grandchildren, twelve great grandchildren, and many relatives. He served in the Civil war.

Father first began going down in health in Oct. 1916, his trouble being kidney trouble, and his age being against him too. On Aug. 24 we took him to the Touro Infirmary in New Orleans, La., to be operated on, hoping some good could be done, but it was all in vain. He suffered untold pain from then on and for two weeks before he was operated on. He was, O, such a faithful servant, prayed always for the end to come, and as all was done that could be done down there, he wanted to be brought home to die, so we brought him home on Sept. 23, and he died on Sept. 25, at 10:17 A.M.

Father was united in the Baptist church in boyhood, and in March, 1916 he united with the Church of God under the ministry of Bro. D. C. Robison. Funeral services were held at the cemetery at 11 A.M., Sept. 26, 1917, where there were 200 or more 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.

Words of comfort were spoken from 1 Thes. 4:13-18. Then father was laid to rest in the Beulah Cemetery to await the awakening voice of Jesus when he calls.

A daughter, and Sister in faith,  
Mrs. J. C. Lindsey.

Mrs. Ada Cleanthe (Wright) Moon.

Mrs. Ada Cleanthe (Wright) Moon died at St. Mary's Hospital, Niagra Falls, N. Y., on August 7, 1917. Till a few minutes before death, deceased had expected to return the next day to her home in the city from whence she had gone two weeks previously for a surgical operation. The operation had been performed, and apparently all was well, when with suddenness she was stricken down, dying in a short time.

Deceased was born Sept. 13, 1859; was united in marriage with Peter O. Moon, Aug. 6, 1874. To this union were born five children, of whom Tracell E., and Basil L., survive, and one sister, Mrs. Dart, and other relatives and friends with the father mourn her decease.

Bro. and Sr. Moon have been members of the Blessed Hope Church of God since its organization in 1891. From the beginning they did all they could for the advancement of the word of truth. Later, Mrs. Moon's health having become poor, it was very difficult for her to keep up active work, though her faith remained unchanged to the end.

Violet Singer.

Violet Singer, only daughter of Albert and Elizabeth Singer, died at the home of her father, near Niagara-on-the-Lake, Ontario, Sunday, September 2, 1917, at the age of 23 years, 11 months, and 24 days. Her father, two brothers, William and Charles, and numerous other relatives and friends mourn the loss of her young, cheerful, dutiful and amiable life.

Violet had been in failing health for a number of months, and her life had been despaired of for some time.

As Bro. Singer laid his daughter to rest it was with an unwavering faith that Christ, and Christ alone, has the keys of death, and will in due time set death's captives free.

O death, where is thy sting?

The sting of death is sin. 1 Cor. 15:56.

The wages of sin is death.—Rom. 6:23.

Sin, when it is finished, bringeth forth death.—Jas. 1:5.

By one man sin entered into the world, and death by sin.—Rom. 5:12.

Sin hath reigned unto death.—Rom. 5:21.

From the foregoing texts the writer is convinced that sin brought death. Without sin there would have been no death.

As sin, and only sin brought death, therefore whatever there is in death or of death, it is the reward or wage of sin. If sin is a beneficent agent, then we can expect that some of its rewards might be pleasant or beneficial; that it might, perchance, open the gate to some pleasant and green pastures.

But God has condemned sin. Our Savior came to destroy sin, and the works of sin; to save his people from their sin. Why? Because sin brought death, and death is the enemy of man. 1 Cor. 15:26.

Death is a paralyzer. It stops the "thinking," Psa. 145:6, and the working, Eccl. 9:10. All love and hatred perish in death. All knowledge vanishes, ceases, Eccl. 9:5, 6. This is the death that came by sin.

The great hope of man is in him who only has conquered death. "Resurrection," and "life" are the two all cheering words as we consider death and its meaning.

And he who announced, "I am the resurrection and the life," uttered the glad peel of victory, of hope, to helpless man.

It is with this hope that the living have tenderly laid away in the rest and quiet of death the two deceased above mentioned. May their hopes be soon realized. May the Life-Giver soon return to finish the work which God has committed to him,—the work of salvation.

F. L. Austin.

## The Sunday School.

By Alta King.

EZRA'S RETURN FROM BABYLON.

Lesson 4. October 28, 1917.

Lesson Text, Ezra 8:21-32.

Golden Text: The hand of our God is upon all them that seek him, for good. Ezra 8:22.

Time: B.C. 438. 58 years after the completion of the temple described in our last lesson and 78 years after the first return B.C. 536.

Place: Babylonia and Jerusalem.

Memory verse: Golden Text.

Questions and Comments.

We have studied Ezra's account of how some of the Jews, at the close of the 70 years exile returned to Palestine and, after many years of hindrances and hardships, rebuilt their temple. This first return numbered about 50,000, (Ezra 2:64, 65). In today's lesson we study Ezra's account of how he, about 78 years after the first return, lead another band of about 2,000 Jews back to Palestine.

Read Ezra 7 and mark for class use 2 verses which give us some knowledge of the character of Ezra; 2 verses which reveal his purpose in returning to Jerusalem. What conditions must have existed there that he should thus be imbued with this desire? Chapter 9 describes one great wrong into which the returned Jews had fallen, and which was stamped out by Ezra after his return.

How was money obtained for the return of these Jews? Ezra 7:16, 20; Ezra 8:25. The amounts mentioned in verses 26, 27 equal about \$2,000,000.

Is there any similarity in their method of obtaining money, to the one employed now to obtain money for the present return of the Jews? Notice in the Persian king's letter to Ezra his acknowledgment of the God of the Jews. Ezra 7:12-26. Does he acknowledge him to be the one and only God and to be his God?

What method was used to obtain men for the return? Give reasons why you think this method was used.

Ezra gathered these volunteers together

on the banks of a river near Babylon.

How did he prepare himself and them for the long journey home? Verse 21.

Read Isa. 5:6-10; Neh. 9:1-3; Psa. 35:13 (margin) and discuss the significance of fasting and the manner of affliction practiced by these Jews. Did God require them to mutilate and torture themselves as the heathen did before their gods? Which affliction is the more effective weapon against sin?

Verses 22, 23 reveal the purpose of the fast proclaimed by Ezra. Does it show Ezra to be a man of strong faith? Was his faith rewarded? Verse 31.

Verses 24-30, 33, 34 show Ezra's strict honesty. In caring for the vast sum of money entrusted to his care he used strict business principles, thus avoiding all "appearance of evil," and loop holes for suspicion.

We may trust one another fully, but one of the surest ways of undermining our trust in another's honesty is the use of loose business methods.

The returned Jews began immediately their formal worship according to law. Verse 35. Read Neh. 10:1-14 and discuss the meaning of these ceremonial sin offerings.

#### General Notes.

Ezra was of a priestly family and his work was that of a scribe; not a mere copyist of the law, but a diligent student and interpreter of the law. He grew up amid the culture and intense literary activities of Babylon. The literary activity of Greece was not far away.—Hasting's Bible Dic't.

Sin and burnt offerings; Psa. 51:17-19 reads—The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem, then shalt thou be pleased with the sacrifices of righteousness; with burnt offering and whole burnt offering; then shall they offer thy bullocks upon thine altar. Mal. 3:3, 4 speaking of Christ says—And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness, then shall the offering of Judah and Jerusalem be pleasant unto the Lord.

From these scriptures we conclude that the Jewish sacrifice of animals was a ceremony representing the sacrifice of the worshipper's own sin, flesh nature, through heart repentance, and that the animal sacrifices were acceptable to God only as they were offered with this understanding.

In Heb. 10 we learn that Jesus came and accomplished in very fact the thing represented by animal sacrifices. He came to do God's will, and did it perfectly without one sin. He sacrificed completely his human, flesh, life and every natural desire to do contrary to God's will. (See the account of his temptation). He willingly sacrificed the human, flesh, life thus rending the veil which bars man from complete unity with God and entered into the very presence of God. By the same sacrifice, the sacrifice of his body, he received power to perfect forever them that are sanctified (verse 14) by writing God's laws in their minds, thus making it possible for God to remember their sins no more. (Ver. 16, 17). By passing through the veil of his

own flesh he opened up a new and living way and made it possible for man to pass through the same veil into the presence of God.

Fasting as a religious act would seem to have its basis in (1), a grief over sin so deep and intense that all desire for food is taken away; (2), in the aid to devotion furnished by a body unburdened with food so as to leave the mind and heart in their most active and free condition; (3), It is the natural expression of deep sorrow for sin. It is not enough for the heart to feel deeply; it needs to express its feelings, though the proof that the fasting is sincere lies in forsaking the sin repented of and doing deeds of righteousness.—Sel.

Ezra did not wish his actions to contradict his claims of faith in his God, which he had made before the king, and thus bring his God into dishonor before the heathens. We, too, should be careful that our actions bear out our words and belief.

A chronic "knocker" can never hear opportunity knocking; he's away from home courting "disaster."—Sel.

Marvelous things exist in the gospel of Jesus Christ for all who meet the conditions.—Sel

#### The Bible and Science.

You hear today from most any quarter that science contradicts the Bible, when, as a matter of fact, the Bible contradicts science, that is "science falsely so-called."

We want to give our readers some quotations which they may paste into their Bibles. They are from the book, "The meeting Place of Geology and History, by Sir William J. Dawson, LL.D., F. R. S." The date of the edition is 1894. We have just finished reading this valuable book.

On page 21 he says that man "cannot be older, according to the best geological estimates, than from seven thousand to ten thousand years." Note: he says, "the best geological estimates." On page 23 he makes this statement: "As the facts now stand, the earliest known remains of man are still human, and tell us nothing as to previous stages of development." Emphasis his.

On pages 45-46 he says: "What, then, were these cave men? Certainly no people known to history, unless those whom we know as antediluvians." Page 65: "Perhaps nothing is more curious in the relations as to the most ancient cave men than that they confirm the old belief that there were 'giants in those days.'"

On page 66 he tells us that late discoveries reveal to us "that primitive man had the same high cerebral organization which he possesses now, and, we may infer, the same high intellectual and moral nature, fitting him for communion with God and headship over the lower world. They (these discoveries) indicate also, like the mound builders, who preceded the North American Indian, that man's earliest state was the best—that he had been a high and noble creature before he became a savage." This is hard on the theory of Evolution is it not?

Again, he avers on page 71 "that man

must have originated in a warm climate." Page 72: "The earliest men probably subsisted merely on natural fruits and other vegetable productions."

On page 106 he asserts: "The time was when the earlier books of the Hebrew Scriptures stood almost alone in their notices of creation and antediluvian times, and when critics would quietly take for granted that they were altogether mythical. This state of things has now passed away from the minds of the better informed, and it may be profitable before proceeding farther to glance for a moment at some of the recent corroborations, if they may be so called, of the Bible history from altogether unexpected quarters."

The same page: "In the first place, there can be no doubt that the order of creation as revealed to the author of the first chapter of Genesis, corresponds with the results of astronomical and geological research in a manner which cannot be accidental. This old document thus stands in the position of a prophecy which has been fulfilled in details."

Page 107: "With reference to the antediluvian age and the deluge, while the Bible is here only in accord with almost universal tradition, and this in reference to an event which, if it occurred at all, must have fixed itself in the memory of the survivors, it is in remarkable accordance with very ancient Chaldean writings commemorative of the same event."

Page 108: "On all these grounds scientific archaeologists are beginning to attach more value than formerly to the Hebrew annals, and to recognize them as true historical accounts of the times to which they relate."

Pages 108-109: "But science will have her way in a matter of this kind, whatever literature or criticism may say, and she is beginning strongly to lift her voice against the destructive criticism of Pentateuch."

Page 118: It is also deserving of notice that no other hypothesis than that of antediluvian civilization can account for the fact that in the dawn of postdiluvian history we find the dwellers by the Euphrates and the Nile already practicing so many of the arts of civilized life."

Page 123: "'We are,' says Lenormant, 'in a position to affirm that the account of the deluge is a universal tradition in all branches of the human family, with the sole exception of the black race, and a tradition everywhere so exact and so concordant cannot possibly be referred to an imaginary myth.'"

"No religious or cosmogonic myth possesses this character of universality. It must necessarily be the reminiscence of an actual and terrible event, which made so powerful an impression upon the imagination of the first parents of our species that their descendants could never forget it."

Page 131: "The key to the understanding of the early human history of Genesis in the story of the fall of man, and its sequel in the murder of Abel by his brother Cain, the beginning of that reign of violence which endures even to this day."

Page 137: "As in the Chaldean version, the Biblical story begins with the specification of the ark." Page 138: "The animals portrayed on the ancient monuments of Egypt and Assyria, however, inform us

that, in early postdiluvial times, and therefore probably also in the time of Noah, a greater variety of animals were under the control of man than is the case in any one country at present."

Page 142: "The time is past when any rational objection can be made on the part of science to the so-called miracles of the Bible."

Page 149: "It is needless, then, to enter into further details, though these are sufficient to fill volumes if desired, in proof of the remarkable convergence of history and geological discovery on the great flood, which now constitutes one of the most remarkable illustrations of the points of contact of science proceeding on its own methods of investigation and divine revelation, preserving the records of ancient events otherwise lost or buried under accretions of myth and fancy."

Page 154: "We are thus shut up by geological facts to the belief in a deluge geologically modern and practically universal."

Page 162: "It would be easy to show that the deluge story has intimate connections with other ancient myths and superstitions, as well as with the results of modern archaeology and geology."

We wonder what skeptics will do with these quotations. Certain it is that they all endorse the Bible.—Messiah's Advocate.

#### THE HERALD OF MESSIAH'S REIGN.

(Continued).

By J. M. Stephenson. (deceased.)

But the Apostle becomes more positive and more explicit, as he reaches the climax of his great argument. He would inform the Gentiles that ignorance and prejudice go hand in hand. How often prejudice would give place to admiration if we only knew the real character and position of those against whom this unrighteous passion is indulged.—How often pride and egotism sink into shame and self reproach before a revelation of the superior claims and position of those against whom they are indulged. Thus, the Apostle would remind the Gentiles of the danger of self exaltation, at the expense of his brethren according to the flesh; who, though fallen, rise again. Hear him: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the Father's sake. For the gifts and callings of God are without repentance."—Rom. 11:25-29.

In reference to the foregoing, observe,

1. It is literal Israel who is blinded to the premise; it must, therefore, be literal Israel from whom this blindness is taken away in the conclusion; for a legitimate conclusion is always drawn from its own premise. There should be perfect analogy between the premise and conclusion, which would not be the case unless they should be the natural branches in their restora-

tion, just as much as their captivity. Was spiritual Israel blinded during the times of the Gentiles, to be saved from this blindness when this period shall have run out?

2. If the natural branches or literal Israel, are never to have this blindness removed, why limit this blindness by the adverb, until?

This proves conclusively that the same people who are the subjects of the blindness, will be the subjects of the deliverance also. There is no avoiding this conclusion.

3. The Israel, or Jacob, who will be delivered will be ungodly when the Deliverer (Christ) comes out of Zion to take away their sins. But such will not be the case with the so called spiritual Israel. They will have turned from their sins long before Christ shall come.

4. As concerning the gospel they are enemies, when thus delivered. Will spiritual Israel be saved while in a state of hostility to the gospel? Must not sinners become reconciled to the gospel and comply with its conditions, before they can claim the salvation it offers? But, touching the national salvation of Israel, it will be unconditional; for should individual conditions be required of them, they never could be saved nationally. They are dispersed among all nations, and subject to all the laws and customs known in the world.

How, under such circumstances, could they comply with individual conditions? They could not, any more than their fathers could while under control of Egyptian task-masters. But having extended national deliverance to them from the dominion of the nations, and surrounded them by circumstances in which they can comply with individual conditions, they will be required to do so under the penalty of death.

This salvation is without repentance, but the individual salvation the gospel offers is suspended upon repentance as an indispensable condition. Or according to Ezekiel, when speaking of the same salvation, he says: "Therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your own sake, O house of Israel, but for mine holy name's sake which ye have profaned among the heathen, whither ye went."—Ezek. 36:22.

But Gentile or Jewish believers are saved for their own sake, not for the sake of their fathers. They are beloved for their own sake, and not for that of their fathers. But the national salvation of which Paul speaks is promised the unbelieving, disobedient and ungodly Israel, on account of the fathers. They are beloved, not because they are love worthy, but because their fathers were. They will be saved not because they have complied with any previous conditions whatever, but because they are the subjects of the election, or the fixed purpose of God. The most cursory reader, therefore, ought not to confound the conditions required of individual Israelites, during the Christian dispensation, with the unconditional deliverance of the nation from the dominion of the Gentile nations. Or the unconditional deliverance of that nation, with the individual conditions of becoming subjects of the kingdom of God, subsequently to

such deliverance.

5. The blindness was national; therefore the promised deliverance therefrom must be national also; otherwise there would be no analogy between the two—no antithesis whatever. That it was not individual blindness is evident from the fact that thousands of individuals among that people, have seen the light of the glorious gospel of the Son of God, and have been constituted heirs of eternal salvation.

The thralldom was national, the deliverance therefore must be national also. One was being led into captivity; the whole force of contrast therefore demands that the converse, or the deliverance should bring them back from captivity. That such will be the case, will be seen by reference to the record to which the Apostle appeals, "And so all Israel shall be saved, as it is written." They are to be saved "as it is written," not according to this or that theory. Then how does the record say they shall be delivered? Turn with me to Psa. 14:7; Psa. 53:6, and let us see. It reads thus: "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

The Deliverer comes out of Zion, and deliverance is the result. And as regards the nature of the deliverance, or salvation, it is to bring back the captivity of his people—the result of which will make Jacob rejoice, and Israel glad.

6. The thralldom was temporal, the deliverance will be temporal also. But the salvation offered the individual branches, during the times of the Gentiles is eternal. One class are denominated the people of God before they are turned away from their sins, the other not until afterward.—Thus there is the most marked, and palpable distinction between those promises in Romans which relate to the individual salvation of Jewish believers, and those that relate to the salvation of the nations.

#### Signs in the Heavens.

Following is an extract from the Palatka Morning Post of June 7. It gives a worldling's description of one of God's "signs in the Heavens."

A most wonderful, awe-inspiring sight. Men's hearts failed them, women were in tears. One dear woman with the tears streaming down her cheeks exclaimed, "I just expected to see Jesus appear, and I know I am not ready."

It was like a most powerful search-light, except there was no spreading of the light; the edges were sharply defined and both ends visible. A clear, brilliant, white light extending entirely across the sky, mingled with soft pink and green colors. Indescribably beautiful, it remained unchanged for several hours, growing a little narrower as it slowly disappeared behind the trees in the east.

It was visible at Welaka, Burnell, Ocean City and other points. "God sneaketh, once, yea twice, yet man perceiveth it not." Jobe 33:14. Surely our Lord is coming soon. Amen, even so; come, Lord Jesus!

—Selected.

If your heart is right your head will be up.



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The Souls Under the Altar.

“And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying,

How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also that should be killed as they were should be fulfilled.” Rev. 6: 9-11. This scripture is looked upon by the believers of the immortality of the soul, as being clear and unmistakable proof of the truth of that dogma. We will give a brief and critical examination of this text in which we will show that so far from its teaching the immortality of the soul and man's consciousness in death, it teaches just the opposite view. We will notice,

1. That these souls are not said to be immortal nor of a never dying nature.

2. Their place. Where are they seen? The popular theory says, In heaven; for all the righteous go to heaven as soon as they die. The text, however, does not give us any intimation that they were in heaven. It merely says they were under the altar. The altar is a place of sacrifice. Is there such a place in heaven? If so, then these souls are in heaven under it; and if so they cannot be around the throne of God praising his name, as the immortal soul advocates would have us believe. But this altar is not in heaven: Dr. A. Clarke gives us a good note upon this point. He

says, “A symbolical vision was exhibited in which he saw an altar; and under it the souls of those who had been slain for the word of God, martyred for their attachment to Christianity, are represented as being newly slain, as victims to idolatry and superstition. The altar is upon earth, not in heaven.” John saw these souls in prophetic vision under the earth or altar. They are the martyrs who were put to death by the popes from the assumption of their power in A. D. 538 to the Reformation by Luther.

3. It is objected that as they are represented as crying with a loud voice, therefore these are immortal souls and in a state of conscious existence. This conclusion does not follow legitimately from the premise. We will show that this argument proves too much. God said to Cain, “The voice of thy brother's blood crieth unto me from the ground.” Gen. 4:10. Habakuk says, “For the stone shall cry out of the wall, and the beam out of the timber shall answer it.” Chapter 2:11.

The above argument would prove that as the blood of Abel spoke from the ground and as the stone and beam of timber spoke out of the wall, that therefore they are all conscious. It proves too much, and hence proves nothing. This is a figure of speech often used in the scriptures, in which life is attributed to an inanimate object.

White robes were given to every one of them. Adam Clarke says on this, “The emblems of purity, innocence, and triumph.”

5. We will now prove most clearly that these souls had been killed, and hence there is no possibility of their having been immortal. It was said unto them that they should rest yet for a little season until their fellow-servants and their brethren also that should be killed as they were (killed), should be fulfilled. These souls were therefore killed. An immortal soul cannot be killed; therefore these were not immortal souls.

This is one of the strongest texts supposed to favor that theory, but it fails to do so; and if it fails we may justly conclude that upon a fair examination the rest will all fail in like manner, and testify in harmony with God's word, that God only hath immortality, 1 Tim. 6:16, and hence that man does not now possess it; that it is neither brought to light in man's creation nor by pagan philosophers, but by our Lord Jesus Christ through the gospel. 2 Tim. 1:10. If man would have immortality he must seek for it. Rom. 2:7.

If he does patiently seek for it he will put it on in the resurrection at the last trump, when the dead shall be raised incorruptible, and we shall be changed. 1 Cor. 15:51, 54.—From Millennial Harbinger, Oct. 5, 1864.

Our minds are like farm wagons: when they have but little to carry they make much noise about it, but when heavily loaded they run quietly.—Sel.

An unkind word falls easily from the mouth, six horses cannot draw it back again.—Chinese Proverb.

Wisdom is knowing what to do next. Skill is knowing how to do it, and virtue is doing it.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

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Number 3.

## 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.

## The Power of Truth.

Truth is mighty and will prevail; it may be curtailed by the opposition of men but its ultimate triumph is as positive as that God reigns and rules in this universe. It is its own pathfinder and cuts its own swath. It asks for no quarters, but demands the right to be heard. It has an important mission and prosecutes its work without fear or favor of man. It has an inherent right to be heard and its demands upon men to be considered. It deals with eternal verities and with the things belonging to the kingdom of God. It is potential for good where it has untrammelled sway. The power of truth has been demonstrated times without number in the conversion of the soul and the adjustment of right relations to God and man.

Truth is a sanctifying force, but man holds the truth only when he is held by the truth. Truth must possess a man, and when it does, all its glory and beauty are manifested through his character and life. The apostle refers to this when he declares "Seeing ye have purified your souls in your obedience to the truth." Truth is not an abstraction but a living power, a vital and vitalizing force among the children of men. It gives men different visions of God, of the Bible, of the Christian life, of divine providence, of death, and of eternity.

Truth makes a man free from ignorance, free from sin, and its awful power and its consequent impurity. It makes him a free man in Christ Jesus. It prevails in spite of men and devils, of time and eternity. Its mission is world-wide and world-encompassing. It is relentlessly opposed to all evil and all wrong doing among men. It stands like the angel in paradise, acting as a sword against the evil and as an evangel of mercy to the penitent and receptive soul.

Christ is the embodiment of all saving truth, in fact, there is no real truth except in and through Jesus Christ. He himself declares, "I am the way, the truth and the life." He is the way to truth, the essence of all truth, and he is its life and power. He that seeth Christ and accepteth him has the truth abiding in him. He is its sum and substance. Truth is the fore-runner of all permanent reforms and the very life of all philanthropic undertakings. —Evangelical Messenger.

## BEYOND TODAY

**I**f I could see beyond today  
As God can see,  
If all the clouds should roll away,  
The shadows flee;  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond today,  
As God doth know,  
Why dearest treasures pass away  
And tears must flow,  
And why the darkness leads to light,  
Why dreary paths will soon grow bright!  
Some day life's wrongs will be made right!  
Faith tells us so,

If we could see, if we could know;  
We often say;  
But God in love a veil doth throw  
Across our way;  
We cannot see what lies before,  
And so we cling to him the more;  
He leads us till this life is o'er;  
Trust and obey.—Sel.

## Cost of Smoking.

There is a growing tendency to measure values, not on the basis of sentiment or personal like or dislike, but by standards of utility and efficiency, and, to a considerable extent, on a strict money basis. There was a time when the fight against alcohol was on the ground of its moral effects. Today the contest is based more on the fact that alcohol lowers the efficiency and working value of the laborer, mechanic, brain worker and soldier. And because a man cannot drink intoxicating liquors even moderately and develop the highest efficiency, the great employers of labor are giving preference to abstainers.

We hope the time may come when the same methods of reasoning, and the same judgment of real values, will be used toward the tobacco evil. There are plenty of easily drawn indictments against tobacco. In fact there is little to be said in its favor, aside from the strong plea, the smoker's pleasure, and the spell it has over millions of devotees.

The financial loss it causes is almost beyond estimate. The annual cost of the habit is enormous. The loss of life annually, charged to smoking, probably exceeds the loss of American lives by submarines. For the loss of the latter, dignified senators in Washington will urge a foreign war. They will plead the value and sacredness of American lives, and we would be the last to belittle the plea. But, we venture the opinion, that if for every American life sacrificed in "overt acts" that may precipitate war, it could be shown that one hundred American lives are sacrificed by the saloon or tobacco or in la-

bor troubles, the same senators would utterly fail to set the same value on life. They would not be likely to engage in either a moral or industrial war, even to protect the lives that are sacrificed yearly on American soil.

So far as the cost of tobacco is concerned the count does not end with the immense cost of tobacco to the consumer. The losses in fire chargeable to smoking reach a very large sum. . . . The National Board of Fire Underwriters is authority for the statement that in Massachusetts the largest percentage of preventable causes of fires belongs to the smoking habit—six and one-half percent.

Assuming that Massachusetts' figures represent an average for the whole country, we have the following as the direct financial loss in fires from smoking: The total fire losses, annually, are, approximately, \$218, 000, 000. The loss from smoking, on the basis of the Massachusetts' experience, would be around \$14,000,000. or three-fourths as much as all denominations of the United States and Canada expend in foreign mission work. "Great is Diana," of the American Indian.—Sel.

## What Think Ye of Christ?

Nichodemus said, "Thou art a Teacher sent from God, for no man doest the works thou doest, except God be with him."

God said, "This is my beloved Son in whom I am well pleased."

Angels heralded him as a "Savior, Christ the Lord."

He said of himself, "I am Messiah." "I am the world's Light, the Truth, the Way, the Life."

Some of the people said that he was "John the Baptist risen from the dead, others, Elias; still others, Jeremiah or one of the prophets."

Peter said, "Thou art the Christ, the Son of the living God."

The disciples looked upon him as Israel's promised king.

Many, recognizing his kingly qualities would have taken him by force and made him king.

All looked upon him as a great teacher and a mighty healer.

The Gadarenes considered him a hindrance to their business and urged him to leave their section of the country.

The Pharisees and other leaders of the people considered him a menace. They hated him. Through envy, they finally slew him.

The soldiers who were sent to take him captive, returning without him, said, "Never man spake as this man."

Pilate said, "I find no fault in him."

Herod brought no accusation against him.

The centurion at the cross, said, "Surely this is a righteous man—this is a son of the gods."

What think ye of Christ?



Through the cooperation of a well known film company, we are able to present this authoritative picture of heaven. (Isn't it wonderful— those motion-picture operators seem to get in everywhere!). All we can say is that for people who like this kind of place, it is just the kind of place they like. As for ourselves, the clothes, the wings, and the nothing-to-do-ness all make us wonder whether we have done right to lead such a blameless life here below. The climate, we understand, is wonderful: but if one can't say, "Well it looks like rain," or "Nice rain we had yesterday, wasn't it?" what can one talk about to the comparative strangers with whom heaven will be filled? —Every Week Magazine.

### The Gathering of Israel.

The Turks, if driven out of Palestine, will first sack Jerusalem, massacre the Christians and level the city in ruins, the dispatches announce. British soldiers are hammering at the gates of Jerusalem. It is only a question of time when it will fall. Palestine is to be given to the Jews. Nathan Straus, the grand old man of American Jewry, has offered to finance the journey of all Jews who will settle with him in Palestine after peace is declared. Solomon's temple, to be restored in all its original grandeur, is a part of the program.

All of this has come to us recently in the daily news from the far East. It is another wonderful result of this greatest of all wars. It makes the Zionist movement of several years back appear quite possible.

If the British get Jerusalem it will add one more to the long list of different races that have in turn held possession of the Holy City in the four thousand years it has existed. Nearly all the great nations have battered at its gates, and nearly all the great nations have in turn had ascendancy there. No one knows who first built Jerusalem, or who first lived there, but it is known that the Egyptians occupied it long before Joshua defeated its king, Adonizedec. The Jebusites had it then, and kept it until David, the shepherd king, captured it and made it the capital of his kingdom, and built David's wall about it nearly a thousand years before Christ was crucified there, and the stones of that wall bearing the original marks of King David's masons, were found a few years ago by the archaeologists, Bliss and Dickenson, who excavated and burrowed all around and unearthed the foundation walls

of King Solomon's temple, too. Sennacherib, the Assyrian, besieged Jerusalem and failed. Nebuchadnezzar, King of Babylon, captured and pillaged it and destroyed the temple; Alexander the Great captured it; Ptolemy, King of Egypt captured it; Antiochus Epiphanes, the Greek, took his turn at laying it waste, and then Judas Maccabaeus took it from the Greeks; later on Herod the Great and the Romans took it, and back and forth and in and out its gates in succeeding years surged the tides of conquerors and conquered, until in 326 Constantine, the Roman emperor converted to Christianity, ordered that churches be built on the spots where Christ was crucified and buried. Three hundred years later came the Persian hordes who massacred, devastated and burned. In 637 A.D. Mohammedan Calif, Omar, besieged it for four months, captured it, and that sect held it for nearly five hundred years. Then the waves of Christian Crusaders from Europe beat against its walls; then the Turks took it again and have held it almost uninterruptedly until now, and a great mosque stands on the very spot of the Holy of Holies of Solomon's temple.

And so, nearly all the great conquering nations left in the stress and storm of battle records of their national life, their culture, their power, their art, and their infamy in the forty feet of ashes, bones, dust and broken masonry that form the ruins of Jerusalem. No city on earth has been so often pillaged, so often demolished, yet the smoke would hardly cease to ascend before the work of rebuilding would begin.

Christ predicted the fall of Jerusalem. When some spake to him of the temple, how it was adorned with goodly stones and gifts, he said: "As for these things which ye behold, the days shall come in

which there shall not be left one stone upon another that shall not be thrown down."

That prophecy was fulfilled. The city may be destroyed again, but again it will be rebuilt, as it always has been, for there is another Biblical prophecy concerning Jerusalem and Palestine which has yet to be fulfilled.

"And it shall come to pass in that day, that the Lord shall set his hand to recover the remnant of his people, which shall be left. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Many see in the tramp, tramp of marching British soldiers toward Jerusalem the steps preliminary to a fulfillment of that prophecy. —Editorial in Kansas City (Mo.) Star, and selected by F. W. Wilson.

## Letters.

Dear Restitution Herald:

We have succeeded well enough in our plan of securing funds to put Bro. W. L. Crowe in the evangelistic field again, that he has stopped his work for the Railroad Co., where he was receiving good wages, and began his work in the Master's vineyard the first of October, with the faith and assurance that others will rally to the support of this worthy cause. Please help. Bro. Crowe's work began with a meeting over Sunday with the class at Burlington, having met with them in Bible class Saturday evening, and preaching two splendid discourses on Sunday. He goes from here to Leroy, a few miles south, where Bro. August Plasmeyer lives.

Anyone wishing to contribute to the evangelistic fund may communicate with,

Grace Lawrence.

Burlington, Kansas, Rfd. 2.

## Notices.

Dear Bro. Lindsay,

I have been away for ten days and in coming home yesterday, on looking over "The Restitution Herald," I do not see the notice of the Blanchard conference for Oct. 26th. It should be in the paper and will you please add that Bro. L. E. Conner, of Cleveland, Ohio, will be at the conference at Blanchard.

In haste,

Emma Jackman.

The notice was given in one issue, but by an oversight, it was removed. We regret the matter and will try to avoid such a mistake another time.—Editor.

Dig Deeper.

A brother in a recent number of The Restitution Herald, in a kindly criticism of my article on "The day and month of Jesus' coming," says: "Here, however, comes the great fact which throws the whole thing overboard. . . . we believe that it can be conclusively shown that it is impossible for us to be certain on just what day in our year that specific day (of the Jewish feasts) occurred so long

ago; owing to the numerous changes of time, etc."

"If this be true, and the best authorities state that it is, then all the figuring we could possibly do cannot establish the day in our year when Jesus will return."

Yet the brother admits that every other feast of the Jews had its antitype fulfilled on the day of the original observance.

As this is a matter that should be of deep interest to all lovers of Christ's appearing, I wish space to show that if we ignore Roman time, Roman calendars, Roman days, months and years, and take Jewish time as measured by the sun and moon, we can know the exact day of every Jewish feast, and therefore the exact day for its antitypical fulfillment.

If the time of one feast can be established, the time of all can be established; and if all the feasts that are fulfilled in the past were fulfilled on the very day of the type, then why will not all future fulfillments occur on time?

Since Jesus could not die in the fall, winter, nor summer, but only in the spring because it was then the passover lamb was slain, let us see if "the changes in time, etc.," have made it impossible to know when this occurs.

The passover must be slain on the 14th day of the first month, Ex. 12; Lev. 23:5. The Jewish month began with each new moon as all know, as they had no Julian or Pope Gregory calendars to look to. The new moon was on the first day of every month, and the 14th or passover, was always on the full moon, or middle of the month. As the keeping of these feasts was a matter of life or death to the Jews, and they still think they are under that law, all history confirms the fact that there has never been a break in the weekly cycle, or in the time of the Jewish festivals, since the time of Moses.

How could any change in Roman days, months or years, placed on paper, make any change or confusion in the days, months, and years as measured by the sun and moon and revolutions of the earth and heavenly bodies?

We know just as well today, as in the days of Moses, that the first hour of the day is when the sun is an hour high, and not after dinner, or after midnight, where Rome placed it.

We know today, just as well as in the time of Moses, that the first day of any month is a new moon, without looking at Rome's paper calendar.

We know today, just well as if we lived under the thunders of Sinai, that the year is marked in the heavens as having its beginning at either the fall equinox, (when the Jewish civil year began), or at the vernal equinox, when days and nights are equal, (when the Jewish sacred year began) and not in midwinter where Rome has foolishly placed New Year's day.

How then could a Jew ever "get mixed," or confused or "lose time," or not know when the first hour of the day occurs; when the first day of the month occurs; when the first day of the year occurs; or when any feast based on astronomical time occurs, unless God's clock in the heavens gets mixed, like Rome's clock has?

And since the new moon nearest the vernal equinox (our march 21st) is the first day of the Jewish sacred month and

year, therefore the first full moon following would be the Jewish passover, the time when the lamb must be slain and the day and month when Christ our passover had to die.

Hence the first day of the seventh month, the feast of trumpets when the rapture of the saints will occur, must come on the first day of the seventh moon following the spring equinox, or in our September or October.

W. L. Crowe.

#### What Shall I do Then With Jesus Who is Called Christ.

Angels extolled him. Shepherds adored him.

Wise men came from the east and with choice offerings and rare gifts, worshipped him.

God set his seal of approval upon him.

The common people heard him gladly. They thronged him to hear his words and receive his gifts of healing.

The chief priests and rulers opposed him.

The Pharisees, Sadducees and Herodians criticised him.

The scribes and doctors at law argued with him and in vain sought to entangle him in his teaching.

The religious leaders of his day unitedly denounced his teaching and did all within their power to turn the people from following after him.

Peter basely denied him.

Judas vilely betrayed him.

All the disciples "forsook him and fled."

Rulers and people jeered at and taunted him.

The howling mob spit in his face and slapped him.

The soldiers robed him in purple. They smote him and mocked him. They also plaited a crown of thorns and jammed it upon his noble brow and cried, "Hail, King of the Jews!"

Pilate scourged him and delivered him to be crucified.

His own people, for whom he had served and whom he came to redeem, led him forth to crucifixion.

Certain women who followed wept over the shameful treatment heaped upon him.

As he voluntarily suffered the excruciating pains of crucifixion, his enemies made sport of him.

The soldiers divided his undergarments and gambled for his coat.

His Father forsook him and he died alone.

The centurian thrust a spear into his side. Joseph of Arimathea tenderly took him from the cross and laid him in his own new tomb.

The women who followed him lovingly anointed his body for burial.

The Pharisees had a guard at the door of the sepulcher to prevent the fulfillment of his teaching.

God remembered his Son.

Angels rolled away the stone and the Christ came forth, "even as he said."

"God hath highly exalted him and given him a name that is above every name."

What will you do with him?—Editorial in World's Crisis.

The mark of a man—the absence of pretension.—Sel.

#### And He Doesn't Know.

Sometimes I meet a skeptic, a highbrow or a low, who asks me lots of questions 'bout things I do not know. About old father Adam, the man who had a fall; about the sun and moon and stars, and God who made them all. And when I cannot answer, he laughs in fiendish glee, and tells his brother skeptics, how nice he cornered me.

Sometimes I quiz the skeptic to find out what he knows, about the humble lily and about the fragrant rose. Why one is red like scarlet, the other white as snow; why they blossom in the summer, and in the winter do not grow. Why the rooster crows at midnight, and wakes me from my sleep. Why feathers grow upon a hen, and do not on a sheep. Of course he doesn't tell me, because he does not know, but the rose is just as sweet to me, and the rooster has his crow.—S. P. Hayward.—Sel.

A few good doses of pure and unadulterated gospel will cure the worst case of sin-sickness. The same remedy, taken regularly, will keep one in perfect spiritual health.

Away with all quacks, nostrums, substitutions and concoctions. Nothing but the original, pure and unadulterated will do the work.—Sel.

A brand of whiskey is advertised called "Horn of Plenty." On this a temperance writer remarks that they have chosen the name wisely for out of the thing designated shall come—  
"Plenty of poverty, plenty of pain,  
Plenty of sorrow, plenty of shame,  
Plenty of broken hearts, hopes doomed and sealed,  
Plenty of graves for the potter's field."  
—Selected.

#### Trust.

I am glad to think I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints.

I will trust in him, that he can hold his own; and I will take his will, above the work he sendeth me, to be my chiefest good.—Sel.

Christ loves us until his hands are stretched out with nails pierced through the palms, and the crimson of his sacrifice, like dew, falls upon the parched ground, to wash away the sin of the world, your sin and mine.—Sel.

There is a general evidence of divine inspiration throughout the entire gospel message. Nothing but divinity could have wrought what has been brought to pass in humanity through the effects of the gospel.—Sel.

"I never jump at conclusions," said the preacher. "No," remarked the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."—Sel.

A mule makes no progress while he is kicking, neither does a man.—Sel.

Turn a deaf ear to idle talk.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of address: In changing your address, always give the old, as well as the new address.

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- S. J. Lindsay, 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.

Owing to increased expenses, rates of postage, etc., we are obliged to make the following announcement: After Nov. 1st our rate of subscription will be as follows:

- Renewals, one year, \$1.50.
- New subscriptions, 1.25.
- When paying for a friend, 1.25.
- Trial subs. of 3 months, four for 1.00.

On Sunday, Oct. 14, it was our sad duty to preach the discourse of Samuel Orrell at our Moriah, Ill., church. He was past 84 years of age and had been a sufferer for some time. Almost 55 years of his life he had the use of but one of the lower limbs, the other being lost by disease. He fought the battle of life bravely under this disadvantage. He never made any profession of religion, but was much interested in the teachings of C. T. Russell. A large and attentive audience gathered to pay respect to his memory.

Owing to the kindness of Bro. Zenas Murphy, of our Salem, Ill., church, we were conveyed by auto from Moriah on Sunday night after services, a distance of about

22 miles, to Marshall, Ill., where we caught the midnight train for home. He likely saved us a half day at home by the kindness.

The many friends of Sr. Anna Drew will regret to hear that she recently underwent an operation for a difficulty of the ear. We trust it may give her the much needed relief.

Bro. and Sr. Peter Jeffrey, of Murphysboro, Ill., spent part of the summer in a trip to California and other western points. It was a very enjoyable trip for them, so Bro. Jeffrey reports.

We have over 200 delinquents. Are you one of them? If so, will you not remit at once? If we are obliged to notify so many, that means a useless expenditure of about \$5.00 to say nothing of loss of our time, every minute of which we need in the business.

By kindness of the "Every Week Magazine," 381 Fourth Avenue, N. Y., we are giving you a picture of heaven this week, as imagined by the artist and many religious people, with their comments thereon.

The picture is just that dreamy, cloudy, lazy idea a great many people have of heaven. The Bible gives us no such description of it, therefore it is but the work of the human mind. Earth redeemed from the curse of sin and death, and restored to its Edenic beauty is the subject of the Bible. Look it up and see if it isn't.

Bro. and Sr. F. V. Blakely, of Grand Rapids, Mich., and Bro. and Sr. J. F. Richardson, of Hudsonville, Mich., recently called at the home of Bro. and Sr. Dan'l Payne, Mendon, Mich., where Bro. Blakely gave the family and friends a good Bible talk.

Bro. and Sr. Dan'l Payne will spend the winter at 209 E. Broadway, South Bend, Indiana. South Bend brethren please take notice and get them to work at once.

Bro. and Sr. J. D. Renner, of Lanark, Ill., will spend the winter with their son, Edwin, at 5424 Race Ave., Austin Sta., Chicago.

Please Take Notice.

After Nov. 1st. we will no longer mail receipts for money sent as heretofore, for the reason that all post cards after that date double the amount of postage. We will, instead, publish in the Herald initials, with P.O. address, together with amount received. In the event some may not care to have even this amount of publicity, it will be necessary for them in remitting to make request that we do not publish it. We do this to cut down expense all we can.

A Scripture Search.

- Psalms 38, V. 3, second word.
- 1 Cor. 6, V. 5, fourth word.
- Matt. 10, V. 1, third word.
- Heb. 11, V. 34, twelfth word.
- Rom. 4, V. 24, fourteenth word.
- Rom. 5, V. 15, fourth word.

Acts 3, V. 21, tenth word.

Daniel 3, V. 4, third word.

If so, then please read Rom. 13:8.—Ed.

HELPING FUND.

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

- William A. Hanson, .....\$5.00.
- Mrs. Carrie E. Hilsabeck, .....1.00.
- A Sister in Mo., .....3.50.
- Mrs. Edna Weaver, .....5.00.
- Mrs. John Frederick, .....3.50.
- Peter Jeffrey, .....31.50.
- Mr. and Mrs. Joseph Gardiner, .....5.00.
- Mrs. J. D. Renner, .....50.

Reports.

Report of Indiana Business Meeting Held at Roll, Ind., Aug. 11, 1917.

The meeting was called to order by the president. Lulu Stilson was appointed secretary pro tem., and read the minutes of the last meeting. The treasurer's report was then read as follows:

Treasurer's report from Aug. 1916 to Aug. 1917.	
August 1916, cash on hand,	\$18.59.
Sept. 3, 1916, Mr. and Mrs. Geo. Rahn, Berean dues,	1.50.
Outlines,	.60.
Oct. 22, 1916, North Salem, outlines,	.60.
Nov. 8, 1916, South Bend class,	
Outlines,	1.30.
Class dues,	1.55.
Nov. 8, 1916, Emma Railsback,	.45.
Nov. 1916, Leora Roose, outlines,	.30.
Jan. 2, 1917, Leora Roose, dues,	.20.
Nov. 23, 1916, one outline,	.10.
Dec. 4, 1916, D. E. VanVactor, outlines,	3.60.
Dec. 25, 1916, Mr. & Mrs. Geo. Rahn, dues,	1.00.
Dec. 25, 1916, Emma Railsback,	.30.
Jan. 1, 1917, Interest,	.27.
March 26, South Bend dues,	1.80.
June, North Salem, outlines,	.20.
June, Mrs. H. Shafer, outline,	.10.
June, Emma Railsback, dues,	.70.
June, Received certificate of deposit for balance of funds left over from last Bible school held at Plymouth, June 13, 1914, \$15.70, and interest \$1.30,	17.00.
July 1, Interest on money,	.35.
July 18, Leora Roose, dues,	1.00.
Total receipts,	32.92.
Added to old balance of \$18.59 makes,	\$51.51.
Dec. 13, 1916, Sent to National treas.,	5.00.
Feb. 28, 1917, Paid sub. to Restitution Herald for Mary Baker,	1.00.
Aug. 11, 1917, Balance on hand,	\$45.51.

Reports of the work of the classes over the state were heard. The matter of sending the Herald to the worthy poor was taken up, and it was decided that it should be done.

The question of relationship of the State to the National organization was then taken up and discussed. It seemed to be the sense of the meeting that the portion of dues to be sent to the National should be about one tenth instead of one half, with the hope that we might co-operate more fully on this basis.

In accordance with a request from the National organization that we elect a member on the outline committee, Flyod Stilson was chosen for this work.

Lydia Railsback was chosen isolated committee. Election of officers resulted as follows:  
Emma Railsback, President.  
Lulu Stilson, Vice-President.  
Florence Reed, Recording Secretary.  
Mabel Strawn, Corresponding Secretary.  
Leora Roose, Treasurer.

Lulu Stilson, Sec. pro tem.

Tract Fund.

Previously reported,	\$15.50.
Silas Murphy,	1.00.
Mrs. Allen Claypool,	1.00.
Ernest Graham,	1.00.

A Sr. in Missouri,	1.00.
A Sr. in Missouri,	1.00.
Fred Graham,	1.00.
Mrs. Lewis Weaver,	1.00.
Mrs. Diana Murphy,	1.00.
Mac Hanson Miller,	1.50.
Mr. and Mrs. E. C. Railsback,	2.00.
M. W. Ferrins,	1.00.
Mr. and Mrs. F. V. Blakely,	2.00.
Ella L. Hanson,	2.00.
Mrs. J. N. Dismukes,	1.00.
Mrs. Eunice Lewis,	1.00.

## Baptisms.

The South Bend Church put forth an extra effort at their regular services for Oct. 7, and we enjoyed a very good attendance and interest. At the afternoon meeting Brother and Sister Richard Reed confessed their faith in the gospel message and immediately afterwards we went to the St. Joe river and administered baptism. At the evening services we extended to them the right hand of fellowship. They will put their membership in with the Morning Star church near Bourbon. We are glad to welcome Bro. and Sr. Reed and bid them God speed in the race for the mark for the prize of the high calling of God in Christ Jesus. They came to take this step after careful study from their own research, from the teaching of Bro. J. H. Anderson, from the solicitations of Bro. R. C. Railsback and others. May the Lord richly bless them.

D. E. VanVactor.

## Obituary.

Ethel Cordray-Jaconet was born Sept. 27, 1896. She was the daughter of Mr. and Mrs. Edward Cordray, but had lived with her grand-parents, Mr. and Mrs. Samuel Cordray for nine years. She was married about four months ago to Maine Jaconet, and they had gotten just nicely settled to housekeeping at 611 E. Kalarama street, when she was stricken with Typhoid fever, (quite prevalent in the city), and died Oct. 8, 1917.

She was baptized June 14, 1912 by Bro. Williams and united with the Church of God in South Bend where she was a member at the time of her death.

Funeral services were held at the residence at 2:30, October 10. The home was filled with friends and neighbors to whom we spoke words of comfort and hope from Heb. 2:5-9.

D. E. Vanvactor.

## The Sunday School.

By Alta King.

Lesson Topics for November.

- Nov. 4, Defeat Through Drunkenness, 1 Kings 20:1-21.
- Nov. 11, Nehemiah's Prayer, Neh. 1:1-11.
- Nov. 18, Nehemiah's Prayer Answered, Neh. 2:1-11.
- Nov. 25, A Psalm of Thanksgiving, Psalms 103.

DEFEAT THROUGH DRUNKENNESS.  
Lesson 5. November 4, 1917.

Lesson Text, 1 Kings 20:1-11.

Golden Text: Let not him that girdeth on his armor boast himself as he that putteth it off. 1 Kings 20:11.

Time: Between B. C. 882 and 861, in the latter part of the reign of Ahab, king of the northern kingdom, Israel.

Place: Samaria—capital of Israel.

Memory verse: 1 Cor. 9:25.

### Questions and Comments.

For today we drop the series of lessons on the captivity of Judah and go back some four hundred years into the history of the Northern ten tribe kingdom for a temperance lesson.

The leading characters are Ahab, king of Israel and Ben-hadad, king of Syria. Locate the two nations on a map, also Samaria and Damascus, their capital cities. Relate the story of the lesson. Pick out the verse which shows king Ahab to be a weak and cowardly man. Pick out verses which reveal the character of Ben-hadad. What gave Ahab strength to refuse the second demand of Ben-hadad? What did Ben-hadad mean in verse 10? Explain Ahab's answer. Read the message which the prophet of God brought to Ahab. Was there need of making Ahab know and realize the true God? Read 1 Kings 16:29-34.

Pick out two verses which show why Ben-hadad and the 132 kings with him were unable to handle the resistance offered by king Ahab. Discuss the physical and mental unfitness which results from the use of alcohol and other poisons for lustful pleasure. According to verse 10 Ben-hadad had unlimited force at his command compared to Israel's physical strength. Verse 16 shows that this force was without sane, well balanced leadership, and verse 20 shows that under these conditions Syria's physical force counted for nothing.

Our bodies represent the physical force at our command. How does God want it used? Rom. 6:12, 13 The mind is the director, marshalling these forces in God's service. Rom. 6:25.

In what condition must the mind be kept in order for it to perform its duty?

On the other hand, the clarity and spiritual activity of the mind depends upon the physical health of the body. At baptism we set ourselves aside to be servants of God, both as to body and mind. Have we then any right to do anything which undermines the serving power of either?

Discuss the meaning of the word temperance, then study Paul's discourse on temperance. 1 Cor. 9:24-27. Are there some things to which the teachings of temperance cannot be applied? 1 Pet. 2:11; Rom. 8:12, 13; 2 Tim. 2:19-22.

Does doing wrong things temperately make those wrongs right? Does telling a white-washed lie, or giving a look or action to create a wrong impression constitute truth telling?

### General Notes.

Flee youthful lusts, is Paul's advice to Timothy. The first few yieldings to many wrongs often brings no marked, painful results. Such temptations appeal to us

particularly in youth, but Paul says to flee such temptations. They are dangerous. Their apparent harmlessness makes them snares which, if entered, will lead to greater and more harmful wrongs.

Paul's idea of temperance was "a keeping under of the body and bringing it into subjection," that is, putting the body under the control of renewed, spiritual, mind, making each and every member an instrument of righteousness. The eye, the ear, the hand, the foot, the brain, each part must serve just that purpose for which God placed it in the body. In such service each will be an instrument of righteousness for no part of our bodies was given us to serve the purpose of sin.

Out done by a boy: A lad in Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day the gentlemen were chaffing him a little for being so small, and said to him:—

"You never will amount to much, you never can do much business, you are too small."

The little fellow looked at them:

"Well," said he, "As small as I am, I can do something which none of you four men can do.

"Oh, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be little anxiety for further information on the point. Sel.

Temperate lying or stealing does not often bring marked, harmful results to the person who commits these wrongs, but the apparent lack of harm does not argue that temperate lying or stealing is right. The same is true of all wrongs in which we indulge temperately. Compromising wrong with right does not make the wrong right.

Temperance in all things: Are we, then, to be temperate in all things whether they are good or bad; whether or not they are in accordance with God's written laws and the laws of nature? Or are we to be temperate in the use of only the good and abstainers from the bad, the things contrary to God's written laws and the laws of nature?

Two theological students were walking along an "Old Clothes" street in the Whitechapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of the window. "Slightly soiled, greatly reduced in price," "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a course book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'Greatly Reduced in Price,' our charm, our strength is gone."—Sel.

There is nothing so powerful as truth, --and often nothing so strange.—Sel.

## Is Britain Israel?

Answer on a Bible Basis Showing Where We Are.

By Sr. H. M. Woodbury.

Dear Brother Lindsay,

Will you bear with me if I trespass on your patience and answer the question one contributor asks of another to prove that Britain is Israel?

I am aware the subject is objectionable and ridiculed. I have studied the word in this line of thought for many years. I have waited for developments, hoping some one would bring out the true outline of God's plan in his purpose to redeem and restore through his Son.

Some plain statements as facts are given in the word that are looked upon as non-essentials, therefore overlooked, as belonging to God's plan of salvation, thus losing the key that unfolds his purpose.

I feel now that the time is ripe; I must speak, and will fearlessly answer the above question with no, and yes. Certainly not Israel of the Jewish nationality. But Israel by adoption.

Not Britain alone, though, but America also, and by the birth-right, too. It is true, and in the word of God. Why, God's plan was mapped out in the very beginning, after the creation of "All things" in Gen. 3:15.

And that is by his firsts and seconds, from Genesis to the end of Revelation. It is like an interesting drama. And a long story of many chapters, here and there a little, to blend scripture with scripture, and prove with it alone the point at issue. To the point then. The first man Adam was created to develop seed in process.

The second Adam was by divine begetting to develop through prophecy, as in Isa. 9:6, unto the announcement in Luke 2:11. "For unto you is born this day in the city of David a Savior which is Christ the Lord." The first Adam seed was Cain, to represent enmity. Abel, second son, representing righteous seed in process. Ishmael, first son of Abraham representing the enmity seed after the flood of waters. Isaac, second son representing the royal seed in process. With Esau and Jacob, twin sons of Isaac and Rebekah, much is evolved by the statement made to Rebekah by the Lord prior to birth, as in Gen. 25:21, 22, 23, viz., And the Lord saith unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Here, then, are represented two nations and two manner of people for a purpose, and to develop God's plan in his way by process. The birth-right of the first born by right of birth, was deliberately sold and despised to the younger and the second son Jacob. Thus representing rejecting and also rejected Israel. Again, the choice blessing obtained for Jacob by seeming unjustness—and then, too, the birth-right verifies the saying of Jesus, in Luke 13:28-30. Listen, "And behold, there are last that shall be first, and there are first which shall be last."

Reader, do you begin to see? To fulfill this is God's purpose. Jacob wrestles with an angel messenger of God until blessed with the name of Israel, For as a prince

hast thou power with God and with men, and hast prevailed. Gen. 22:24, 28.

Again, in Gen. 35:10, 11, "God appeared unto Jacob and said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name."

And God said unto him, "I am God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee; and kings shall come out of thy loins." Then on down the line Joseph, (favored son of Jacob), the name meaning adding, had two sons, viz., Manasseh, the first-born, and Ephraim, the second son.

Jacob reveals why his name was changed to that of Israel in Gen. 48, and for what purpose.

Jacob was sick near unto death, Joseph hears of it and with his two sons visits his father, who revives and blesses Joseph, saying, "I will make thee fruitful and multiply thee, and I will make of thee a multitude of people."

"And now thy two sons, Manasseh and Ephraim, which were born unto thee, are mine; as Reuben and Simeon, they shall be mine." This is the key to unfold God's plan, and I will quote more in detail. 14th Verse says, "And Israel stretched forth his right hand and laid it upon the head of Ephraim, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born."

"And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads; and let my name, Israel, be named on them, and the name of my father Abraham and Isaac; and let them grow into a multitude in the midst of the earth," margin—as fishes do increase.

Joseph was displeased that his father did not favor his first-born, and reminded him of his remissness. But Israel refused and said, I know it, my son, I know it, he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations, (Margin—fulness of nations). "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasses."

Brothers in destiny; plainly, in the above transaction God, who exonerated Jacob from all seeming unfairness, did clearly and truthfully establish an "adopted Israel" by the legal adoption of Joseph's two sons.

The full meaning for the transfer of the birthright is found in 1 Chron. 5:1, 2, as proof, viz., "Now the sons of Reuben, the first-born of Israel, (for he was the first-born), but forasmuch as he did defile his father's bed, his birthright was given unto the sons of Joseph, the son of Israel. And the geneology is not to be reckoned after the birth right. For Judah prevailed above his brethren and of him came the chief, (ruler or prince), but the birth-right was Joseph's." Something out of the ordinary for the furtherance of God's plan. The legal birth-right by right of birth was Joseph's, he being the type of Christ, will be the first savior, as also the adopted Israel according to God's plan and purposes. The blessing as to the career

of Ephraim and Manasseh to a future fulfillment, viz., growing unto a multitude of people, of being great also, into a multitude of nations and of being much greater, and to grow in the midst of the earth. Clearly these two sons represent the two nations, the two manner of people, the elder to serve the younger, and supremacy one over the other as stated to Rebekah.

Now the knotty question is, where are they, if in existence? and are they, as a representative people?

I fearlessly answer, yes! If not, then I cannot understand "all scripture that is given for inspiration, for doctrine, for correction," etc. Now don't catch your breath, reader, in scorn and disbelief when I name Great Britain with her colonies, and America, (the land of adoption); as one of God's firsts, leading and bringing about his plan. As to how, and why, is again through a blessing pointing to the latter days, as in Gen. 49: 16-18. Listen, reader, have you ever applied the statement herein given, viz., "that Dan shall judge his people as one of the tribes of Israel?"

Listen, "Dan shall be a serpent by the way, (margin—an arrow snake), an adder in the path that biteth the horse heels, so that his rider shall fall backward." "I have waited for thy salvation, O Lord." Just apply some of the implements of war now and you get it.

Now where, how, and in what way is Dan represented? Why clearly on board our American battle ships—our navy, our soldiers.

Proof: see Joshua 19:47, when in the allotment: The coast of Dan's portion went out too little for him, and went out to fight for greater. Result, see Judges 5:16, 17, For in the division of Reuben there was great searching of heart." The question arose, Why did Dan remain in ships? Asher continued on the sea or port, (margin—abode in his creeks).

Further proof is found in Revelation 7; where the name of Dan is omitted and that of Manasseh is inserted. Surely this is for a purpose. We read that a remnant of natural Israel shall be saved; and John 1:12 verifies it, viz., "For as many as received Jesus, gave he them power to become sons." Thus Manasseh represents this class in the sealing.

With Ephraim and Joseph on the same spiritual plane, Joseph's name meaning adding, (his daughters run over the wall) Gen. 49, and Joseph receiving two portions, thus signifying an added 12,000 for Ephraim in the sealing, manifest when the bridegroom comes and when both remnant Israel, natural and adopted are of the bride number.

This view of God's plan as it appeals to me will be discountenanced, no doubt. But don't you want to be of the bride number, my brother, my sister?

If the 144,000 means natural Israel alone, where do the called for his name come in? since they only sing the new song and the great number serve before the throne. The former number is a measured number, whereas the latter cannot be measured or numbered, Rev. 7:9; Hosea 1: 11. Now for further proof concerning the "Ten lost tribes."

First, lost means not found, does it not? The separated people above all people are not lost are they? Only scattered, mostly

from the two tribes, viz., Judah and Levi, Benjamin finally going with the ten. But if I may be permitted to give evidence from the book of Esdras, who was the son of Aaron, of the tribe of Levi, I can there from prove their being found and in existence; found in the 13th chapter of 2 Esdras.

(Concluded next Issue.)

#### A Criticism and a Reply.

Under the title, "Let George Do It," the editor of the Ogle County (Ill.) Reporter, takes exception to our editorial of appreciation because of the fact that many of our boys are receiving exemption from military service because of their religious convictions, and relieves himself after the following fashion:

It is difficult to reconcile the point of view expressed in the foregoing, with the spirit and purpose animating American people at the present time. On four occasions of late, Oregon has entertained contingents of young men, assembled under call of the nation to aid in sustaining the nation's prestige and flag. The young men thus summoned and thus honored in the time, place and fact of their assembly, are performing a duty that they owe to country. Persons harboring "religious convictions on the subject of war," are not of unique temperament in indulging distaste for war. Our boys now in training at Camp Grant and other stations and the thousands of fine Americans who constitute our forces on land and sea, do not normally incline toward the martial vogue—but they recognize a sense of duty.

The brethren mentioned in the above excerpt are enjoying the benefits and advantages that accompany the sphere of "human government" citizenship. They are protected by "human government" laws, were educated under a "human government" system of free schools. They live under the righteous equitable and free condition accorded them by a "human government."

There is nothing singular about the attitude of individuals who seek through the unctuous channel of "religious convictions," to delegate to others, that supremely paramount duty of citizenship—support of flag and of nation, at perhaps the cost of the last great sacrifice—there is nothing singular about such attitude—merely a demonstration of the garden variety of selfishness that seeks to cloak its manifestation under the mantle of assumed scruple against war.

A "human government," to the ordinations of which these present recalcitrants from military service have priorly subscribed, has determined that the defeat of Prussian autocracy is essential to the future safety of American citizens in general, including the "religious convictions" dodgers of military service, who are acting upon that well known theory, happily expressed in the phrase, "Let George do it."

The theory that men of service age and mentally and physically endowed, may under the smug excuse of "religious convictions," cloister themselves from the material sacrifices, hardships and peril to which their neighbors are willingly exposing themselves, is altogether unfair and consequently wrong.

We have no quarrel with our friend, the editor of the Reporter; but knowing him personally as we do we feel constrained to suggest, that while he is quite a genius in a literary way, yet he will appear best in the community in which he lives by meddling less with a subject (Religious Convictions) in which he apparently is so little at home.

Our Master has said, "Out of the abundance of the heart the mouth speaketh." Our critic by a copious use of quotation marks practically charges with hypocrisy all those religious bodies who oppose war

from principle. This includes the Dunkards, Friends, Seventh Day Advents, and many people of other religious bodies, and charges them with having "religious convictions" through cowardice only. He couldn't have spoken thus except from a heart used to such things.

We know many who believe war to be wrong in the sight of God who are not cowards when it comes to paying "tribute to whom tribute is due," even though they are well aware that much of this tribute never reaches the destination for which it was intended. This they do and suffer rather than to make trouble about it. These people as a rule are the kind who pay their debts, and who, from social, economic and peaceful standpoints are the reliable people of the community in which they live.

The editor of The Restitution Herald has spent the best years of his life in the service of teaching men to fear God and keep his commandments. He has spent that time teaching people to follow as their guide the Prince of Peace; this, too, when there was no prospect of war. He has taught the people to obey the laws of the land faithfully except where they conflict with the Laws of God. This has been done at a loss, financially, but done because duty called. Now to have to face the charge of being a hypocrite for our pains comes rather as a severe blow but for the fact that the one who makes the charge is so far outside his sphere of activity that it will not do to take it too seriously. We are not the kind who stand, hat in hand, under the political tree ready to receive the political plums in return for our brand of "patriotism." All we ask of human government is to be permitted to "lead peaceable and quiet lives" in the fear of God, and in return for this, human government will receive the best that is in us for every movement where love, mercy, and general usefulness are to be found.

"Let George Do It," does not fit the case. We do not want "George" or any one else to do it. Let those do it who worship that kind of thing, but do it without suggestion or advice from us. We offer no criticism against our government, (doubtless the best on earth today), in saying that inasmuch as we live under a Constitution which grants its citizens liberty of conscience, we simply demand that right, and that too, without being dealt with as cowards or criminals by anyone who may choose to make the charge. —Editor.

#### What Hath the Lord Said?

Behold I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold I am against them that prophesy false dreams... for every man's word shall be his burden, for ye have perverted the words of the living God. Jer. 23.

This old folly of repeating parrot-like, without careful study, what some trusted leaders have said, is today a common error, both with popular sects and with our own writers who should be more careful before taking up valuable space in our papers to repeat over and over again old errors.

I cannot now ask for space for proof of what I say, and it may be more profitable

to leave the readers to search for themselves in reference to this matter. The following are a few of these blunders that no space would be wasted on if the writers would study the Word more carefully.

"The prophet says that the Bible is so plain that a fool need not err therein." "The Bible says that time will end when eternity begins." The Jews must be home with much cattle and goods, and Russia and his hosts must invade Palestine before the Lord comes." Israel and Judah must be converted and united as one nation in their land before the Lord comes." "Armageddon must be fought before the Lord comes." "Turkey must fall as a government before Christ comes." "The wicked are all to be consumed by the spirit of Christ's mouth, and all destroyed by the brightness of his coming." The seven last plagues must occur before Jesus comes." "Jonah was swallowed by a whale." "The Bible says that the seed of the woman shall bruise the serpent's head." "Adam was told to replenish the earth, which proves that a pre-Adamic race had previously inhabited the earth." "The Bible says that God helps them that help themselves."

Search and see.

W. L. Crowe.

What has brought such confusion in Bible study is the belief that the book of Revelation and the restoration of Israel are to be fulfilled before the second coming of Christ.

The first three chapters of Revelation describe the church even to the end of the present gospel age. Then the rest of Revelation records a description of the judgment day or age. Already in the sixth chapter we read: "For the great day of his wrath is come." It is clear from the gospel of Christ and the Bible in general, that such terrible things as we read about in the book of Revelation are not to occur during the gospel age.

But now because it tells of the seals and the salvation of Israel and a multitude of heathen that cannot be numbered, those that believe that there is no salvation after the second coming of Christ, of course have to interpret that the restoration of Israel and the fulfillment of Revelation must come to pass during this present age. But whatever there will be of wars and battles during this present age, it is not the battle of Armageddon.

Because ——— 37:38 shows clearly that this battle will not be fought before all Israel is resurrected and as a nation exists with David as their king in their own land.

In Isaiah the 11th chapter we see that since Christ has established his reign on this earth and the knowledge of the Lord covers the earth as the waters cover the sea, then it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of his people. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.

This is plain language and need not be misunderstood or contradicted.

L. E. Nelson.

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things for young Christians, if they would be kept.

1. Prayer. This is an essential factor. You cannot live the Christian life without daily prayer.

2. Study of God's Word. A neglect of this will surely bring leanness to your soul and while there are many books in the world that you may read with profit, and many that better be left unread, yet none can take the place of the grand old Bible.

3. Your place in the house of God. The church is not to be neglected, and when satan throws it up to you that church is not really necessary, that you can serve God just as well and be kept just the same if you don't go to church all the time, he is a liar, and he knows it. Let me admonish you, be found as often as possible at the house of God, and don't neglect the prayer-meeting, as a great source of spiritual strength.

4. Public Confession. “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

Don't be deceived by the statement you may sometimes hear, “Oh, you can be just as good a Christian and say nothing about it.” If you get an experience with God you will like to tell it, and if you refuse to open your mouth for him, you will not long keep that joy, and God is under no obligation to keep you either.

Well, these are a few of the important things to attend if you would be kept. I wish you to notice this, also: until we reach the kingdom of God, and are made immortal to live in a sinless world where there is no devil, it will be highly important that you keep in touch with heavenly and divine things.—Sel.

Here is a good Bible search for anyone who is so inclined. A Boston clergyman wanted to tell his mother of something important that had happened to him, and sent this message to her:

From sweet Isaiah's sacred song, ninth chapter, and verse six,

First thirteen words please take, and then the following affix:

From Genesis, the thirty-fifth, verse seventeen, no more,

Then add verse twenty-six of Kings, book second, chapter four;

The last two verses, chapter first, first book of Samuel,

And you will learn what on that day, your loving son befell.

What happened to him?

You have no enemies? Then you have never dared to stand up for the right against the wrong, you have never protected the weak against a bully, you have never dared to defend your own rights against oppression. Had you done any of these things you would have enemies. Even if you had done none of these, but simply achieved a little more success in your business than did your neighbor, you would have an enemy, for failure always hates success.—Sel.

Great oaks are felled by repeated strokes of the woodman's ax; every good day's work is an ax blow at the obstacle to your success.—Sel.

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Kept by the Power of God.

Satan is ever doing all in his power to ruin the cause of God and destroy the usefulness of God's children. Think not for a moment you are where it is impossible for the devil to put some hindrance in your way. We are kept in this world by the power of God, “through faith unto salvation.”

Daniel in the den of lions was kept. He was not immune from the devouring jaws of those lions, only he was kept by the power of God, for the lions had the lion nature, and they had just as soon had a meal from Daniel as anyone else.

The Hebrew worthies were kept while in that furnace of fire. They were not immune to fire, only as God preserved them. Fire is a devouring element, and those Hebrew worthies were only human beings, therefore susceptible to the devouring nature of that fire.

My brother or sister, as long as we are human and living in a world of sin, we are not wholly immune to sinful tendencies but like Daniel and others we can be kept from the devourer.

You ask how? Let me quote the caption of my article, “Kept by the power of God.”

Again we are kept in the love of God and patient waiting for his Son from heaven.” I would like to suggest a few

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# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, October 31, 1917.

Number 4.

## 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 Pertinent Question, Mr. Preacher.

The following story came into our hands some time ago, and the point is so sharp it will serve well to fasten attention upon a very vital need:

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?" The parson admitted it.

"Traveling man?" said the barber.

"No," said the parson.

"You don't live here, do you?"

"No," said the parson.

"What are you doing over here?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit?" echoed the barber, who had apparently never heard the phrase before. "With what?"

With what should a pastor supply his pulpit? It is an admitted fact that many pastors are not giving satisfactory service and are falling far below the needs of the congregation and the magnificent opportunity of the Christian ministry.

It will do every preacher good to stop and inquire, "With what?" Are souls being saved; are believers growing in grace; is the church membership "warming up" more and more to the missionary, educational and charitable work of the church; are the young people with glowing faces and bounding hearts turning a cold shoulder to the making of money and the seeking of position and "losing their lives" for the Gospel's sake?

If some such evidences as these are lacking in your congregation it is time for you to get back to the preaching of Jesus Christ as the world's Savior and only hope. The word of God hold's a message that will grip the hearts of men.—Sel.

## Interesting Beginnings.

Envelopes were first used in 1839.

The first steel pen was made in 1830.

The first lucifer match was made in 1798.

The first iron steamship was built in 1830.

The first balloon ascent was made in 1798.

Coaches were first used in England in 1569.

## A STILL SMALL VOICE

Not always as the whirlwind's rush  
On Horeb's mount of fear,  
Not always as the burning bush  
To Midian's shepherds seer,  
Nor as the awful voice which came  
To Israel's prophet bards,  
Nor as the tongue of cloven flame,  
Nor gift of fearful words,—

Not always thus, with outward sign  
Of fire or voice from heaven,  
The message of a truth divine,  
The call of God is given;  
Awaking in the human heart  
Love for the truth and right,  
Zeal for the Christian's better part,  
Strength for the Christian's fight.

And gently, by a thousand things  
Which o'er our spirits pass,  
Like breezes o'er the harp's fine strings,  
Or vapours o'er a glass,  
Leaving their token strange and new  
Of music or of shade,  
The summons to the right and true  
And merciful is made.

Though heralded with nought of fear,  
Or outward sign or show,  
Though only to the inward ear  
It whispers soft, and low;  
Though dropping, as the manna fell,  
Unseen, yet from above,  
Noiseless as dew-fall, heed it well,—  
Thy Father's call of love!

—Whittier.

The first steel plate was discovered in 1830.

The first horse railroad was built in 1826-7.

The first daily newspaper appeared in 1702.

The first telescope was used in England in 1608.

The first watches were made in Nuenburg in 1477.

Locomotives were first used in this country in 1829.

Kerosene was first used for lighting purposes in 1826.

The first copper cent was coined in New Haven in 1687.

The first newspaper was published in this country in 1790.

The first printing press in the United States was worked in 1620.

Glass windows were first introduced into England in the eighth century.

The first steam engine on this continent was brought from England in 1753.

The first complete sewing machine was patented by Elias Howe, Jr., in 1846.

The first telegraph instrument was successfully operated by Prof. Morse in 1842.

The first attempt to manufacture pins in this country was made soon after the war of 1812.

The first Union flag was unfurled on Jan. 1, 1776, over the camp at Cambridge. It had thirteen stripes of white and red, and retained the British cross in one corner.—Sel.

## A Bad Temper.

"Do you think he is a Christian?" a native of India asked a missionary, concerning an American whose outburst of anger he had just witnessed.

"Certainly," replied the missionary, "but he has a bad temper."

The missionary did not fail to note a look of incredulity on the face of the questioner, and it set him thinking. It was evident that to say, "This man is a Christian, but he has a bad temper," was as illogical to this native's mind as to have said, "He is a perjurer, or a blasphemer, but a Christian."

John Wesley would have agreed with the native. He said, "I would as lief swear as scold." In truth there is much blasphemy in scolding. The apostle James condemns the inconsistency of him who blesses God and speaks unkindly to men who are made in God's image.

Persons who have evil tempers often excuse themselves by saying with a kind of pride:

"You know I have such a bad temper."

Sometimes a quick temper goes with a warm and generous nature, but it also goes with narrowness of vision. The person who acknowledges a bad temper should say:

"I have a mind too narrowed either by nature or by habit to permit my seeing both sides of a subject at once, and so lacking in control that I fly into a fury when I see only one side."

The Christian religion, unlike Oriental faiths, does not place emphasis upon mere submissiveness; it seeks to make men strong and courageous rather than negatively submissive. But it also teaches self-control, and should establish it in the lives of all who profess to believe in Christ. Greater than he that taketh a city is he who ruleth his own spirit.—Youth's Companion.

## Keep Moving.

Keep moving! That is life's secret all the way. When progress ceases, you begin to lose ground. When growth is at an end, decay begins. Do not let yourself think you know enough, even though your diploma is hanging framed upon the wall. Do not imagine you are good enough, even though your acquaintances unite in speaking well of you. Keep moving! The day that shows no gain to your credit means loss.—Sel.

Love is higher than duty, but reason is that love in reality contains duty in itself. Love without a sense of duty is a mere delusion, from which we cannot too soon set ourselves free. Love is duty and something more.—Sel.

Incredulity of good in others usually denotes a corrupt heart.—Sel.

## Is Britain Israel?

By Sr. H. M. Woodbury.

Here (2nd Esdras 13) Esdras relates what passed before him in vision, what will occur in the latter days. "And by the appearing of the Son of God, who, as one coming out of the sea, waxed strong, and all things trembled that were seen under him. And there was fear when his voice went out of his mouth. "I beheld and lo!, he had graven himself a great mountain. And they that were gathered together to subdue him were sore afraid, yet durst fight.

Afterward I saw the same man come down from the mountain and call unto him another peaceable multitude.." Esdras speaks of them that shall be left in those days. "Now understand I the things that are laid up in the latter days, which shall happen them, and to them who are left behind."

Therefore are they come unto perils and necessities; yet it is easier for him that is in danger to come unto these things, than to pass away out of the world, and not to see the things that happen in the last days—"The interpretation of the vision I will show thee."

"He that shall endure the perils in that time, and hath kept himself, they which are fallen into danger are such as have works and faith toward the Almighty. That they that be left are more blessed than they that be dead. (i.e. The living saints.

This is the meaning of the vision:

Whereas thou sawest a man come up from the midst of the sea; this is the same whom God the Highest, who will himself deliver, his creatures. As thou sawest that out of his mouth came a blast of wind and storm that he held, neither lifted up his hand nor any instrument of war. But the rushing in of his voice destroyed the whole multitude that came to subdue him. This is the interpretation, Behold the days come when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one people against another, one realm against another; and the time shall be when these signs will happen. Then shall my Son be declared whom thou sawest as a man ascending. And when all the people hear his voice every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together as thou sawest them willing to come and to overcome him by fighting. But he shall stand on Mount Zion. And Zion shall come and be shown to all men prepared and builded and the hill thou sawest engraven without hands. He will rebuke the wicked inventions, their evil thoughts and torments that they begin to be tormented which are like unto flame, and will destroy without labor by the law which is like unto fire.

And whereas thou sawest that he gathered another peaceable multitude unto him, these are the Ten Tribes, who were carried away prisoners out of their own land in the time of Osea the king. When Salmanazar the king of Assyria led away captive, and carried them over the waters, and so they came into another land. But they

counselled among themselves that they would leave the multitude of heathen, and go forth into a fresher country. And they entered into the Euphrates by the narrow passage of the river. For the Most High held still the flood till they were passed over. There dwelt they until the latter time. And now when they begin to come, the Highest shall stay the springs of the stream again that they may go through. Then sawest thou the multitude with peace.

The vision will speak and not lie. Hab. 2:3.

"Signs begin to come," are now so unmistakably evident. Question: Who now is the peaceable multitude but America and too, would be Great Britain?

Was not the highest with the first contingent, and our great general passing through the war zone saved from stealthy submarines, to arrive safely? Proving that the "lost" is found and beginning to come. Preparedness is in a way fulfilling the cry of "peace and safety."

In chapter 6 of 2 Esdras 8, 9, 10, the question is asked, What shall be the parting asunder of the times or end of the first, and beginning of it that followeth? Answer, From Abraham unto Isaac when Jacob an Esau were born unto him, and Jacob's hand held first the heel of Esau. See Hosea 12:3, 4; Rom. 9:11, 12, also 6-8.

For Esau is the end of the world, and Jacob is the beginning of it that followeth. The hand of man is betwix the heel and the hand. Latter part of chapters 14 and 15 of 2 Esdras bring to light signs of present times in fulfillment of what is there in stated—Germany may be Assyria as some writers claim, but I can find Bible proof only as "one of the mighty ones." Joel 3:9.

I find in Gen. 22:17 and 24:60 proof that Jacob is to possess the gates of his enemies. And again through a blessing, viz., Moses the man of God: Who blessed Joseph of all precious things of heaven and earth and fulness thereof, let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, (signet on Britain's Coat of Arms.) with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. (Indifferent number). (A selective army like unto Gideon, with the Lord in it), and like America is now preparatively selecting her army. England now has possession of the gates of the seas. She is self conscious in her power and fears none. But the Lord himself will subdue her of whom the Psalmist says, ((48:7) Listen, thou (the Highest) breakest the ships of Tarshish with an east wind. Then in Isa. 2:10 to end, is proof of a conquering time. See also Isa. 60:1, 3, viz., Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light and kings to thy rising.—8-12.

Who are these who fly as a cloud, and as doves to their windows? (The Lord's people, the saints).

Surely the isles shall wait for me, the ships of Tarshish first to bring thy sons from far, their silver and gold with them,

unto the Lord thy God because I have glorified thee. Sons of strangers shall build thy walls; their kings shall minister unto thee; for in my wrath I smote thee, but in my favor I had mercy on thee.

Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces (mar.—wealth of the Gentiles may be brought) and that their kings may be brought, (immortal ones in age to come). For the nation and kingdom that will not serve thee shall perish.

So the destiny of Britain is in the hands of the Lord, to subdue in measure her navy, yet for his purpose, ships preserved to carry his people whither so ever he wills.

Now I think I have Biblically answered the question, Is Britain Israel? I have shown where we are by the despised birth-right passed along through God's way, viz., firsts and seconds, i.e., elder and younger according to birth.

America has surely represented a peaceable multitude of people. America is great as a people in wealth, in inventions, and ever increasing population, and will in the age to come representing natural Israel by birth, (increase as fishes do increase).

As the children of Jacob, so called Israel, are of the number that cannot be measured or numbered. Hosea 1:10. Whereas Ephraim, Britain will be a company or fulness of nations. And Kings to be of Jacob, immortalized through the second Adam, Christ the Lord, will truly be greater than Manasseh, (America), the elder brother who represents the first born in second place, and will serve the younger, filling the first place. Thus the first Israel shall be last, and the last Israel, by adoption, first as sons and daughters by adoption through baptism into the name of Jesus. Graciously plain, is it not? To me, clear as day, and as scripture can make it.

I am so glad that I can claim a relationship to an Israel God provided, praised be his name.

(Last division will appear next week).

## Letters.

Holbrook, Nebraska, Oct. 20, 1917.

Dear Brother Lindsay:

Will try to write you a few lines to let you know that I am still among the living. It is through God's favor that my life is spared, for which I am truly thankful. When I went to the hospital I could scarcely walk, but glad to say I am gaining strength slowly. The outlet of the stomach was almost closed, so I was dying by inches and the race was almost run, but at the last everything seemed to shape around just right. Was referred to one of the best surgeons to be found, and was taken to as good a hospital as could be. Received all the care that could be given. I'm improving slowly. At the hospital where I was, they operate on an average of about six patients daily the year around.

I could not help but think of the people that came and went through with so much suffering and probably paid almost their last dollar to be patched up so they could live a few years longer in this present life, and scarcely think of future life, which they could have without all this

suffering, by denying themselves the pleasures of sin for a short time (if there is any pleasure in sin) and as a reward receive eternal life and a home in the kingdom of God. The two lives are so wide apart there is no comparison. The God I serve is a God of love and is willing to help us if we will only try to help ourselves. Not only willing, but glad to help us. Well, Bro. Lindsay, we, or I should say, they had a splendid meeting here again. There was not a very large attendance, some of the brethren came and got me. I think I was there for three sermons. Was thankful to be there that much.....

Bro. Allard was not well while here, he only spoke twice. I didn't hear him, but those that heard him said it was splendid.

R. P. Story.

Dear Bro. Lindsay:

Will you permit me to thank, through the Restitution Herald, all who have sent help to my brother, Relmond Anderson, Pelzer, S. C.? I thank you, dear brother, for the kindness in putting the notice in, and for your help in money. Through your paper I wish to thank all who have sent help.

We had secured enough to help our brother through the winter, we thought. But last week we received a letter from him stating that his baby was very sick and had to have the attention of a doctor. Yesterday we received word that it died last Saturday, Oct. 13, and the money which had been sent had to be used to meet burial expenses. Our brother also stated that he was no better. Dear brother, you cannot know how much we appreciate the help our brothers and sisters have sent. Help has come from as far west as Nebraska, as far east as Brooklyn, N. Y., from Michigan, Missouri, Illinois, Kentucky and dear old Ohio, also Indiana, yes, Virginia, too. We have sent an acknowledgment to each one.

We are proud to be a member of the Church of God when we know that our brothers and sisters are trying to live in harmony with God's word. May God bless each one.

J. H. Anderson.

#### Lack of Faith.

In Numbers 13 and 14 we find the account of how God commanded Moses to send a man from each of the twelve tribes of Israel as spies or messengers to search out the land of Canaan and to bring back a report about the people, cities, and condition of land as to its fruit, its wood and its fatness or leanness. After forty days these messengers returned and all but Caleb and Joshua gave an evil report, which caused the children of Israel to murmur against Moses and against God, wishing that they had remained in Egypt, or that they might die in the wilderness; and even going so far as to suggest choosing a leader and returning to Egypt. When Caleb and Joshua realized the evil intent of these ten messengers, they rent their clothes and spoke boldly unto the congregation in praise of the land and of God's goodness and power, trying to renew their faith, for which they were threatened with stoning.

This lack of faith in God after witness-

ing so much of his goodness and his power was punished by giving what they had asked or thoughtlessly mentioned in their murmurings, that they should die in the wilderness. Many times had they vexed the Lord with their lack of faith.

After Moses had given them signs showing them that the Lord had sent him to lead them out of bondage, yet when their tasks were increased, their faith waned and they began to murmur. After seeing all that God did to the Egyptians before Pharaoh consented to let Israel go, when Pharaoh's army pursued after them they became fearful, and wished they might have died in Egypt.

When they had crossed the Red Sea and reached Marah, where the waters were bitter, they murmured against Moses. After passing Elim and reaching the wilderness of Sin they became hungry and murmured again and were fed with manna and quails.

At Raphidim they chided with Moses because of there being no water, after which God gave them water through Moses smiting the rock. While Moses was in Mt. Sinai they again became faithless and ordered Aaron to make them a god, and the golden calf was the result of their faithlessness this time.

After the tabernacle had been prepared and its service established and they had moved forward from Sinai, being led by the cloud of the Lord they complained again and God consumed many of them with fire. Later they remembered the fish, cucumbers, melons, leeks, onions and garlick which they did eat in Egypt, and they wept, and again desired to be back in Egypt, and this time they were punished with a plague and many died.

So God tells them that after having seen his glory and his miracles in Egypt and in the wilderness, and having tempted him now these ten times, they shall not see the promised land, but their carcasses shall fall in the wilderness. And the ten messengers who rendered the evil report died by the plague before the Lord. Only Caleb and Joshua of those who came out of Egypt were permitted to enter Canaan.

Jude, in speaking of these historical events, (verses 5-6) says, I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, and the angels (messengers) which kept not their first estate (faith), but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Those messengers who rendered the evil report are held with the chains of death in the darkness of the grave, awaiting the judgment morning. Peter in writing of false teachers of his time, and that to follow cites the same examples of God's dealings with the wicked as does Jude, and uses similar language. 2 Pet. 2:4, For if God spared not the angels (messengers) that sinned (gave evil report) but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

These examples of lack of faith given

by Peter and Jude are offset by Paul with a long list of those who were strong in faith, enduring all kinds of trial and persecution, because they believed in the promises of God, and it was accounted unto them for righteousness.

False prophets, false teachers, evil messengers, who love the wages of unrighteousness are as prominent in these last days as they were in the days of the Israelites, and of Peter, Jude and Paul, and it behooves the children of God to lay aside every weight, as Paul exhorted his brethren, and the sin which doth so easily beset us, which is the lack of faith in God's word, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, considering him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Emma C. Railsback.

#### Article Concerning War.

The Blush Church near Fredericktown, Missouri, adopted the following article at their annual meeting, Sept. 26-Oct. 7, 1917.

We believe the spirit of Christ's teachings to be opposed to taking of human life, and that the disciples of Christ, even though the governments under which they live may so command, are not privileged to go to war, either to kill or to aid in the killing of human beings; that to do so would jeopardize their hope of eternal life, and that it is their duty to obey governments only in so far as their commandments do not conflict with the commandments of God.

#### Another Profitable Gathering.

On Saturday and Sunday, October 20 and 21, it was our privilege to hold meetings with the brethren at the old Antioch church, several miles in the country south-east of Oregon, Ill.

There was once a thriving body at that place, but many had moved away, etc., so that there had been no services held for several years. This last summer, however, Bro. Williams, together with others in the neighborhood, succeeded in starting a Sunday School which is progressing nicely.

At our meeting there the attendance was good, and interest splendid. There are a number interested, and we hope that they will give the word sufficient investigation to realize what their duty is in regard to the gospel, and what blessings are in store for the faithful.

We hope to meet with these brethren again in the not far distant future, and will do all in our power to aid in building up the work at that place.

Frank E. Siple.

The winner is the man who advances by his work; he is not always wishing that he had the chances of the other fellow.—Sel.

Mind is man's wealth and all his own; from this store he gives to the world without price, and the more he gives the more he gets back.—Sel.

The great man works for the joy of it, not for the wages.—Sel.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

The Women's Bible Class of our church in Brooklyn, N. Y., is now taking up the study of the Acts of the Apostles. This is one of the most fruitful fields for study to be found in the Bible.

Sr. Leota B. Hanson of St. Louis was recently made happy by her employer, who appreciates her faithful service of ten years' standing, by the receipt of a beautiful wrist watch and other considerations from him. Best of all is the fact that her faithfulness is appreciated.

We are glad to note that Bro. R. P. Story of Holbrook, Neb., is at home again, improving in health daily, after his severe test at the hospital. Read his letter elsewhere in this issue.

Bro. Si Harlan, living on his farm near Holbrook, Neb., is about to have sale and move to town. We presume that by the time we see him again he will be quite city broke.

A happy surprise greeted us at our evening service in Rensselaer, Ind., on Sunday, Oct. 21st. As our preliminary services were about closing, four young people and a little boy came in to join us in the services. Throughout the service there was more or less of mirth expressed in their countenances, all of which we did not fully understand until after the service, when one of the young ladies, with smiles all over her face insisted that we must know her. Before we had much time to think, she said, Don't you remember Hattie? Of course we did, for hadn't she helped us in many a service at Burr Oak, Ind., by playing the organ? They were Bro. and Sr. Clarence Woods, their little boy and the friends who were so kind as to bring them from their home at Brook, Ind., some 20 miles or more to the meeting. What a flood of recollections, at such a meeting, run through one's mind! What good meetings we had at Burr Oak, and how many fine young people there were there; but they are all scattered now. If they are all faithful, no matter how scattered they become now, the Lord will gather them without the loss of one when the eternal day dawns. Let us all be faithful.

Sr. Gertrude Logan has completed her course at the school of Chiropractic in Davenport, Ia., and is now located at 3906 Grand Ave., St. Louis, Mo., where after a short rest, she will be ready for business.

Owing to increased expenses, rates of postage, etc., we are obliged to make the following announcement: After Nov. 1st our rate of subscription will be as follows:

Renewals, one year,	\$1.50.
New subscriptions,	1.25.
When paying for a friend,	1.25.
Trial subs. of 3 months, four for	1.00.

Please Take Notice.

After Nov. 1st. we will no longer mail receipts for money sent as heretofore, for the reason that all post cards after that date double the amount of postage. We will, instead, publish in the Herald initials, with P.O. address, together with amount received. In the event some may not care to have even this amount of publicity, it will be necessary for them in remitting to make request that we do not publish it. We do this to cut down expense all we can.

A Scripture Search.

- Psalms 38, V. 3, second word.
- 1 Cor. 6, V. 5, fourth word.
- Matt. 12, V. 1, third word.
- Heb. 11, V. 34, twelfth word.
- Rom. 4, V. 24, fourteenth word.
- Rom. 5, V. 15, fourth word.
- Acts 3, V. 21, tenth word.
- Daniel 3, V. 4, third word.

If so, then please read Rom. 13:8.—Ed.

HELPING FUND.

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

P. R. Story,	\$3.00.
Mr. and Mrs. R. Lake,	10.00.
Mrs. Eunice Lewis,	1.50.
Mrs. M. A. Calder,	1.00.
John Eastman,	.50.

J. A. Railton,	3.50.
F. L. Austin,	3.50.

Reports.

Report of Meeting at Moriah, Illinois.

Bro. S. J. Lindsay closed a series of meetings at the Restitution church near Moriah, Ill., on Sunday, Oct. 14th.

The meeting began Oct. 8 and continued through the remainder of the week.

The Bible class met each afternoon, except Sunday, when Bro. Lindsay was called on to conduct the funeral of an old neighbor. The class was very well attended and interest was very good. Those who were able to attend received a great deal of good from the lessons.

We had with us during the latter part of the meetings, Bro. and Sr. J. E. Miller, Sr. Jennie Townsend, and Mr. Henson, of St. Jacob, Ill.; Bro. Zenas Murphy and family, and mother, of the Salem church, and Bro. Lentz, of St. Elmo, Ill.

May the believers of the word see the necessity of becoming doers is my prayer.  
Carrie S. Shadley.

Obituary.

James Snodgrass

was born August 6, 1840, in Decatur Co., Indiana. He was the son of James and Anna Snodgrass and one of a family of eight children and the last survivor. He was married to Rebecca J. Goble in 1859, and they became the parents of three children. He was again married to Fannie Byrley in 1867. They were the parents of five children. He was again married to Samantha Jackson, who died in less than a year. He again married Editha McCarty. To them was born one son, Byron. This companion died some fourteen years ago and he has since made his home in Hillisburg, living alone.

He became a member of the Church of God eighteen years ago under the pastorate of Bro. J. F. Waggoner, and has lived a consistent Christian life since.

He was a soldier in the Civil War, going out in the last call and serving to the close.

He died Oct. 12, 1917, aged 77 years, 2 months and 6 days.

He leaves five sons, Thomas, Samuel, Leonard, John M., and Byron. His other children preceded him in death. He also leaves several grandchildren and great grandchildren and many other relatives.

His life has been full of hardship and trial, but he fought the battle honorably, and reached the haven of old age with an untarnished name, and fell asleep in Jesus in full hope of the future life by a resurrection when Jesus comes.

Funeral services were held at the M. E. Church in Hillisburg, Sunday, Oct. 14, at 2 o'clock and burial was made in the cemetery east from Scircleville.

D. E. VanVactor.

Martha Ellen Oakley.

Martha Ellen Oakley entered the quiet and sleep of death, at her recent home, 45 Arnold St., Buffalo, N. Y., on Wednesday, Sept. 26, 1917.

Martha Ellen was born to Charles and

Matilda Tite, March 27, 1846, at Saint Jerome, Canada. On Nov. 12, 1864 she was united in wedlock with Joseph W. Oakley, whose companion and co-worker she has been in the service of both home and God till the bond was severed by this her death. To this union were born five children, of whom Elizabeth and William H., both of Buffalo, and Clara L., wife of B. L. Moore, of Niagara Falls, N. Y., survive and with their father bear the grief of the bereavement of mother.

For a full half century Sr. Oakley was an ardent and devoted student of God and his revealed word, and as ardent and devoted a servant of the Master. For some years she was quite active with her pen, thus recording many of her conclusions resulting from her earnest study.

Her fight has now been fought; her course finished, her faith kept. New aims, new developments, new victories are hers no more. The great divine sentence of judgment rendered her will be upon the work of a life now completed.

But as we laid her in rest in the beautiful Elm Lawn city of sleep, it was with the sorrow only of those who have hope. For, being believers that Jesus died and rose again, and that those who sleep in Jesus will God bring with him, we have hope; hope that she is asleep in Christ, and will awake unto his shout with the voice of the arch angel and the trump of God.

So may it be. F. L. Austin.

## The Sunday School.

By Alta King.

### NEHEMIAH'S PRAYER

Lesson 6. November 11, 1917.  
Lesson Text. Nehemiah 1:1-11.

Golden Text: Whatsoever we ask we receive of him because we keep his commandments and do the things that are pleasing in his sight. 1 Jno. 3:22.

Time: B. C. 445 about 13 years after the second return under Ezra.

Place: Shushan—Susa—modern Sus in Persia.

Memory verse: Golden text.

#### Questions and Comments.

We have seen how at the close of the 70 years captivity about 50,000 of the captivity returned to Palestine and, after many years of hardships, rebuilt their temple; then how 78 years later Ezra lead 2000 more back on his mission of reform and teaching the law. In today's lesson we study the prayer of another God-fearing Jew who desires to go to Jerusalem and rebuild the walls around the city.

From General Notes, Bible Dictionaries, etc., discuss the life and character of Nehemiah.

Verses 1-3 describe a meeting between Nehemiah and his brother who had just come from Judah. Relate the incident.

"Nehemiah was walking one day outside the walls of Shushan," so Josephus tells us, when "some strangers making for the city, travel worn, as if by a long journey, were overheard by him discoursing in his

own language, the Hebrew. Nothing touches the heart in a strange land more than one's mother tongue. He went up to them, therefore, and introducing himself found they were from Judah; and one was his own brother, Hanani." (Compare Neh. 7:2)—Geikie.

Concerning their report of the home land Josephus adds: "The neighboring nations did a great deal of mischief to the Jews, while in the day time they over-ran the country, and pillaged it and in the night did them mischief, insomuch that not a few were led away captive...and that the roads were found full of dead men."

When the Jews made their first attempt to rebuild the temple they had also tried to rebuild the walls, Ezra 4:12, but had failed, Ezra 4:23, 24. Discuss the necessity and purpose of the walls.

Judging from the effect the report had upon him, (verse 4) give your idea of Nehemiah as a man. Had he been heathenized and won away from his Jewish brethren by court favor? Does the fact that his mind turned instantly to prayer prove his faith in God and his habitual intercourse with God by prayer?

The prayer: With whom, among all the Jews, does Nehemiah say that God keeps covenant and mercy? What is a covenant? What covenant of mercy had God made with the Jews? Lev. 26:39-46.; Deut. 4:29-31.

From verse 6 pick out phrases which show Nehemiah as urging God to hear and heed his call. Is God blind and deaf to the needs of man that he needs such urging?

Matt. 6:8. Is he unwilling to supply needs, that man must use persuasion? Matt. 7:7-11.

Why, then, this manner of prayer? It is but the natural expression of the urgent needs of a people who look to the all powerful, terrible God for help. Notice the difference between this prayer and the prayer of Jesus, (Jno. 17) and the model prayer which he gives. (Matt. 6). These are addressed, not to the terrible God, but to God the Father. To reveal the Fatherhood of God was Jesus' great mission and man now should approach him as such a being.

What condition is met by Nehemiah as the prerequisite to receiving God's mercy and help? Verses 6 and 7? Why would it be unwise and unrighteous on God's part to give mercy and forgiveness without this condition being met by man?

Was it necessary for Nehemiah to call to God's memory the words of verses 8, 9?

Why, then, does he say, "Remember I beseech thee?" Where in all this wide world has God chosen to set his name? Psa. 78: 68, 69; Zech. 2:7-13; Psa. 102:11-22. What will be the result when his name is established there? Zech. 8:20-23.

In verse 10 what assurance does Nehemiah have that God will help him?

In his confession of the sins of his countrymen why does Nehemiah say "we"?

In verse 11 Nehemiah makes his request known. What is it?

"In the sight of this man," that is, the king of Persia. Can you imagine what Nehemiah has planned to do in order to help his countrymen? The next lesson tells us.

In view of the Golden Text, will his prayer be answered?

#### General Notes.

Nehemiah was a descendent of the ex-

iled Jews, but of the third or fourth generation; for at this time a young or middle aged man, he was living 140 years after the destruction of Jerusalem.

From statements made in chapter 5 it appears that he had large inherited wealth.

Birth place: The birth place of Nehemiah, probably, and the scene of his early life, most certainly, was Susa, (Shushan) one of the Persian capitals and a large city, as we learn from the extent of its ruins, where was a large Jewish community.

His character: Josephus says of him: He was a man of good and righteous character, and very ambitious to make his own nation happy.

He was a man of profound piety, connecting everything, great or small with the will of God. His prudence was equally marked: and there is no better example of constant dependence upon God, united with practical forethought. He was disinterested and unselfish; his wealth was used for public ends, and there is not the slightest reference to self apart from the common good.—Ellicott.

His official position as cupbearer: "Heroditus speaks of the office at the court of Cambyses, king of Persia, as 'an honor of no small account.'" The cup bearer had the special privilege of admission to the august presence of their sovereign in his most private seclusion."—Sel.

The walls of Jerusalem in ruins, which so grieved Nehemiah, indicated the helplessness and the weakness of the city. The inhabitants were thus at the mercy of the robbers and enemies of all kinds. "The Jews at Jerusalem in our times wail beneath the walls of Jerusalem in these words:

'For the Palace that lies waste  
We sit in solitude and weep;  
For the Temple that is overthrown,  
We sit in solitude and weep:  
For the walls that are cast down,  
We sit in solitude and weep!  
For the mighty stones that are turned to dust,

We sit in solitude and weep!  
For our glory that has vanished away,  
We sit in solitude and weep! —Sel.

But soon is this wailing to be changed to the glad cry, "Blessed is he that cometh in the name of the Lord." For it is he who is to restore all things spoken of by the prophets, and chief among these is the restoration of Israel as a nation. Ez. 37: 21-25.

#### The Heart of Giving.

The secret of power in doing good is in personal contact. Heart must touch heart. Benevolence cannot be confined to calendars. . . . Those good people will exhibit the most of the spoil of our blessed Master who practice Christmas-giving and cheerful, unselfish and zealous Christmas-living through all the circling year.—Sel.

It is the severity of God which demonstrates his goodness; it is the goodness which creates his severity.—Sel.

God will never be satisfied if you merely return what he gave you at the start. He demands back double and nothing else will do. Read Matt. 25:25.—Sel.

## Berean Column.

Edited by

**NATIONAL BEREAN SOCIETY,**

Leota B. Hanson\* Editor,

5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Have you noticed our new slogan which was adopted at the National Conference just passed? "We stand for Unity, Truth and Righteousness." What a call to the Master's service it is.

Unity—what is this unity for which the Bereans stand? The breaking down of state lines, the rising above all church dissensions, the building up of a body that is as one in loving service for the Master—just one body in Christ Jesus. "The Unity of the spirit in the bond of peace." Eph. 4:3.

Truth—the simple gospel message as given to us by Jesus, the apostles and prophets. Acts 8:12.

Righteousness—as faith without works is dead, daily Christian living must go hand in hand with our faith in the truth, "being filled with the fruits of righteousness." Phil. 1:11.

This is our battle cry. Our motto is, "Search the Scriptures Daily."

Bereans, rally to the battle cry, live your Christian privileges and make this year one of personal consecration to the service of the Lord.

Evelyn K. Harsch.

### Berean Report.

The fourth annual Conference of the National Berean Society of the Church of God of the Abrahamic Faith met at Oregon, Illinois, Aug. 15-16, 1917.

The business meeting was called to order by the President.

Every affiliated state was represented at the meeting, but we were very much disappointed that the delegates from Eden Valley, Minn. and Fonthill, Canada were unable to attend.

The reports of all secretaries and committees showed a great increase in the work over last year, and a marked activity in every department but one.

The treasurer's report showed a balance of \$37.81. This was very good news.

Because we have added new departments and extended fields of the old departments; we will need more money this year, because the National Bereans will finance the publication of the new books entirely, instead of as formerly, by the cooperation of the states with the National.

Tract committee reported nearly 3000 tracts distributed this year. They were sent to 16 states and England for redistribution. This number is about 1000 more than was sent out last year.

The National Society has decided to add a Tract Library Department for free use of Local Societies and Isolated members in their Bible Study. Write to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana, for any tracts you wish for distribution or for local use and information concerning this new department.

Report from the Literary committee was rather discouraging. The Bereans were most emphatic in their demand that this column be continued in the church papers. If you want it, you must do your part by contributing one article a year. This is not a heavy burden. Why not have the local societies send in a report of their work occasionally? Let us use this column as a getting acquainted corner.

The Social Correspondence Department is new. This committee reports having sent 137 letters this year. In answers received those written expresses such gratitude and appreciation at being remembered and, as one has said, the isolated feel they are in touch with the rest of the family.

They have reached some who have not the privilege of hearing a gospel sermon from one year's end to the next, and others who, in order to meet those of like precious faith must drive many miles.

The object of this department is not to re-

ceive answers, though that is always gratifying, but to reach our brethren through correspondence gives them strength to feel they are not standing alone. Will ministers please send names of new converts to the chairman of this committee, Anna L. Adams, 423 Second Ave., Rfd. 7, Dixon, Illinois.

The Organization Committee reported Nebraska state organized and several points interested. Eden Valley, Minnesota was organized through the efforts of Bro. Patrick.

Let chairmen of the Isolated Committees of the various states write Anna Drew, 629 N. Galena Ave., Dixon, Illinois, for plan of work.

The Book Committee for the following year is: G. Eldred Marsh, Iowa; Mary Gesin, Illinois; Floyd Stilson, Indiana; P. E. Brown, Nebraska.

The State Presidents were urged to present the work of the National Society to their local societies and ask them to pay the annual National dues of 25 cts. as soon as possible and send the same to the treasurer. This is not a heavy burden, and if every Berean in each affiliated state or society would pay it promptly we could broaden our work very much and answer the loud and oft repeated cry for an organizer in the field.

We received an invitation to meet at Omaha, Nebraska, next year so begin now to save pennies, buffalo nickles, and new money to pay your carfare.

The election of officers resulted as follows, Leila Whitehead, President, 5439 Ohio St., Chicago, Illinois. Frank Siple, 1st Vice Pres., Oregon, Illinois. Lawrence Howell, 2nd Vice Pres., Ohio. Evelyn K. Harsch, Cor. Sec., 5447 Ohio St., Chicago, Illinois. Dessie McDonald, Rec. Sec., Plymouth, Indiana. Leland Roose, Treasurer, Charter Oak, Iowa.

Leila Whitehead, Pres.  
Dessie McDonald, Rec. Sec.

### Summary of Treasurer's Report Given at the National Conference.

State Dues,	\$43.32.
Individual Dues,	\$25.25.
Donations,	9.50.
Pins, Books, & stamps,	33.60.
Total,	\$111.67.

### Expenditures.

Postage,	\$32.83.
Delegates' expenses,	35.00.
Printing,	11.80.
Prospectus,	5.00.
Telegrams,	1.52.
Total,	\$86.15.
Balance,	\$25.52.
Balance on hand at last report,	\$11.29.
Balance now on hand,	\$36.81.

Leland Roose, Treas.

### Illinois Business Meeting.

The nineteenth annual business meeting of the Illinois Bereans was held in Oregon, Ill., August 17, 1917. All officers were present, except the Treasurer. The minutes of the last meeting were read and approved.

Reports from officers and committees were given and from the following societies: Maccome, Dixon, Oregon, Ripley, Chicago, Aurora and Lanark and from the following isolated Bereans, Lillie Willis and Mrs. W. W. Johnston.

The Treasurer's report was as follows:

Amount on hand,	\$13.62.
Amount Collected,	66.70.
Total,	\$80.32.
Expenditures including National Dues,	41.64.
Balance on hand,	\$38.68.

It was moved and seconded that the constitution be amended as voted upon at last year's meeting and that it be reprinted.

Election of officers resulted as follows: President, Anna E. Drew, Dixon, Illinois. 1st Vice Pres., Almeda Glotfelty, Lanark, Ill. 2nd Vice Pres., Mae Hanson Miller, St. Jacob, Ill. Secretary, Anna L. Adams, Dixon, Illinois. Treasurer, Lillie Dauntler, Dixon, Illinois. Committees: Literary, Wm. Hanson, Lebanon, Ill.; Mabel Canode, Oregon, Ill.; Mrs. Agnes Eckert, Dixon, Illinois, Rfd. 7.

Program, Florence Laning, Mt. Sterling, Ill.; Cecil Cross, Oregon, Ill.; Silas Claypool, Marshall, Illinois. Tract Committee, Mrs. Cordelia Gray, Lanark, Ill. Isolated, Jessie Wilson, 625 Long Ave., Chicago, Ill.

Anna L. Adams, Sec.

## THE HERALD OF MESSIAH'S REIGN.

(Continued).

By J. M. Stephenson. (deceased.)

### Chapter 14.

The Jews who survive the great battle will be disciplined, and the rebels purged out before they shall be organized into the Kingdom of God.

According to Zech. 14:1, 2, half of the Jews in Jerusalem will be carried into captivity in the last great battle. "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 half the city shall go forth into captivity; and the residue of the people shall not be cut off from the city." These may return after their enemies are all overthrown. Others who had not returned to their land before the great battle, may also return. But all the Jews in that land after Christ comes, will be subjected to the following severe discipline, which will leave only one-third, who must pass a still more fearful ordeal: "And it shall come to pass, that in all the land, saith the Lord, two parts shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God."—Zech. 13:8, 9.

Hence, none except those who are cleansed from all pollutions, and iniquity; and who are thoroughly disciplined will be organized into the kingdom of God. These fires of trial will purge out all the dross, and leave nothing but the pure gold. Will not such be as well fitted, morally and intellectually, to become the kingdom of God as were their fathers, who survived Jehovah's school in the wilderness?

Those who survive the great battle, and this rigorous discipline, will be employed as messengers of mercy to gather together and train their brethren, the other ten tribes. In Isa. 66:15, 16, we find a glowing description of the coming of our blessed Lord as he descends with his fiery chariot, rolling down the pathway of heaven. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

Those of all the Gentile armies who survive the sword, will fall before the devouring flame. Hence, none of all these congregated nations will escape this terrible overthrow.

In Rev. 16th chapter, "The kings of the earth and the whole Oikumene (organized world) are represented as being gathered to the battle of that great day of God Almighty," under the auspices of the beast, the dragon, and the false prophet. In chap. 19, the issues of this great battle are graphically described by the prophet. Christ is represented as riding forth upon a white horse, conquering and to conquer; and in righteousness judging and making war. His eyes are as a flame of fire, while his vesture is crimsoned with the heart's blood of the conquered kings, whose many

crowns adorn his princely head. The armies from heaven follow in his victorious march while from his vesture shall flash forth the significant title of "King of kings, and Lord of lords."

"The beast and the kings of the earth, and their armies are gathered together to make war against him that sat on the horse, and against his army." "He treadeth the winepress of the fierceness and wrath of Almighty God, and rules the nations with a rod of iron, smiting them to earth with the sharp sword which issues from his mouth, which is the word of command. Thus the dragon and his messengers, and Michael and his messengers will end forever the controversy of the world's dominion. Sanguinary will be the conflict, but certain the result. Earth's great heir comes off victorious. The dragon and his leagued menials lick the dust. They are beaten and slain. The beasts of the field, and the fowls of heaven come to the carnival of blood. They come to eat the quivering flesh, and drink the streaming blood, the last great symbol of the world's destroyers, while those over whom they had triumphed for six thousand years shall eat and drink anew the symbols of the world's Savior. The one to eat the last supper of the great God, the other to eat the last supper of his royal Son from heaven.

As the whole body of Christ was broken, so the whole politic of the world shall be broken also. Hence, all that constitutes the kingdom of men, (Dan. 4:25, 32), which will be represented in the great battle of God Almighty, will be ground to powder before the triumphal stone, exhumed from the mountain without hands, Dan. 2:34, 35; Rev. 19:20. Those, therefore, of all earth's armies, kings, and potentates, who survive the great battle, will fall before the white horse and his rider. Rev. 19:21: "And the remnant (the left of all the armies before described) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Again, according to Zech. 14th, not a man of all the nations of the earth assembled against Judah and Jerusalem will escape destruction.

1st. First all nations are gathered against Jerusalem to battle.—Verse 2. 2nd. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.—Verse 2. How did the Lord fight "in the day of battle?" Answer: Not with literal sword or battle axe; but the sound of trumpets waxing louder, and the cry, "The sword of the Lord and of Gideon," sent such consternation from rank to rank, that "every man's sword was turned against his fellow."—Judges 7:22. "And it shall come to pass in that day that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."—Zech. 14:13 Those who survive the dread conflict of contending armies, and the homicidal sword of one another, will be smitten from the Lord, and consumed, by overwhelming and resistless plagues. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume

away in their holes, and their tongues shall consume away in their mouth." V.12.

According to Ezekiel's description of the same universal destruction of all the armies and nations of the prophetic world, no people are left in that land to carry out the great purposes of God, except the Jews, who survive the overthrow of the alien armies. God says, concerning Gog, the generalissimo of the armies and navies of the world (England and the Jews excepted), and all his numerous bands, and all the peoples with him. "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people who are with him, an overflowing rain, and great hailstones, fire and brimstones." Thus, those who survive the battle will fall before the desolating judgments of God, and none escape to tell the story of their crimes.

#### Christian Science.

On Sunday, September 30, we listened to a three hour lecture by Mr. Peabody, of Boston, Mass., an able lawyer, who has had much to do with Christian Science, in the prosecution of his profession. He spoke fearlessly, and declared that he spoke truthfully. He arraigned so-called Christian Science in a way to produce conviction, sustaining his statements by documentary evidence, and the testimony of those who had years of experience in the practice of that cult.

From our standpoint as editor of a religious journal, with an experience in that field of over 50 years, we have been brought in contact with various sideshows of man's or woman's invention, claiming to exhibit naked truth as seen and taught by them, and seeking for acceptance from others in their quest of followers. We have watched the history of most of these, and seen the leaders push forward their schemes, and succeed in securing many devoted disciples (dupes). The original leaders in some of these have gone the way of all flesh, leaving unenviable records behind them.

But the latest fad in this direction is that of Christian Science—the most unreal, foolish and untruthful of them all. It calls itself "Christian" but is devoid of true Christianity. It claims to be a Science, but no real Scientist in the world will acknowledge its claim. It claims to be a "Key to the Scriptures," yet the scriptures condemn it as an imposter of the rankest kind.

Any one who accepts Christian Science must dig a grave and bury his Bible so far as any use it can afford him as a teacher or guide is concerned. In the days of Paganism men were arraigned before the tribunals of those times compelled to worship heathen gods, and deny the only living God, creator of heaven and earth. So now a party must decide between the acceptance of Mrs. Eddy with all her wild, untruthful vagaries, and barefaced falsehoods, or cling to the God of our fathers and his Son, our Lord Jesus Christ and the precious gift of the Bible. There can

be no compromise. It is one or the other. If you accept Mrs. Eddy and worship at her shrine you are lost forever. There is nor can be any salvation hereafter for those who deny God and our Lord Jesus Christ; who tread under foot the blood of the covenant as an unholy thing, who deny that Jesus died, or rose again from the dead, who declare that there is no such thing as sin, and therefore no need of salvation from sin. As a recent writer says:

"Christian Science is simply a sign of the times. When the disciples asked Jesus (Matt. 24), What shall be the sign..... of the end of the world?, he answered, Take heed that no man deceive you. For many shall come in my name.....and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.....For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

We believe that "Christian Science" is one of the latest introductions of the devil for the acceptance of those in these last days who are grown cold in the churches; for those who dislike the thought of being "cleansed by the blood of Christ," for all sinners who seek a way of accepting "religion," and passing in the community as church goers, living a religious life; for those who seek an easy way out for their conscience—something not so strict and condemnatory as the rigid requirements of the Bible are. Here they can find it, but how will it be a few years from now, when the Son of man has arrived from heaven to enter upon his great work, not only as King of kings, but as judge of all the earth? We tremble for such. God help some whom we know, to see the great mistake which they have made in forsaking Paradise for the quagmire of Christian Science, ere it is too late. Jesus is near at hand to come, and then—the judgment!—Editor "Last Days."

There are 117,000,000 suns in the milky way, so they say, and "they" also say that a little tad-pole made them all!—Sel.

For a correct solution to both the above problems read carefully the first chapter of Genesis.—F. E. S.

Fate knocks you down now and then, but asks you to get up again; the man with a sob will not find a job though he thinks the world should give it.—Sel.

Seeds of sin and sorrow scattered make the harvest a hard lot; planted today, they grow tomorrow and you reap as you have wrought.—Sel.

Not all who respond to the call of God's servants are fit soldiers. A few, thoroughly consecrated, fully obedient soldiers are worth more than a host of fearful, half-hearted followers.—Sel.

Our boldness for God before the world must always be the result of individual dealing with God in secret. Our victories over self and sin, the world, are all first fought when no eye sees but God's.—Sel.

Common sense is not hereditary.—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 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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

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 mem-

bers. 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-

Subscribe to "WORDS of LIFE," a monthly magazine, advocating "Life and Advent Truths." One copy, 37 cents per year. Twelve copies to one address, 25 cents per copy per year. Sample copies supplied at any time. Address, Wm. G. Rothe, 1301 Park Place, Brooklyn, N. Y.

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It is a joy to God to give. It is a burden to him to withhold. It is a grief to him to carry about his gifts when we will not gladden him by receiving them.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, Nov. 7, 1917.

Number 5.

## 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.

## Have You Religion?

By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; makes them joyfully accept a heavy burden, that, in a word, uplifts men out of the dominion of material things and sets their feet in a purer and simpler region.—A. C. Benson.

## Life's Activities Under Control.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psa. 1:1.

This Psalm covers pretty much all of life's activities. This verse covers where a Christian walks, where he stands, and where he sits. When you have gotten all this under divine control you have a tight reign on him. Men in elderly life retire from business activity, if they can afford to, but the devil's retired list are all in the cemetery under four feet of earth.

Of all sinners deliver us from the old one who knows the devil's game and tricks too well—well enough to graduate and have a front seat in Tophet! Let us take a look into the activities and places of responsibility for the Christian.

1. The Christian's walk. Watch your step. If you do not the unbelievers will. It is nice to run in the way of God's commandments, but you will do well to walk in them. Get a gait that you can stick to without wobbling. Look straight ahead for the mark for the prize. Keep step with the faithful in the ranks. A man is known by the footprints he leaves behind him, especially when prayer-meeting night comes around; which way the toes point, etc. It beats all what a lot of interest a sinner will take in an earnest Christian and what a lot of fatherly or motherly counsel will be given him! He or she will be counselled not to deprive himself or herself of all pleasure in life by such close attendance at church and prayer-meetings! That some amusements are needed to relieve the monotony and

## WHAT TO ME IS DEARER

I love the open ranges,  
The sagebrush prairie wide,  
The mountain peaks of grandeur,  
The ocean's whitecapped tide.  
I love the silent vistas  
Of shadow and of light,  
The dawn and sunset glory  
The songbird's sweet good-night.  
But what to me is dearer  
Than fields or skies of blue  
Are the hearts of those who love me,  
The honest hearts and true!

I love the smiles of childhood,  
The hopes, the joys of youth,  
And manhood's strength and courage,  
Which stands for right and truth.  
I love the faces honored  
With sunset years aglow,  
The lives of benediction  
Which bless us ere they go.  
But what to me is dearer  
Than life's swift passing day  
Is the thought of God above me,  
Who will not pass away!—Sel.

balance the life so that it will not become religiously lop-sided. That one needs to spend an evening now and then in hearty laughter, as if one goes about the world all the time with religious solemnity pictured on his face he may become insane! Likely tickets to motion pictures may be offered and he or she be urged to go, and, if the walk in this counsel their footprints will lead often to the theater and seldom to the prayer-meeting, and, after a while, if they ever had it, they will lose that joy they once had of sins forgiven and of divine infilling and be wondering where and what they are when reigned up to divine duty and purpose.

2. Where the Christian stands. Ordinarily civility and politeness in worldly affairs keeps a person from standing in another's light when there is something they wish and ought to see. How quickly one will step to one side and apologize when he discovers his mistake of this nature. To do otherwise would be selfish and rude. There is, however, more than one man or woman of religious profession who is standing in the way of sinners and throwing a black shadow over them; and they keep on standing there! They are being nudged and poked by evangelists nightly and daily and they do not seem to sense their position. We have reached a time when selfishness has taken deep root in the heart and lives of many. Too many professed Christians stand even in their own light. The promises and prophecies of God are in deep shadow to them because of their swinish frames. We are admonished to "let the light so shine that others, seeing our good works, may glorify our Father which is in heaven." If there is no light in us, then for heaven's sake let us religious giraffes, with high ideas

and low practices, step to one side and give the other fellow a chance!

3. Sitting in the seat of the scornful. Be very careful what adverse comments you join in with the scornful and the scoffer to make, if you do feel that way, concerning the doctrines that may be unpopular which another good people may entertain and are blessed in preaching and publishing. Alas! how many have sat in the seat of the scornful and joined in with sinners in ridiculing the "going-up" doctrine of the Adventists. They may some day learn that it was better to go up than to burn up. The fact is every religious people under heaven preach a "going up" as much and as definitely as the Adventists do, if not more so: they teach that the soul goes to heaven at death, while adventists teach that we go body and soul to "meet the Lord in the air" when he comes, whose coming, in love for it, they believe to be near. As Jesus seems to have been taken up while alive bodily heavenward, they see no reason why they man not do the same, especially as it is a matter of divine promise and teaching. Then again, let every professed Christian be wise enough to keep silent (unless they have ringing words of defense) when some noted evangelist, like Billy Sunday, and his methods and the size of the voluntary contribution given him, as well as the expense of the whole meeting, come up for ridicule by the ungodly. God will take care of the whole affair, never you mind that, and impress upon Billy Sunday Sunday, or any other evangelist, the increased responsibilities of his stewardship with his money, the same as he has you from time to time and you have paid no attention to it but still keep your grip on your hoard! It is a matter of reflection to see to it that what money comes to us is as untainted as his. If he gets a lot more, that is his and God's matter. For heaven's sake do not get a grouch on over it, for that will hurt you more than anybody else—unless it is the scornful you are occupying a pew with! Who has not heard a sinner exclaim, when urged to come forward for Christ, "Huh! I am as good as So-and-so," and then they will go on with their names and specifications. See to it that you are not on their list, not only negatively by not walking in the counsel of the ungodly, standing in the way of sinners or sitting in the seat of the scornful, but affirmatively by walking in the light, standing up for Jesus and sitting in your place in church when preaching or prayer-meeting time comes around. There are times when silence is golden; there are others when it is rotten. God give us wisdom when to speak and when to hold our tongues.—Sel.

Some folks are all back-bone and teeth. The heart is gone!—Sel.

## THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

Who will be in that land to escape this terrible overthrow? Answer: according to the 38 and 39 chapters of Ezekiel, the Jews gathered out of all nations, against whom this great battle is waged. Ezek. 38:10-12. These shall survive the destruction of their enemies, to bury them, and cleanse the land from all their pollutions, which will cover a period of seven years. Chap. 39:9-16. In Daniel 10:14, the angel Gabriel informs Daniel that he had come to make him understand what should befall "his people,"—the Jews, "in the latter day." In chapter 11:40-45, we learn that in the latter days the king of the North, with his armed legions, shall overflow, and like a mighty whirlwind desolate their holy land, and even plant the tabernacles of his palace in their glorious holy mountain. But in the first verse of the next chapter we learn his fearful and irrevocable doom.

While above the heights of Zion waves, in solemn mockery, the banner of triumph over Daniel's crushed and bleeding people, and over a prostrate world, Michael, the great captain, stands up for their deliverance. Then commence times of trouble upon the Gentile nations, such as their royal ancestors had never before experienced.

Having inflicted an unprecedented tribulation upon Daniel's people, they in turn are instrumental in such a tribulation being inflicted upon them—the last great representatives of Gentile power and domain. The first fell upon the Jewish nation; the second will fall upon the Gentile nations. The first commenced with the destruction of the nationality of the Jewish nation; the second will terminate with the destruction of the independent nationalities of the Gentile powers of the world, and the restoration of the nationality of the Jews. But before this grand result can be reached, the proud usurpers of their land must be overthrown, and they must not only be restored to their land, but to their lost nationality.

According to Zech. 12:7, 8, the Jews are restored to their own land before all nations are gathered against Jerusalem, and are there to look upon him whom they had pierced, when he shall return.

According to Zech. 14:1, 2, the Jews are in the city of Jerusalem when all nations are gathered against it, and a portion of them are led into captivity. At the second verse the Lord is represented as going forth and fighting against those nations.

At the fourth and fifth verses, the Lord is represented as coming, and all the saints with him, and his feet as again standing upon the Mount of Olives, which is cleft in sunder, and the Jews as fleeing before the crumbling mountain, as their fathers fled before the earthquake in the days of Uzziah, king of Judah; and according to Isaiah 66:15-21, the Lord is represented—

1st. As coming with fire and sword to plead with judgments against an ungodly world.

2nd. All flesh represented in the opposing forces of the world are utterly destroyed.

3rd. Those that escape this terrible overthrow are sent into the nations, to Tar-

shish, Pul and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that had not heard the fame of the Lord, or seen his glory; and these messengers declare his glory among the Gentiles.

That those who escape the last great battle in Judah and Jerusalem are the tribe of Judah (including Benjamin, of course), is evident, not only from all the foregoing evidence, and from the fact that there are none others who survive this battle; but also from the 17th and 20th verses of this chapter.

The eating swine's flesh and the mouse is criminally an abomination to the Jew, who professes fealty to the law of Moses, and therein proves his hypocrisy. At the twentieth verse they are represented as bringing their brethren for an offering unto the Lord out of all nations, upon horses, and in chariots and in coaches, (margin) or railroad cars, and upon mules, and upon swift beasts to God's holy mountain, Jerusalem. And the Lord takes of them for priests and for Levites, as he promised their fathers, that if they would obey his voice they should be a kingdom of priests. But this promise will not apply to the Gentiles. Nor are the Gentiles the brethren of Judah who is left in the great battle, and who are not destroyed for the crimes specified in the 17th verse.

Thus, those who survive, of Judah and Benjamin, will be employed as messengers to bring their brethren from among the heathen nations to Jerusalem. All the means of conveyance in the world will be brought into requisition in this great and philanthropic work. By land and sea they come on those ancient beasts of burden, and in their oriental chariots. From the civilized west they come in their lightning coaches, with a speed known only in prophetic vision to the ancient seers, or as described by the same prophet, in Isa. 5:26-29. The Lord "will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth: and behold they shall come with speed swiftly. None shall be weary or stumble, none shall slumber or sleep, neither shall the girdle of his loins be loosed, or the latchet of their shoes be broken. Whose arrows are sharp, and all their bows bent, their horses hoofs (iron horses) shall be counted like flint, and their (the horses') wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." Or according to Isaiah's description of the great preparation for the coming of the kingdom of Christ. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Isa. 40:3, 5.

Looking again westward the prophet sees the broad expanse of the Mediterranean whitened with the ships of Tarshish, bringing Jerusalem's "sons from afar, their silver and their gold with them." Isa. 60:9.

Having seen God's chosen people returning from all parts of the earth, with all the means of conveyance known in the world, the prophet raises his eyes aloft,

and exclaims, "Who are these that fly as the cloud, and as the doves to their windows?"—Isa. 60:8. Thus, earth, air, and sea will be taxed in restoring God's covenanted people.

These messengers are compared by Jeremiah to fishers and hunters, to ferret out their brethren from the places where for thousands of years they have been concealed from the world's gaze. Jer. 16:16, 17. "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways, they are not hid from my face." Though hid from the face of all the rest of mankind, yet they are not hid from the face of God. God will bring them into the wilderness, and purge out all the rebels before they will be organized into the kingdom of God.

Ezek. 20:33-38.—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord."

### Is Britain Israel?

By Sr. H. M. Woodbury.

Now for signs. It is presumptuous to look and pin faith on the Jews being in Palestine with silver and gold, a prospered people with wealth in cattle and goods, for Russia (as now conceived by many), to take a spoil and a prey. When the Lord comes how can it be? Look at the devastation, resource cut off, leaving no inducement for Jews. Only a longing now for a home land. . . . The Lord will save the tents of Judah first. They will have to see and look upon him whom they have pierced; and mourn, every house apart for what they have lost. And then allowed back to Jerusalem with their wealth protected by a higher power, than that of man. Then will begin great tribulation, many slain of all nations, until our own army and navy, together with Great Britain, as brothers reduced alike unto Gideon's army with the "Lord in it," push the nations together to the last war and then give up to King Jesus, "The desire of all nations then, and learn war no more."

High cost of living; the president of our nation taking upon his shoulders the task of controlling food products and other commodities, is a sure sign that sooner or later the government thereof will emerge onto the shoulders of the Lord, who will

be when he comes, "Governor over the whole habitable." Now to the word and to the testimony for proof of the two Israels, viz., natural and adopted, by the prophet Ezekiel, 37:16. A theme so little understood and applied in its true meaning. Thus Ezekiel is told to take one stick (or rod) and write upon it for Judah. And another stick for Joseph, the stick of Ephraim and all the house of Israel his companions. And join them one to another as one stick, and they shall be come one in thine hand.

Question, Wilt thou not show what thou meanest? Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows and will put them with him: even with the stick of Judah and make them one stick. Then 21st. verse speaks of gathering of the children of Israel on every side, and bringing them to their own land.

Truly Jacob, Israel is scattered throughout the countries whither they be gone; but they are not lost, like the identity of the ten. No, they are a visible people, a separated people, known as such all over the habitable.

Otherwise, Paul says in Gal. 6:16 that nothing availeth but a new creature; so that those who walk by this rule, peace be on them, and mercy upon the Israel of God. That is through the intervention of God. Praised be his holy name for making a way for the "house" of which are we, members of the adopted Israel by faith and obedience; joined to even that of Judah, to become one stick, one Israel in the age to come.

The twelve tribes were by natural birth, and simply called children of Israel because of the name given to Jacob.

Thus the Israel for the called out, predestinated to be the called out for the name of Jesus, has been lost sight of. I have wondered where we as a people come in, since we do not belong to Jewish Israel. Paul says, Rom. 9:6, not as though the word of God had taken none effect. For 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 promise are counted for the seed. And that is the Israel of God through the birth right. In thee shall Israel bless saying, God make thee as Ephraim and Manasseh, and he set Ephraim before Manasseh. Thus the last Israel shall be first, and the first Israel last. But destined to be one stick in the purpose of God, and so all Israel shall be saved. Our blessed Lord says, Watch. Watch what? Just the Jews and Russia alone? that is so often quoted by various writers to take a spoil and to take a prey, when other God given signs are plainly mapped out in his word.

The increase of knowledge was never more evident. Nahum's prophecy, 2:4, is literally fulfilled to date. Treachery like unclean frogs is a sign yet to develop and to be watched for. Even then the Lord says, In a day when ye think not, the Son of man will come. Watch, for he will finish the work, and cut it short in righteousness. Because a short work will the Lord make

upon the earth. Rom. 9:28. Preparedness, training of men, implements of war, fleetness and sure death dealing ships of war, stelthy submarines, cunning air craft. All are man's devices to hasten the work of the Lord.

Daniel's prophecy is fulfilled by the increase of knowledge. Now watch the movements of America. Believe what Dan is to do as one of the lost, but found Ten Tribes, yet of the twelve as foretold by Jacob that he, Dan, would judge (decide) for his people, both of kindred and the Israel by adoption. Thus bringing to light and in favor the other sheep Jesus says he must bring in that are not of the visible fold, they shall hear my voice, and there shall be one fold, and one shepherd. John 10:16.

Reader, believe the vision of Esdras is now unfolding, and that the sequel is "betwixt the heel and the hand." War is baneful, but "The Lord is the hope of his people." War must be that his kingdom may come. Come, blessed Lord, quickly come.

The small talking in fashionable circles is the fruit of small thinking.—Sel.

Look out, and do not pin your faith on the sleeves of men who often change their coats! —Sel.

Use what talent you possess. The woods would be very silent if no birds sang but those which can sing best.—Sel.

#### THE SIGNS OF THE TIMES.

Dear brethren:

Do the signs indicate that the time of our Lord and Master draws near, and are we nearing the end of this age? Many years ago our Master said that there would be signs in the sun and moon and the stars. We have had all of the signs fulfilled in the past. We had the sun and moon darkened in the year of 1780, and the stars fell, Nov. 13, 1833. The people tho't the end of the world was coming then. In the book of Joel (2:10), we have these words: The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining. In the book of 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. Vs. 6 and 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. Some people ask me, Do you think this is the last war? Now Christ says that there will be wars and rumors of wars but the end is not yet. I do not know whether it is the last war according to the Bible. The book of Daniel (2:44) says: 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. We are living in the toes of the great im-

age that king Nebuchadnezzar saw. As concerning the rest of the signs, there have been floods, fires, famines, wars and all kinds of terrible things in the earth as well as in the heavens. We have the terrible earthquake and awful storms in the world today. A few weeks ago there was a big storm in the land of China which killed 600 of the natives. Another sign is the great famine. In Siberia, in Persia, and in Egypt the people are starving to death by the thousands. In this great and awful war there will have to be three nations wiped off the map of Europe before it can be the last war. Germany is one of these and Austro-Hungary and Turkey are the others. In Rev. 16:12, we have these words: 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. Turkey is here shown as the waters of the great river Euphrates. As concerning the other two nations, Germany is very far from being wiped off the map of Europe, and Austria, which is an ally of Germany, is far from being wiped off also. Only a few weeks ago the kaiser said that he was able to face the world. So we see that there will be a long war yet. Jesus once said that he would shorten the days for the elect's sake. Another feature are the different implements of warfare. We have different sized guns. Some of them are so large that they will shoot a ball 32 inches in circumference. Then there are the air-planes. They fly above the clouds and they are made so they will have small guns on them which will shoot as far as three miles.

. Now, dear brethren, let us all get ready for the Lord.

Your brother watching for the Lord.

Ora L. Worley.

Example is more forcible than precept. People look at our six days of the week to find out what we mean on the seventh.

A good deed is never lost. He who sows courtesy, reaps friendship; and he who plants kindness, gathers love.—Sel.

How frequently it happens that we lose our blessings because we do not love the giver, or live in habits of thankfulness.

Show courtesy to others, my boy, not because they are gentlemen, but because you are one.—Sel.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be loved of many friends.—Sel.

One man alone can be silent; two together may agree; but three can never hold their peace while two can hear.—Sel.

You admire your friend because your friend charms you with his character; clean character cements a faithful friendship.—Sel.

Man is rated as he has created; his "record" only gives forth what he has recorded; he is seen as he has been.—Sel.

One stitch at a time taken patiently and the pattern will come out all right.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## 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.

After this issue we will no longer send out personal receipts for money received, but will designate by initials from whom received through the Herald. Double rate on post card matter has caused us to take this course. If you do not see your initials in the list after a reasonable time, be sure to let us know.

Recently we have received three complaints from subscribers who have sent money which has never been received at this office. Money sent by check, P. O. money order, or draft can easily be traced, but money sent loose in letters cannot possibly be traced. Be careful in sending money to make it secure, and it is always best to do the mailing yourself.

We are often asked why we do not publish more articles from our ministers and leaders. There may be several answers to this. First, and best, from our standpoint, is the fact that we get none from them.

It is frequently the case that one who is good with his mouth is poor with his pen, and vice versa. We have often wondered about it ourselves, and we still wonder. Yes, why don't they write?

Bro. Wm. Laning, of Ripley, Ill., is spending several weeks visiting his brother in California.

A sister asks the following questions:  
Will someone please show the application of the parable in Matt. 24:40-44. Will the spirit return to the church and the church have all things in common before the return of Jesus?

Will someone who has given it much thought please answer.

## Notices.

We expect to go south this month, and to commence a series of meetings at the Happy Woods school house, near Hammond, Louisiana, Wednesday evening, November 14, 1917. Will all who are in or near this vicinity please bear this in mind, and cooperate with us to make this meeting a success.

We expect to remain south four or five weeks, if all is well, and will resume our duties in Illinois again shortly after the middle of December.

Frank E. Siple.

Quarterly meeting will be held at Dixon, Illinois, beginning Sat. evening, Dec. 1, and continuing over Sunday.

A good attendance is desired. It is necessary that you notify the Dixon brethren of your coming, as this means much to them.

Almeda Glotfelty, Sec.

## Reports.

Report of Missouri Conference held at Blush church near Fredericktown, Mo., on Wednesday, Sept. 26, 1917.

After singing, Bro. S. J. Lindsay stood up before us, and the expression of his countenance told us plainly he was at home with brethren and friends that he loved, and after a few preliminary remarks and prayer, he surely did justice to the subject of all subjects, "The Kingdom of God."

Thursday, 10 A. M. Bible School began with S. J. Lindsay teacher. Those Bible lessons were very interesting and instructive. Bro. Lindsay did all the teaching and preaching until Tuesday, Oct. 2. Bro. Conner came and filled his appointment at 7:30 P.M., subject, "The Restitution." No improvement could have been made to make the subject more plain and forceful.

A business meeting was called to order, but on account of such a busy time very few of the brethren from a distance attended the conference, and it was decided no action should be taken, and the officers of last year will hold over until next year.

The names of the brethren from a distance were: Bro. and Sr. J. E. Pounds and son, J. J. Pounds, Morse Mills, Mo. Sr. J. H. Morse, Valles Mines, Mo. Sr. Martha Sutterfield and her son Elijah, Bismark,

Missouri.

The interest and attendance were good throughout the meeting and Bible School.

On Sunday morning, Oct. 7, Bro. Lindsay baptized the wives of Bros. Charles Cooper and John Waggoner into the all saving name of Jesus. No longer broken families, but workers together in the race for eternal life. May the Lord bless them.

10:30 A. M. Bro. Lindsay made a short talk bidding all good-bye, as he had to take the noon train to meet his appointment in Illinois. 11 A. M. Sermon by Bro. Conner to a large audience, not withstanding church day with the Baptists near by. At 6:30 P.M. we partook of the emblems of the Lord's broken body and shed blood.

The right hand of fellowship was given to the new made sisters. At 7:30 P.M. followed a sermon by Bro. Conner with good-bye, so ended one of the best meetings we ever had, but while we so greatly enjoyed this meeting, yet sorrow enveloped the whole church when we had to say good-bye in the midst of our meeting to one of our young brothers, Leonard Manken, who was taken by the cruel draft. He was exempted from the firing line through his faith. May God be with him and bring him back safe to his friends.

Bros. Lindsay and Conner are master workmen that need not be ashamed and they know just how to take all the error out of the much misapplied scripture and cause the bright light of truth to shine so brightly that error vanishes like the frost from a summer sun.

May God bless them in their great word of the ministry, may many be brought to the great light of the gospel and be saved in the Kingdom of God is the prayer of your brother and friend.

P. J. Graham.

## Obituary.

Mrs. Addie Streeter.

Mrs. Addie Streeter was born near Rochester, N. Y., June 16, 1846, coming to Michigan with her grand-parents when she was a small child. Her mother died when she was about three years old.

Her grand-parents located near Battle Creek, Calhoun County.

She was married to Robert Johnston, Feb. 7, 1860, who preceded her in death May 1, 1887. To this union nine children were born, three boys and six girls.

She was married to L. I. Streeter, April 10, 1892, near Lakeview, Mich, where she has resided since.

There is left to mourn the loss of a loving mother, three sons, Fred, Elias, and Frank; also four daughters, Delila Phelps, of Gadillac, Nellie Strang, of Lakeview, Emma Cummings, Hubbardston, and Alma B—, of White Hall, Montana. Also twenty-six grand-children, and thirteen great grand-children, all of whom loved "grandma," and will miss her cheerful face and kind words which she had for all.

How glad we all were when in December we saw mother put on the all-saving name by baptism, when she was baptized by Eld. C. C. Maple.

Although a sufferer for many years, she endured her suffering with great patience.

and fell asleep in full assurance of having a part in the first resurrection when the trump of God shall sound and the dead shall be raised incorruptible. Words of comfort were spoken by Elder C. W. Brown (A.C.) minister, of Garfield, Mich., from Psalms 116:15. "Precious in the sight of the Lord is the death of his saints."

Bro. Brown's sermon was a masterly argument as to what death really is, and also showing the beauty of the glorious hope of the resurrection from the dead. We then laid her to rest in the Hinton Cemetery to await the call of him who said, I am the resurrection and the life.

Mother is gone, gone and the world to go on as before,

Gone with a smile from the old homestead door,

Dear faithful heart to come back no more.

Ah! sad, never more.

Home isn't home, mother is not there,  
Silent her voice, and empty her chair.  
Now will she rest, from her labors and care,

Till that morning fair.

Sleep, mother, sleep, With your hands on your breast,

Poor tired hands, they needed their rest.  
Ah! well we loved thee, but God loves you best;

'Tis thy God giveth rest.

And may we, who are left to mourn so great a loss prepare to meet mother again in the land where no farewell tears will be shed.

B. A. Cummings.

## The Sunday School.

By Alta King.

### NEHEMIAH'S PRAYER ANSWERED.

Lesson 7. Nov. 18, 1917.  
Lesson Text, Nehemiah 2:1-11.

Golden Text, Ask and it shall be given you. Matt. 7:7.

Time: B.C. 444, about four months after the last lesson.

Place: Shushan and Jerusalem.

Memory Verse: Rom. 12:12.

#### Questions and Comments.

Recall the substance of last Sunday's lesson. It was in the month of Chistew, (December), that Nehemiah learned of the needs of his brethren and offered his prayers to God for help. Neh. 1:1. It was in the month of Nisan, (April), that Nehemiah took the first step in his plan to help the Jews for which he had asked help in carrying it out. How were the intervening four months spent? Neh. 1:4-6? This same steadfastness in prayer is taught by Jesus. Luke 18:1-8. It is evident that prayers are not always answered as soon as made. Can you see any good resulting to the suppliant by the delays? Does requiring him to pray often for the same thing increase his sense of dependence upon God? Why is the consciousness

of our dependence upon God good for us?

In the parable, Lu. 18:1-8, does Jesus mean to teach that God, like the unjust judge, will answer the unceasing prayer of his people because he grows weary of their continual coming? What is the lesson he intends to draw from the parable? Verse 1. According to verses 5-11 what was Nehemiah's plan for helping his brethren? Knowing the request which he was about to make, can you see any reason for Nehemiah being "sore afraid," when he made the request? Was there not room for the king interpreting the request to leave the court as a pretext under which he might intrigue against the government? Such conditions would make very necessary God's help as requested by Nehemiah, Neh. 1:11.

In verses 4, 5 Nehemiah says: "So I prayed to the God of heaven and I said unto the king." Nehemiah's mind instinctively offered an unworded prayer at the crucial moment. Why? Because prayer, communication with God, was habitual with him. The mind thoroughly acquainted with God as the source of unfailing help will lift in instant prayer in moments of danger or temptation. Such prayer is proof of close fellowship with God.

Verse 10 shows that the same jealousy which hindered the rebuilding of the temple for so many years, was ready to hinder the rebuilding of the walls. Show how the letters spoken of in verses 7, 8 would serve to hinder any works of jealousy and ill will. Chapters 3 and 4 tell the story of how the walls were finally rebuilt in spite of the ill will of their Samaritan neighbors. They make interesting reading during the week.

#### General Notes.

Christ and the apostles teach plainly that God answers prayer only as the suppliant has faith in God's power to grant the request. Mark 11:23, 24; Jas. 1:5-8.

God could give what we ask for without our personal faith in him, but would the gift result in close fellowship with him unless we recognize him as the source of the gift? Since humanity cannot save itself, the first step in salvation requires that the minds of men be drawn away from self and the arm of flesh and be directed toward God, the source of "every good gift."

The faith in himself which God requires as the condition for receiving answer to prayer, is but the result of taking this first step. It redounds to no one's good but man's, because it makes him look to the only one who can save.

No one receives answer to prayer who sits down in passive belief that he will receive what he asks for; he himself must do what he can to bring the answer by using whatever means God has placed within his reach. The faith in God's power to grant what is asked in accordance with his will results in effort. Two little girls on their way to school heard the bell ringing and knew there was danger of their being late. Said one, "Let us kneel down and pray to God to keep us from being late." Her companion said, "O no, let us pray while we run."

If each of Christ's true followers should

offer heartfelt prayers for unity and brotherly love to prevail, then unity and brotherly love would prevail, for the prayers would be the outward expression of the indwelling desire of their hearts and this desire from the heart of each could not but result in unity and brotherly love among all his followers. For, each being a true follower, would realize that error and ill will is at the bottom of all factions and each would look to himself to see that the fault did not lie at his door. Being truly desirous of unity and brotherly love, he would recognize whatever fault he might have, and be willing to get rid of it. Pray for unity and brotherly love and let that prayer react upon self to produce unity and brotherly love.

Science and prayer: Has modern science demonstrated that prayer is futile? Does the immutability of the laws of nature show the folly of prayer? The answer in a word is this: although laws are immutable, yet they may be so adjusted, the one to the other, as to control their operation without destroying or violating them. In Prof. Palmer's "The Problem of Freedom," there are two admirable illustrations, used by him for another purpose, but directly in point here. A physician finds fever germs working out their immutable law upon a patient; but he at once introduces a germ destroying medicine, and thus counteracts one immutable by the other. So the Gothic builder sees his walls inclined to topple from each side; but he simply draws the walls closer together, and makes the one support the other. In other words he so adjusts the immutable law of the attraction of gravitation as to make his walls stand instead of fall. If man can do this, may not God so adjust his own laws as to produce results which would appear impossible to human wisdom and human limitations?

But this is not all. Modern thought has been developing along lines which tend to make prayer reasonable from a scientific point of view. The influence of the mind over the body, the power of suggestion, the realm of the subconscious—the accentuation of these things has suggested spiritual possibilities which are almost limitless. Through prayer contact may be made with divine stores of energy. Higher laws may be brought in to modify and control the laws that are more familiar.—From a Review of Galusha Anderson's Science and Prayer.

Prayer is the culture of the soul  
That turns to wheat our tares.  
Prayer is a begging angel, whom  
We shelter unawares.

He prayeth best who loveth best,  
All things both great and small.  
For the dear God who loveth us,  
He made and loveth all.—Coleridge's Ancient Mariner.

A friend is the first person who comes in when the whole world has gone out.  
Make God your friend.—Sel.

He who knows not what it is to go out from the crowd sometimes and be alone with God is a stranger to the most divine experience that comes to sanctify a Christian's heart.—Henry Drummond.

Echoes From the Blanchard Sunday School.  
Review of the Quarter's Lessons.

The first lesson of the quarter was "Isaiah's Call to Heroic Service." Isaiah received his call about 759 B.C. (Usher) or 740 B.C. (Robinson). He said "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of Hosts." Isa. 6:5. One of the seraphims touched his lips with a live coal from the altar, thus taking his iniquity away. From this we learn that there is always help for those who realize their need of it.

The second lesson was of "Ahaz, The Faithless King." Ahaz was a very wicked king who sacrificed and burnt incense to heathen gods, and even sacrificed his own children unto them. God punished his sin by delivering him into the hands of the Syrian king, who carried him captive to Damascus, teaching us that it does not pay to ignore the true God. Instead of repenting he became more and more hardened in sin.

"Hezekiah, The Faithful King," was the third lesson. King Hezekiah was one of the most godly kings that Israel ever had. He planned to keep the feast of the passover, and he sent messages to all Israel telling them to come to Jerusalem to keep the passover as they used to do. Many obeyed and assembled at Jerusalem.

The fourth lesson was, "Sennacherib's Invasion of Judah." Hezekiah asked God to save Jerusalem, and his petition was granted. One hundred eighty-five thousand of the Assyrians in camp died that night of a plague, and their ruler was murdered by his sons as he was worshipping his god. From this we learn that it is a dangerous thing to defy the living God, for heathen gods cannot protect those who worship them.

"God's Gracious Invitation," was the fifth lesson. The invitation was given, through Isaiah, to serve Him and receive the things that satisfy. "Seek ye the Lord while he may be found, and call upon him while he is near." Isa. 55:6. We must forsake our sins before God will pardon us.

The sixth lesson was of "Manasseh's Sin and Repentance." Manasseh was one of the worst of Judah's kings. God punished him by allowing him to be carried captive to Babylon. Then he repented of his evil ways and found pardon of the Lord. There is pardon for the worst of sinners who repents.

The seventh lesson was of "Josiah's Good Reign." Josiah was a grand-son of Manasseh, and he was a godly ruler. He destroyed the altars of Baalim, and he repaired and amended the temple, teaching us that we should build up that which is right as well as tear down that which is wrong.

"Finding The Book of The Law," was the eighth lesson. Hilkiyah, the priest, found a book of the law of the Lord in the temple. He gave it to Shaphan, who carried it to the king and read it to him. Josiah read it to the people and pledged himself in their presence to obey and serve the Lord. He made all Israel obey and serve God also.

The ninth lesson was "The Captivity of Judah." Jerusalem was besieged by Nebuchadnezzar about 588-586 B.C. The city

was taken, and after blinding Zedekiah they bound him and took him to Babylon. The temple was burned.

"The Shepherd of Captive Israel," was the tenth lesson. Ezekiel was one of the captives taken to Babylon with king Jehoikim. He lived and prophesied north of Babylon. The Jewish rulers had thought only of themselves, instead of ruling for the best interests of their people. He prophesied of the coming Messiah.

The eleventh lesson was, "The Benefits of Total Abstinence." Daniel and his three companions were among the first to go to Babylon as captives. His companions were Hananiah, Mishael, and Azariah. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

"The Fiery Furnace," was the twelfth lesson, Shadrach, Meshach, and Abednego, were the three Jews who would not worship the golden image. It pays to obey God, for when they were cast into the fiery furnace an angel came and protected, and the king acknowledged their God to be the most high God, and promoted them.

The thirteenth lesson was of "Daniel in the Lion's Den." Daniel got into trouble by praying every day, as was his custom, instead of obeying the decree of the king to worship none but him for thirty days. He might have prayed in secret but he did not. When it was reported to the king he was very sorry he had signed the decree, but having done so he was obliged to enforce it. Daniel was cast into a lion's den but God sent an angel to shut the lion's mouths, so he was not harmed. Thus was his faithfulness to God rewarded, for "the angel of the Lord encampeth round about them that fear him." Psal. 34:7.

Zelma S. Hill.

Lesson 1. Isaiah was a prophet. In the year that king Uzziah died Isaiah had a vision. He saw the Lord sitting on his throne. The Lord desired to send a message to the people of Judah, and he said, "Whom shall I send?" Isaiah at once answered, "Here am I, send me." We as a people of this age should be as prompt to answer God's call. God said to Isaiah, "Make the ears of the people heavy, and blind their eyes," not that God is unwilling to forgive those who turn to him, but the people of Judah had no desire to hear or change their evil ways. This lesson was a prophecy of their coming captivity. Most of them would follow evil ways, but a few, a tenth, would hear and be saved. "Straight is the gate and narrow the way which leadeth unto life, and few there be that find it."

Lesson 2. Ahaz reigned 16 years, but he was very wicked, and displeased God. God punished him by delivering him into the hands of the king of Syria, but instead of turning to God for forgiveness and aid, he went still deeper in sin. He had a certain kind of religion, the religion of worshipping idols jealously, which is the wrong kind. He had no faith in God, and without faith it is impossible to please him.

Lesson 3. Hezekiah was a son of Ahaz, and was a good king. He did all in his power to undo the wicked customs taught by his father. He sent out a call through-

out the whole kingdom, for all to attend the passover, as it had been neglected for many years. Many scorned the invitation and continued in wickedness, but a few heard and heeded. "Many are called but few are chosen."

Lesson 4. In the 16th year of Hezekiah's reign, Judah was about to be invaded by Sennacherib, king of Assyria. Hezekiah prayed earnestly to God for deliverance, and his prayer was answered for an angel of the Lord passed through the camp of the Assyrians and smote 185,000 men. God is ever present when we are in need or in trouble, and extends his arm to save us, if we but ask him in faith.

Lesson 5. God has a gracious invitation which he extends to all. "Come to the waters," everyone, (not one certain class, but all, everyone). The poor or the rich. What a blessed privilege, that one needs no money to obtain the richest boon of all, even the lowliest among us may receive, if he so desires, the same rich gift as the lordliest.

Lesson 6. Manasseh reigned after his father, Hezekiah, but he forgot God and turned to evil ways, so God, to punish him, sent the king of Assyria to take him captive. In his trouble Manasseh returned to God. God often sends afflictions upon us to make us turn to him, and if we humble ourselves and ask forgiveness, he will abundantly pardon, as in the case of Manasseh.

Lesson 7. Josiah began to reign at the youthful age of 8 years, and was a true king, faithful to God throughout his reign of 31 years. It is a good thing for all to turn to God in youth, for when God walks with us Satan goes in an opposite direction, and we are saved from many evils that would otherwise overtake us, should we wait to accept Christ at a later period in our lives.

Lesson 8. Josiah destroyed all the idols in Judah, and had a great revival. He did nothing by halves, and we should be whole-hearted in the worship of God and in the study of our law, the Bible.

Lesson 9. In about the year 588 B.C. began the captivity of Judah. The people were carried captives to Babylon. God finds no pleasure in the punishment and death of the wicked. He desires that all be saved but he had pled many years with Judah, to get them to turn from their evil ways, and they had paid no heed, so punishment was brought upon them.

Lesson 10. There are always the faithful few. Even in the dark days of their captivity there were the faithful few, God's prophets, going among the people, with teachings of hope and deliverance. In our darkest hours, if we but remember to turn to God, there is a ray of blessed hope in the darkness.

Lesson 11. Daniel served his God throughout all the trials of the captivity, even in the temptation of intemperance he did not fail. He refused to eat the king's rich food or drink his wine. Daniel prayed to God and God was with him, as he will be with us, if we pray and have faith in him.

Lesson 12. Shadrach, Meshach, and Abednego, being threatened with one of the worst of deaths, being cast into a burning fiery furnace, still were faithful and

refused to serve any but the true God, so they were cast into the fire, but God was with them, and no manner of harm came to them. It is even so with us, as we pass through the fire of wickedness, we shall not be harmed, so long as God is with us.

Lesson 13. Daniel, like Shadrach, Meshach and Abednego, had no fear when he knew he was to be cast into the den of lions, as he had faith in his God to deliver him. God closed the mouths of the lions, so no harm came to him. "The Lord encampeth round about them that fear him, and delivereth them." Daniel, by being true to his God, caused king Darius to send out a decree that all his people should fear the God of Daniel, the living and true God, so we, in our small way, by being faithful in all things, may lead others to Jesus by that faithfulness.

Mrs. Rose Nye.

### Unbelief.

Illustrated by The Rich man and Lazarus.

Unbelief was a characteristic of the Jews as a people, even in the days of Moses. They fell through unbelief. "Let us therefore labor to enter into that rest, lest any man fall through that same example of unbelief."—Heb. 4:11. Tradition had blinded their eyes, and their understanding had been darkened; they could not see how any but the legitimate heirs of Abraham according to the flesh could be Abraham's children, though positively declared "that those who are of faith, the same are the children of Abraham." And to undecieve them, Christ and his apostles commenced their arduous task. When pressed to answer the question, "Are there few that be saved?" he says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out; and they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God." They stumbled at that stumbling stone and nothing but "signs and wonders" or a resurrection from the dead could affect the least hardened of their stubborn unbelief.

The Lost Sheep, the Piece of Money, and the Prodigal Son all went to show his readiness to save any and all, yet the elder brother is unrelenting and unforgiving. Unbelief was predominant in all their ways amid all his gracious words and miraculous acts; they demand him from the cross, with the assurance that they would then believe; but, ere this, to show them that their pretended faith was all false, he presents them in contrast with the true believer in the case of "the rich man and Lazarus," the pith of which is this—"neither will they be persuaded though one rose from the dead." This being a great obstacle in the minds of many, we will present it in the form of a dialogue in answer to the question.

A. With your view of the unconscious state of the dead, what do you do with the case of the "rich man and Lazarus?"

B. I think it is in perfect harmony with my view when read carefully.

A. How so?

B. It says the beggar died; the same

that lay at the rich man's gate full of sores, and was carried—

A. But stop! Does it say that the beggar was carried?

B. It certainly does—the same that died "was carried."

A. But it means his soul was carried.

B. If it means soul, why not say soul?

A. But we have always believed that it was his soul that was carried.

B. This, as I have observed, is for the want of careful reading; it reads, the beggar died and was carried.

A. But I think it means his soul, certainly, I think it can mean nothing else.

B. Does the word *and* in the sentence (died *and* was carried) connect and show the relation between "died and was carried?" Or, in another light does it read that the agent-man died, and the same agent-man was carried?

A. Well, supposing I admit it for argument's sake?

B. I want you to tell me candidly whether the same beggar that died was carried by angels to Abraham's bosom, for I am not talking for argument's sake.

A. Yes, the same.

B. Now, then, I ask, was the beggar carried dead or alive?

A. What do you do with it?

B. I learn from it that the poor in this world, rich in faith, will be heirs to the kingdom; or, in other words, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise; and when Christ comes he will send forth his angels and gather his elect. The harvest is the end of the world; the reapers are the angels. Here is the time when the true heirs are carried by angels to the embrace of their father Abraham, alive, too; for, says Paul, "For as (by) Adam all die, even so (by) Christ shall all be made alive; but every man in his own order; Christ the first-fruits (he is, or was made alive first), afterward they that are his (are made alive) at his coming." Then the angels carry them. Therefore they are carried alive by angels, but not till Jesus comes. For proof that the Greek word *en* should be rendered by *instead of in*, in this place, read the 21st verse of the 15th chapter of 1 Cor.—"For as by man came death, (not in) by man (not in) came also the resurrection of the dead." See also Rom. 5:12-19.

A. But the rich man,— I think you will not be so successful in his case.

B. Let us see. The rich man also died and was buried—the same rich man that died was buried; and in hades he lifted up his eyes—the same that died lifted up his eyes, and from the same place where he was buried, (hades) the grave. So it reads, does it not?

A. Certainly, but go on.

B. Then if he that died and was buried lifted up his eyes, he must have come to life again.

A. Yes, but some suppose that the wicked dead will never wake up.

B. I know it, but Christ says, they that have done good and they that have done evil shall come forth, even "all that are in the graves;" and in this place he declares that the same rich man that died and was buried, lifted up his eyes in hades, therefore he came to life again, and so I preach.

A. But was not all this at death?

B. No, men don't come to life when they die or when they are buried; if they did, we should take them out of their graves and let them live on again.

A. But he was in torment.

B. Yes, and this shows us when the wicked dead shall awake—after the Kingdom of God has been established upon the earth; for the Savior says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out." That is when they lift up their eyes.

A. But will they not be tormented forever?

B. No, for the prophet saith, "For yet a little while and the indignation shall cease, and mine anger in their destruction." The flames in which they are tormented shall consume them, for David says "The enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away."

A. But what of the five brethren?

B. He has presented the two classes in their final condition, the one heir to the Kingdom, the other consuming into smoke. His eyes are now opened to the result of rejecting Christ,—he first realizes his own condition and calls for help, he learns that the gulf is impassable and his doom is fixed. He then implores for his unbelieving brethren, but Abraham, in whom all his hopes were placed, tells him of their unbelief still, and neither signs nor wonders would awake them to a realizing sense of their condition. He is represented as using their own language, thus: If one should rise from the dead they will believe: let Lazarus be raised from the dead and they will believe. Nay, they have Moses and the prophets; if they will not hear them "neither will they be persuaded though one rose from the dead." The picture is now before them,—their unbelief is to be probed to the bottom. They persist in their declaration that if one should rise from the dead they would believe; and thus, out of their own mouths, says the Savior, I will judge them. He comes to the grave of the beggar, (Lazarus); the stone is rolled away, and he that was dead came forth. Will they now believe as they had promised? Have they been honest in their pretensions as they walk in their long robes and make long prayers? Here their own language after the beggar is brought forth from the grave as they desired, and on which occasion they promised to believe: "But the chief priests consulted that they might put Lazarus to death also; because that by reason of him many of the Jews went away and believed on Jesus!" "Neither would they be persuaded though one should rise from the dead."—Millennial Harbinger, Aug., 1864.

Speech is to thought what gold is to the diamond. It is needed as a setting, but only a little is required.—Voltaire.

Smiles make the world seem good, but you cannot smile unless you see all as good; hate is soon conquered by the good, but until then smiles are not understood.

When you destroy a thistle plant a rose.

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### THE STRONG TOWER.

“The other morning at family prayers I read this verse in Proverbs 18:10, ‘The name of the Lord is a strong tower: the righteous runneth into it, and is safe.’ I at once fastened it correctly in my mind and as I walked to my office, I kept ‘eating’ it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

“The name of the Lord,’ said I, ‘why that means the Lord himself! He is a strong tower.’ And the ‘strong tower?’ In olden time, that was a place of defense and protection, like our forts today. The ‘righteous runneth into it.’ Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? ‘Runneth,’ there is a thought of haste because of the pursuit by the enemy, and Paul’s words came into my mind. ‘We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.’ ‘Runneth into it and is safe.’ Oh, the security and peace of the believer who puts his trust in God! And so I kept on ‘masticating’ the word and finding something new in it at every bite.

“But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!”—Dr. Gray in S. S. Times.

If you are going to be carried over the rough places you might as well not be able to walk at all.—Sel.

There is nothing which so refines the face and mind as the constant presence of good thoughts.—Sel.

There is more help in an ounce of encouragement than there is in a ton of advice.—Sel.

Tact turns the scale in your favor if you weigh all that you say and never say anything that you don’t mean.—Sel.

Decision and dispatch do most good in business; when you buy or sell you must learn to say “yes,” or “no,” if you would do well.—Sel.

The vital power of good example lives on from generation to generation, keeping the world ever fresh and young.—Sel.

No one is so quick to suspect others of hypocrisy as the one who knows that his own goodness is nothing but a veneer.

Badness brings sadness.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, November 11, 1917

Number 6.

## 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.

## Definite Time.

As the coming of the Lord draws near, it is but natural that his people should more and more look for him. In doing this they will be driven to study the prophecies more than ever. The prophetic light as well as other light from the word, "shineth more and more unto the perfect day." Prov. 4:18.

All of us are acquainted with the "Miller Movement"—the "Advent Movement"—when the time was set. Two hundred thousand people went out to meet the Lord. The time passed and a great disappointment followed. The Lord didn't come in 1843 or 1844. He hasn't come yet.

William Miller wasn't the only one who set the time. Some of those who despise the Adventists think that he stood alone in time setting. But he was in good company.

In the book entitled, "Guide to the Prophecies," by Rev. Ed Bickersteth, there is advocated the idea that the mystery of God would be finished in 1877; and the twenty three hundred years would end 1867-68.

David Pareus in 1608 ended the 1260 years in 1866. David Chytraeus said the end may be expected in 1866. So Aretius, (he died 1574). "Rev. Wm. Whiston, in 1706, advocated the same." So Archbishop Laud. Thomas Scott ended the 1260 years in 1866. So Rev. Wm. Cogswell, D.D., (Sec. Am. Ed. Society) and Rev. Alfred Bryant; also Rev. R. C. Shimeal made it 1868. J. A. Brown, a noted student of the prophecies, ended time in 1873. Wm. Hales, D.D., ended the 2300 years and the 1260 years in 1880. Rev. E. B. Elliott ended the 1260 years in 1866. Dr. Cummings puts the resurrection at 1885. Charles and John Wesley commenced the Millennium in 1836.

Thus we see that others set time. But no one so far as we know has calculated the time correctly. This was not to be. The Lord has revealed in his word what he wants us to know, but the secret things belong to him, we read. The day or year of the second advent of Jesus isn't revealed in the Book. The best we can do is to guess at it, and one can guess about and unknowable quantity as well as another. Let us, however, be ready. The event is near.—Messiah's Advocate.

We have seen imposing parades in which

## BREAD UPON THE WATER

**M**id the losses and the gains,  
Mid the pleasures and the pains,  
Mid the hopings and the fears,  
And the restlessness of years,  
We repeat this passage o'er—  
We believe it more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping through our hands;  
Jewels, gleaming like a spark,  
Will be hidden in the dark;  
Sun and moon and stars will pale,  
But these words can never fail;  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments slip away,  
Soon our mortal powers decay!  
Low and lower sinks the sun,  
What we do must soon be done;  
Then what rapture, as we near  
Thousand voices ringing clear—  
Bread upon the waters cast  
Shall be gathered at the last.—Sel.

men carried torches only, others in which muskets were in evidence, but now there are great public parades in which men carry copies of the Bible. That surely is an improvement.—Sel.

"Do it Heartily as to the Lord."—"Always abounding in the work of the Lord." The great war has shown surprising possibilities of service in some people that you thought were indolent, selfish, and only cared for "number one." Society ladies, high in rank and great in wealth, young women who had given themselves to trivial pleasures, have shown the nobler and finer side of their natures in generous service. They quickly got over the squeamishness that ruled in comfortable homes. Once they could not bear a fly that entered through the screens; they could not endure a slight disorder at the table, a bit of dirt, anything that would offend tastes that were fastidious to the extreme. They found in the emergencies of military hospitals and camps the necessity of putting away nervous sensitiveness and dealing promptly and efficiently with tasks that in themselves were hard, loathsome, repugnant, but necessary. In such ministries of helpfulness they were coming close to Jesus Christ.—Sel., and published by request.

A Church Prison. "About midnight Paul and Silas were praying and singing hymns unto God," Acts 16:25, R.V. Their feet were fast in the stocks; they had been beaten and were suffering from the effect of the lashes, but God was with them to give strength, and they won the keeper of the prison and his family to Christ, so that there was literally "a church in

prison." We remember the story of Peter shut up and only saved from being executed because he was delivered by an angel.—Sel.

## Diligent in Well-Doing.

You want to be true, and you are trying to be. Learn these two things: never to be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George McDonald.

He was at the beck and call of everybody. He had not time so much as to eat; and when he did, through weariness, seek a little rest, they followed him on foot and persecuted him with their entreaties; yet he was never angry, but always full of compassion towards them.—Sel.

Say, if your money is "tainted," you are most badly mistaken if you think it will be fumigated by passing through some church treasury.—Sel.

The rich sing, "I care not for riches, neither silver nor gold." The poor sing, "My country, 'Tis of thee!" Is either one singing the truth?—Sel.

All the hypocrites are, cream-like, coming to the top in this world, but at Christ's coming he will skim them off and throw them away.—Sel.

It is not the use of their means by which the rich will be judged, but they will be judged as to how they procured this wealth.—Sel.

Wine is strong drink, but the strongest drink is the wine of old Babylon. All the earth have drunk of that cup, hence this war.—Sel.

## Simplicity.

O child-like simplicity! How often in a few words dost thou open up to us a paradise of innocence and pure piety!—Sel.

## Steps to Glory.

The very afflictions of our earthly pilgrimage are presages of our future glory, as shadows indicate the sun.—Sel.

Errors of omission and errors of commission bankrupt banks; also the careers of men.

The vow varies as man loves or hates; he vows that he will do good or he vows that he will not.—Sel.

If you climb the ladder of riches you do it by stepping on the necks of the toiling masses. And that is positively wicked.

## The Sign of His Coming.

Because the Father keeps most of his times secret, the only indication he gives of the coming of such events is the signs to show them near.

The reason for times being secret is that we may be always watching and ready, lest if we knew the event to be long future we might grow careless, hoping to reform or prepare later.

The reason for signs is that if the godly knew nothing of the time of judgments on the ungodly they might be caught unawares in judgment localities and thus the innocent suffer with the guilty. So the godly are warned by signs which the ungodly cannot understand even though they see them. Thus God wisely separates and punishes the wicked. Hence, if we know and care nothing of the prophetic times in which we live, what does it show of our state before the great Judge? Read Daniel 12:10 and Luke 19:41-44. Ability to understand these signs comes by knowledge of God's will and obedience to him, Dan. 12:10, prayer, Luke 21:36, and God's providential protection, as in Lot's rescue from Sodom.

Some of God's times are not secrets, such as Israel's slavery in Egypt, prophesied in Gen. 15, and the seventy years of their captivity, prophesied by Jeremiah. Signs of such events are not given, they are not needed. People can count from the beginning of the period and thus know the end. But the time of our Lord's coming is a secret. Hence the signs of it. If we could know the time we would not need the signs. If we can read the signs we may know the nearness of the event, though not the exact time of it. So, though we know not the exact time, yet it does not come unawares upon those who watch the signs. "None of the wicked shall understand," hence it comes upon them "as a thief," "unawares." The world today cannot read the prophetic sky even though they, like others, Acts 13:27, are fulfilling prophecy against themselves. "But blessed are your eyes, for they see."

For centuries Israel had been taught to look for miraculous signs which proved the authenticity of religious teachers and the consequent truth of their teachings. So when Jesus prophesied that the centuries of accumulating judgments were about to be poured upon "this generation," Matt. 23:36, that is, verse 35, "upon you," the living generation of Jews he that day rebuked in the temple, and further foretold to his disciples the destruction of the temple, they naturally asked for "the sign," of "these things."

In his arraignment and rejection of his nation he had pronounced the desolation of the temple, saying they would not see him more until he should come again in the end of the world, for he said "cometh" of himself, thus suggesting to them his second coming. As seen by Mark's account and Luke's of this same speech, his disciples associated his second coming with the overthrow of Jerusalem, since their Master had mentioned the two events in connection. For, as on other occasions, such as Luke 19:11 and Acts 1:6, they were mistaken on the times that to them were secrets. But in Matt. 24:3 the two times are separated by the spirit's interpretation of their question mistakenly put by them in Mark 13:4 and Luke 21:7, and thus two questions were really asked in their question, the time of the desolation of Jerusalem and the time of his coming, and here, by Matthew they ask for the sign of each event.

"The sign." One definite sign of the desolation of the temple and one definite sign of his coming, although they asked for one sign for the two events as if the two happened at the same time. So he answered both their questions with one answer. He could do so because both questions were in regard to two secret times, and the answer to both questions then must be, "signs."

The same sign would answer both their questions. That is, he gave certain signs to indicate the nearness of the downfall of Jerusalem, which signs would all come in one generation of time near the event, and used the same signs to show the nearness of his second coming when these same signs should happen the second time in the last generation of Gentile time before he comes, for Luke calls the second period "times

of the Gentiles."

This double idea of the two times and "the sign" of each is seen by comparing Matt. 24:34 with 23:35-36, for "this generation" of v. 36 is "you" of v. 35 and refers to the last 100 years of Jewish time before the abomination of desolation on Jerusalem and the temple, while the same words, "this generation," in Matt. 24:34 include besides that the idea of the last 100 years of Gentile times before his coming.

Gen. 15:13, 16 and Isa. 65:20 show God's measure of a generation is 100 years. So, then, all the signs of the desolation of Jerusalem were to happen in the last 100 years before the temple and city were desolated and the same signs were to happen a second time in the last 100 years of Gentile times and this second time would show his coming near. "The sign," whatever we find it to be, when it happened the first time, to show the temple and city about to be destroyed, would be the last warning, and the event would come so soon after the sign that the saints would not have time to get any of their clothes or goods out of the city before fleeing from the judgment of its destruction. And when this same sign happens in our 100 years it will be the last sign, "the sign of the Son of man in heaven," and his coming will immediately follow, as the event in the first case immediately followed the sign.

The saints back there needed "the sign" so as to flee from the place where judgment would fall then, on Jerusalem. The saints at his coming will need "the sign of the Son of man," for the same purpose of fleeing from judgment localities, which besides Jerusalem, will be other localities. The labor and capital trouble predicted by James to come just before the end will cause those living in large cities to suffer. The wise will live in country districts. They will also flee from probable war zones, earthquake localities and the like.

So he begins to answer their questioning and his answer runs through the three parables in Matt. 25.

The first part of his answer is a warning against being deceived by false teachers, of whom he said there would be many. He names two particular deceptions: that Christ at his second coming would be "in the desert," or "in the secret chambers." Our last generation of this 100 year period has seen both these deceptions. The temple "in the desert" at Salt Lake City is not to be the scene of his throne, neither has he been here "in secret" from 1874 to 1914 when it was claimed Gentile rule would end and the kingdom of God be established on earth.

He also warns against gathering together anywhere to meet him. He said many would teach, "Lo, here he is," or "Lo, there he is," and "The time draws near." Instead of gathering together to meet him his people will be sleeping in bed, grinding at the mill, working in the field. Beware of the idea of being "gathered together," he will send his angels to gather together his elect. Only where there is a "carcas" will any be gathered together, and the ones thus assembled are likened to vultures and not to his clean saints.

After his warning against being deceived by false teachers he gives not only the one sign they requested, but a number of signs, ending with that particular one for which they asked.

False teachers, famines, pestilences, earthquakes, religious coldness, wars, hearts failing for fear, then the gospel preaching finished to all nations, and finally the definite sign they requested. He warned against thinking every war to be the final one, saying "wars and rumors of wars" would be heard "but the end (the end of the world, v. 3) is not yet," showing that the last sign would be something military in its nature. Then he showed that it would be Jerusalem compassed with armies. When that particular war came that would encircle Jerusalem they would know the desolation of it was near, so near they would not have time to go from field or housetop into the city for anything to take with them in their flight to the mountains for safety.

The order of events as he gives it is: First, the signs up to and including the preaching of the gospel among all nations. Next, "the abominations of desolation," which consisted of

the destruction of the temple and the downfall of Jerusalem and captivity and exile of the remnant of survivors. He called this event the great "tribulation" also. The "desolation" had something to do with the temple, for he had already said of it, "your house is left unto you desolate." Next in order of events he named the failing of sun, moon and stars. This, he said, would be "immediately after" the desolation, which was the tribulation.

We must bear in mind that this prophecy of the Christ is an answer to two separate questions, answering both with the same general answer, and that Matt. 24 cannot be divided into two parts, a certain number of verses in the beginning, as some claim, being given as an answer to the first question, "When shall these things (the desolation of Jerusalem in 70 A.D.) be?" and the rest of the chapter answering the second question of the sign of his second coming. An examination of the chapter will show the impossibility of so dividing it.

They ask in regard to two times, the time of two separate events, the desolation of Jerusalem, and his second coming. Since these two times are secrets he could not give the year of each, but gave his answer in signs to show each time near, and the same signs would happen twice, once for each event. We will notice first a few of the signs of the desolation of Jerusalem. We will take three: false prophets, the gospel preached in all the world, and lastly, "the sign" for which they asked.

As to the false Christs and false prophets, John says it was fulfilled in his day, and that by this they knew they were living in "the last time," 1 Jno. 2:18.

As to the gospel preached in all the world, Paul says it was while he lived. In Mark 16:15-16 we find two key words, "world" and "creature," and we find them again in Rom. 10:18 and Col. 1:23, in both which he says this sign given by the Lord in Matt. 24:14 was fulfilled back there. Peter also knew he was living in "the end," 1 Pet. 4:7, that is, "the end of the world," Matt. 24:3, the Jewish dispensation. Peter therefore exhorts to prayer, in obedience to Luke 21:36 and Matt. 24:20. Paul, also, in 1 Cor. 7:26-31 refers to the shortness of that time till "the end" spoken of in Matt. 24:3, 14, by calling it a time of "distress." Jesus had referred in Matt. 24:19, 21, to the difficulty of flight for married women, hence Paul counsels unmarried life during that period. But after it was over he later advised marriage, 1 Tim. 5:14.

Then after the gospel was published among all nations Jesus said "the end" would come. So lastly he gave "the sign," the definite sign, of it. Jerusalem compassed with armies, then immediately the desolation. History records that the army of Titus after approaching the city, briefly withdrew. Thus Providence rescued the saints. If they had not known "the sign" what would have happened to them? Are you blind to "the signs of the times?" What are they? Read this prophecy of our Lord. Read also what the prophets and apostles have written of this time of the end in which we live. Every prophecy they made is largely fulfilling already in this hundred year period in which we live, and the last century of Gentile times is nearly run, for it has already been nearly a hundred years since the first signs appeared. The "peace and safety" cry of 1 Thes. 5 began with arbitration in our country in 1873. The Haymarket Riot in Chicago in 1886 was a definite way mark on James 5. Other signs go much farther back, such as the return of Israel to Palestine.

If our interpretation is correct we shall find the three signs referred to as indicating the downfall of Jerusalem repeated again in our hundred years. Two of them are. The false Christs and false prophets have appeared in this time. The Bible has been nearly sent to all nations as to Matt 24:14. For by Acts 15:21 that constitutes preaching the gospel. As to the last sign, it has not appeared yet, but must closely follow after the gospel goes to all nations, for "then shall the end come," and the sign "immediately" precedes that. What is it? "Jerusalem compassed with armies," ready for Armageddon. It cannot be otherwise, for that was "the sign" of the first event and the same answer answered both questions.

It does not seem to us the present war is

the final one or that it will develop the sign of compassing Jerusalem with armies. The two battle lines of Europe, not Jerusalem, are the scene of the gathering of the armies. The cause of the gathering is not Gog's going to Jerusalem to take the spoil. Several prophecies seem to lack fulfillment before the final assembling of nations at Jerusalem, such as the restoration of Israel, the peace and safety deception, the apostasy and the anti-Christ and the ten kings of the final Gentile rule. Remember, the Lord said "wars and rumors of wars, but the end is not yet," so do not think every Eastern conflict is the last.

The objection seems to be in order that Armageddon cannot be "the sign" of his coming, the last sign before he appears, because the last sign is to be one "in heaven," but the objection disappears when we know that the gathering of armies is a sign in the political heavens. And since "Jerusalem compassed with armies" was "the sign" for which they asked in regard to the desolation of Jerusalem, and since the same answer replies to both their questions, it must be that Jerusalem surrounded by the armies of all nations must be the final sign of his coming. An examination of a few scriptures confirms this. In Zech. 14 he comes when the battle of the nations takes place against Jerusalem, after half the city has been captured. In Rev. 16:15 he comes as a thief at the time of the same conflict of the nations. By Joel 3 at this same conflict of all nations the time arrives for Jerusalem to be made holy and see her King reign at Zion.

The same events and associated ones are brought before us in Ezek. 38 and 39 and many other voices of the prophets. We therefore conclude that the assembling of all nations at Jerusalem is "the sign of the Son of man in heaven," and that immediately after that he will come to reign at Jerusalem with his saints.

May we watch the signs and also take heed to ourselves that we be not overconcerned with cares of this life, nor engaged with surfeiting and drunkenness nor think he delays and therefore engage in smiting one another, that by our watchfulness we may be ready and enter into the glory he will bring.

J. W. Williams.

### SAD, BUT TRUE.

#### Chaplain Says Preachers Would Lose Jobs if They Told Truth.

St. Louis, Mo., Oct. 17, 1917. Declaring "not one minister in ten tells the truth in the pulpit," Captain Irving Goff McCann, chaplain of the First Illinois Infantry, told the St. Louis Admen's Club to-day that truth is a scarce thing in this country.

"If the clergymen preached the truth as they see it, nine out of every ten of them would lose their jobs. They have to lie in order to hold their jobs.—Chicago American.

On our last trip to Dixon, Ill., a brother handed us the above clipping, and the remark that we feel called upon to make is that it is sad, but true.

Men of today have "itching ears," they are turned to fables, a strong delusion causes them to believe a lie and consequently they "heap to themselves teachers," that will preach what they want to hear.

It has been long true in the popular churches that a man could not preach the untarnished Bible Gospel without immediately meeting with disfavor, and what our church needs to guard against is a tendency to drift in that direction any whatever.

So far as doctrinal truth is concerned, our people are always glad to listen, but it is occasionally true that certain discussion and statements concerning moral living and Christian duty are not favorably

accepted.

Let us bear in mind that doctrine is an important factor, but that it alone will save no one—let us be just as anxious to live the Christ-like life.

Frank E. Siple.

### THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

In Isaiah 11:11-16, Israel are represented as being gathered from the four quarters of the earth,—brought down into Egypt—the tongue of the Egyptian (or Red) Sea dried up, and they pass over dry shod; and a highway is thrown up for them to pass on—a second exodus from Egypt to Jerusalem, "Like as it was to Israel in the day that he came up out of the land of Egypt." This exodus will continue forty years, according to the years of the sojourn of their fathers in the wilderness. God says by the mouth of Micah, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew them marvelous things." Micah 7:14, 15. Thus they are to wander in the wilderness, and their flocks to feed in Bashan and Gilead, as in "days of old, according to the days of their coming out of the land of Egypt." They are to be fed with the rod, as their fathers were, and behold the marvelous manifestations of the power of God, as their fathers did during their coming out of the land of Egypt, or according to those days. That those days were just forty years, will appear by reference to Num. 14:33, 34,—"And your children shall wander in the wilderness forty years, and bear your whoredoms until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."

Thus the Bible teaches a second exodus for Israel from Egypt to Palestine—a second sojourn of forty years, during which they are to be disciplined and trained for the purpose of becoming subjects in the kingdom of God. And so long will be the duration of this discipline, that most of the then living generation will pass away, and a system of education be inaugurated which shall teach the rising generation to know and serve their God, from the least to the greatest of them. And so rigorous will be this discipline, that the last rebel will be purged out, and will never be permitted to enter into the land covenanted to the fathers.

Having thus taken "the children of Israel from among the heathen whither they be gone, and gathered them on every side, and brought them into their own land," God will then unite them with the children of Judah, and will "make them one nation upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. 37:21, 22. This union between these two kingdoms is represented by the union of two sticks in the prophet's hand, one for Judah, and the other for Israel. Eze. 37:15-20. Not only is

it affirmed of them that they shall never be separated into two kingdoms again, and never have a successor to their then reigning King; but also that they shall never "defile themselves anymore with their idols or with their detestable things, or with any of their transgressions; but God will save them out of all their dwelling places wherein they have sinned, and will cleanse them. So they shall be his people and he will be their God. And David his servant shall be king over them, and they shall have one shepherd. They shall also walk in his judgments, and observe his statutes, and do them." Ezek. 37:23, 24. Again, the Lord says concerning Israel thus delivered from heathen lands, cleansed from all their sins, idolatry and transgressions, restored to their own land, and organized into one kingdom in the land: "And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein; even they and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people." Ezek. 37:25-27. That the heathen will survive the period of Israel's training and organization into the kingdom of God, will appear by reference to the 28th verse,—"And the heathen shall know that I, the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

By reference to the 39th chapter of Ezek. we may learn the preparation of the land for the establishment of the kingdom upon it. Seven months are occupied in burying the dead who had fallen in the last great battle, and seven months in cleansing the land. And yet many nations will survive all these judgments, the cleansing of the land, and the forty years of Israel. Verses 25-29, —"Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the people and gathered them out of their enemies' lands, and am sanctified in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen. But I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God."

### Notice to Readers.

Any who desire **The Visitor** for Christmas gifts for the boys in the army camp send to my address for same. Price twenty-five cents per copy.

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

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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## Editorials and Church News.

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. Wm. J. Davis, Ozark, Ark., Box 242, wishes us to say that upon receipt of one cent he will mail to any one in the U. S. his tract on hell recently published in the columns of the Herald. That means just paying the postage. Better send him 25 cents and tell him to send you some to distribute.

Word has reached us of the birth of a son to Sr. Elizabeth (Eaton) Crouse on Oct. 21st. Those who attend the Illinois Conference will rejoice with Mr. and Mrs. Crouse.

Elsewhere we read of rainy, disagreeable weather for the last week in October, but at Camden, Ill., where we were engaged in a series of meetings, except for one evening, we had ideal roads and weather conditions.

Bro. G. E. Coats, Coats Grove, Mich., reports beans, sugar beets and potatoes all caught by the snow of early winter. Win-

ter has caught potatoes in the ground in northern Illinois also. Another brother in Michigan writes that he is fearful that he will lose his bean crop because of unseasonable weather. With so many nations at war and a crop failure there will be untold suffering.

Watch your labels. See that they are changed within two weeks after sending your money in. We are sending out no receipts now except where there is need for reply in other matters. Your name should appear in the list of receipts in the Herald unless you request it otherwise.

Sr. T. R. Swindler, Roll, Indiana, who is spending some time through the west, writes, "Have just returned from a trip through Colorado by auto. Had a grand trip."

Bro. Albert Siple, Hammond, La., writes that there are three Fords that are regular attendants at their Sunday School. Some time ago we stated that the Ford is the most religious car we know. By the kindness of our friend, Martin Peterson, of Camden, Ill., while holding meetings there we were privileged to visit some of the brethren at Ripley, some 15 miles distant. Martin did it with his little Ford.

A card from Bro. M. T. Aslaksen, Adeline, Ill., says that he and Sr. Aslaksen expect to stay in Chicago for the winter. A letter from another says that Sr. Aslaksen is recovering nicely from a recent operation.

Be sure to read Sr. Jessie Wilson's proposition in this issue.

A letter from Bro. A. M. Jones, Eagle Grove, Iowa, tells of a successful Sunday School now being conducted by our church at Marathon, Iowa. Bro. H. D. Fales of Fonda, Iowa is Supt.

A letter from Sr. Bertha Williams, Pittsburg, Kansas, tells of the work of an evangelist there. Recently he advertised for his subject "The Guinea-Pig," which was a blow at Christian Science. He explained that a guinea-pig is neither a guinea nor a pig, and that Christian Science is neither Christian nor science.

Bro. and Sr. Claude O. Graham of our Blush, Mo., church announce the birth of a son on Sunday, Oct. 28. The name given to the little one is Clyde Egbert. All are doing splendidly including grandpa and grandma Graham. We congratulate all the family.

Brethren, are you going to send in some Thanksgiving letters? Who will be the first to respond? Do it now.

### HELPING FUND.

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

Sarah A. Griggs, .....	\$1.25.
J. E. Coverstone, .....	.50.
Mrs. E. M. Hall, .....	.50.
Emma Murray, .....	.50.
L. M. Howell, .....	2.00.

M. A. Woodward, .....	8.50.
A Bro. in Kan. ....	9.00.
A Sr. in Mich. ....	3.50.
A Bro. in Dixon, Ill. ....	.50.
Mrs. T. R. Swindler, .....	1.00.
Miss Bertha Williams, .....	1.00.
Mrs. Idona Romine, .....	1.00.

## Notices.

Quarterly meeting will be held at Dixon, Illinois, beginning Sat. evening, Dec. 1, and continuing over Sunday.

A good attendance is desired. It is necessary that you notify the Dixon brethren of your coming, as this means much to them.

Notify Bro. W. G. Ford, 322 Lincoln Way, Dixon, Illinois.

Almeda Glotfelty, Sec.

## Reports.

### Report For October.

Days served, 28. Services held, 28. Sermons, 17. Lessons, 11. Places visited: Davenport, Eagle Grove, Ft. Dodge, Hickory Grove, Pleasant Prairie and Waterloo. Expenses: car fare, \$8.81; hotel bills, 75 cents; transfers, 65 cents—total, \$10.21. Received salary \$100.0 and \$10.00 on expenses. To apply on November, because of 3 days missed, minus 21 cents expense in excess of expense money received, \$9.79.

The first three days of October were missed from the work in Iowa because of absence in Indiana. On returning through Davenport we found Bro. R. O. Cuffel of South Bend, Bro. P. L. Moran, formerly of Salem, O., and one of the two McRae sisters, all in the Palmer school of Chiropractic. We met at the McRae home one evening for a short sermon and some questions. One of the sisters is kept at home by paralysis, but has improved much under Chiropractic adjustments. We found all these brothers and sisters faithful as ever.

We next held a two weeks' meeting at Hickory Grove. Here we have some very faithful brethren. Our attendance was small but fairly regular. On both Sundays brethren from nearby places increased the attendance to a goodly number. Bro. Marsh now preaches there once a month, on the third Sundays.

I next went home a day to see about getting in the potatoes and some other garden stuff, as the freezing weather endangered it. Then I went to Waterloo for the usual third Sunday appointment, the first since conference. The brethren were as zealous as ever. We had a few more outsiders in attendance. Altogether we spent a very interesting time. We had an afternoon lesson at the Beardslee home.

We were glad for the presence of Bro. Hunt and family from Clarksville, at both daylight meetings. The attendance of such ones from a distance at any of our appointments always adds interest and enthusiasm.

Next we had lessons for three evenings and one afternoon at Ft. Dodge. Some new people were present and our study was as interesting as it always is. Those who

do come to such study often express astonishment that more people are not interested in the truth. We were glad to have Bro. and Sr. Seitz, of Clarksville with us Monday night. Then we had lessons for two evenings at the home of Bro. A. M. Jones at Eagle Grove. Here, also, our interest is good. The last evening we had with us the Salvation Army leader and his wife. Through the efforts of Bro. Mead, who talks the truth in his barber shop to all who will listen, this Mr. Emery has come to believe the truth, so our lesson that night was more than usually interesting. We found him well versed in the scriptures. He said the Bible took on new interest when he learned the truth, and that he then studied it more. We sat up late that night asking and answering questions. The next day I returned home and was surprised to find my family there in the house quietly waiting to astonish me at the door. And they surely did. My wife's niece, Miss Hazel Finney, came with them. She was recently baptized in Indiana. Her presence will be a good help and company to the family.

The last Sunday was spent at Pleasant Prairie. The snow storm cut down our attendance, but they did well, considering that. They are very zealous there. Bro. Robbins was with us. He expects soon to return to California.

We have moved to more comfortable and convenient quarters down town, in the home owned by the parents of Sr. Johnson. It is a large, modern house and we like it very much. It is the best in which we have ever lived. Our neighbors and friends among the brethren are very thoughtful and helpful in doing for us in getting our garden stuff into the cellar and doing our chores in our absence and helping us move. Such kindness makes a person enjoy life much more greatly.

We shall be glad to see any and all who may read this. Our house is large enough to take you in and we shall be glad to see you.

We are now at Stanhope for a brief meeting. The interest is good.

Bro. Hunt is arranging for a meeting in his home schoolhouse and we are planning regular week-day-lessons for Gladbrook on my return trips from Koszta each month. We are always glad for you to search out opportunities for us to labor together to do good in such ways.

What can you do for others to learn the truth that saves?

The work before us looks encouraging.  
J. W. Williams.

#### Michigan Conference.

The Michigan Quarterly Conference of the Church of God of the Abrahamic Faith met at Blanchard, Isabella Co., Michigan, October. 26-28, 1917.

Ministers present: Bro. L. E. Conner, of Cleveland, Ohio; Bro. F. V. Blakely, Grand Rapids, Michigan; Sr. M. A. Woodward, Dutton, Michigan.

Meeting called to order Friday evening by our President, Bro. F. V. Blakely. Opening hymns, "More Like the Master," and "Count Your Blessings." Devotional committee, Sr. Briggs; Bro. Sheets, and Sr. M. A. Woodward.

Sermon, Bro. Conner. Lesson read, James

1st. Subject, "Blessed is the Man That Endureth temptation." He gave us excellent thoughts on the "Crown of Life, Crown of Rejoicing, Crown of Glory, and Crown of Righteousness."

Saturday, 10:00 A. M., Sermon, Bro. Conner. Scripture reading, Rom. 4. Subject, Christian Faith and Confidence in our Heavenly Father. Rom. 5:1; Matt. 5:6. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Saturday, 2:00 P. M., short business session. Minutes of the last annual Conference read and accepted. Treasurer's report read and accepted. Reports of the churches were next in order. At 3 P. M. a beautiful sermon was given by Sr. M. A. Woodward on "Sanctification," Jno. 17:17, "Sanctify them through thy truth, thy word is truth."

7:30 P. M. Social meeting led by Brother Blakely, reading 2 Pet. 1. At 8:00 P. M., Sermon from Bro. Conner, Rom. 5:3, Rejoice in tribulation, knowing that tribulation worketh patience.

Sunday, October 28. 10:00 A. M., an interesting session of the Sunday School. Superintendent, Brother George Scott. At 11:00 A. M. Bro. Conner gave another excellent discourse. Scriptural reading, 1 Cor. 12, Love and its Manifestations. Sunday, 2:00 P. M., Sermon given by Bro. Blakely. Lesson read, 1 Cor. 11, followed by the observance of the Lord's Supper, administered by Sr. Woodward and Bro. Conner.

Sunday evening, social meeting led by Sr. Woodward. Lesson, John 15:1-8, I am the True Vine And My Father is the Husbandman. The social meeting was much enjoyed, nearly all quoting a text of scripture. A solo was then sung, "My Father Knows," by Bro. Blakely, all joining in the chorus. Sr. Laura Briggs presided at the organ. 8:30, Sermon by Bro. Conner. Scriptural reading, 2 Pet. 1. Subject, The Christian Virtues; and he portrayed the beautiful scene of the transfiguration of Christ. Bro. Conner was no stranger to us, having been here before, and all who heard him then were looking forward to a spiritual feast when he came, and in this they were not disappointed, for he is the same brilliant and logical speaker he was before. Bro. Conner is a deep Bible student and brought many new ideas to us that will be food for thought for many days to come.

The attendance was good considering the unsettled weather, and we were most pleasantly entertained by the Blanchard brethren.

Thus ended another pleasant gathering of the one Faith, singing "God be With You Till We Meet Again."

Emma Jackman, Sec.

## The Sunday School.

By Alta King.

### A PSALM OF THANKSGIVING.

Lesson 8. November 25, 1917.  
Lesson Text. Psalms 103.

Golden Text: Bless Jehovah, O my soul, and forget not all his benefits. Ps. 103:2.

Author and date: "Nothing certain can

be said as to the author and date of the Psalm. The Hebrew title gives it to David, the Syriac still more definitely assigns it to David's old age."—Perowne.

But the Psalm is universal in its nature, and fits many occasions in Hebrew history, and has a world-wide application to every age, and to all God's people.

Memory verse: Rev. 5:13.

#### Questions and Comments.

We would suggest that this Psalm be studied and imbibed verse by verse. Following are points which seem worthy of particular notice:

Definition of the word bless. (Anglo Saxon, bletsian, from blod—blood; probably original, to consecrate by sprinkling with blood). 1. To make holy, to consecrate. Blessed—hallowed, worthy of adoration.

Express in your own words what David meant by calling upon himself to bless God.

We cannot make him holy, for he is holy, but we can consecrate, set him in our minds and hearts as holy, worthy of deep adoration. Bless means also to confer happiness upon. When God's creatures learn to regard him as holy and worthy of adoration, it brings happiness and joy to his heart, Luke 15:7.

Read Mark 12:30; 2 Cor. 10:5, and explain "all that is within me," of verse 1.

From verse 3 on a long list of reasons why mankind should bless God is given.

Notice in verse 3 how forgiveness of sins and healing of diseases are coupled together. Jesus bears out this connection, Matt. 9:5, 6. Can you show why forgiveness of sins involves the healing of disease?

Why is redeeming our lives from destruction coupled with crowning us with loving kindness and mercy. What proof of man's mortality in this verse?

What glimpse of the future life is found in verse 5? For whom does God execute righteousness and judgment? Is this true of man made courts and governments? Read carefully verses 9-18, and show how God can be merciful and gracious to sinners, (verse 8) without condoning and shutting his eyes to their sins.

Read verse 10. If God dealt with mankind according to their sins and rewarded them according to their iniquities, what would be the result—in other words, if God should carry out the law covenant without providing the covenant based on mercy what would be the result? Rom. 6:23; 2 Cor. 3:6-9. Notice these phrases used in reference to the law covenant, "the letter killeth," "the ministration of death," "the ministration of condemnation."

Does man's physical flesh condition have anything to do with God's extending the covenant of mercy to Mankind? Verses 13, 14.

In verse 13 is one of the very few references in the O. T. to the Fatherhood of God. The revelation of God as Father, was the work of Jesus his Son.

From verses 9-18 pick out the three verses which prove man's mortality.

Find a verse which proves that God's hand controls all the affairs of the universe.

The chapter closes as it opens, calling on man to bless God. Sum up what we have learned are the causes for blessing

him.

Through whom is justice to be meted out to the oppressed? Isa. 11:3, 4; Jer. 23:5. When?

Through whom does God reveal his mercy as superceding the letter of the law? Rom. 5:20, 21; John 1:17. The overcomers in the church are to share with Christ in this work in the future ages. Eph. 2:1-7, 3:21.

#### General Notes.

Justice and mercy: All mankind is justly under the condemnation of God's law, for all have sinned and come short of his glory. How, then, can God extend mercy to sinners without condoning their sins and thus impeach his own righteousness which admits of no toleration of sin? There is just one way in which this can be done according to scripture, and that is by man repenting and leaving off sinful works.

Jesus did not give up his mortal, flesh life, (which was unforfeited by one act of sin,) to satisfy the demands of justice according to law and thus enable God to extend mercy to those who would accept him as such a substitute.

His sufferings, death and resurrection are in themselves the extension of God's mercy in its fulness. For through his sufferings, death and resurrection, all in accordance with God's will, was he brought to perfection, Heb. 2:10. Thus was developed the one and only perfect man who could be the Savior of the world, the captain of our salvation—the one who can give the man a perfect revelation of the God of the Jews, in all his righteousness and abhorrence of sin, in all his love and mercy to sinners—the one, who through his teachings, services of love and personal influence can lead men to repentance when God can safely extend to him mercy, as is so amply proven by his three short years of personal companionship with men.

Jesus is Savior, not because he substituted himself for us to satisfy the demands of justice for such substitution violates the foundation principle of justice. Moses, at one time, offered himself as a substitute for the people of Israel, but was refused. Ex. 32:30-33. But Jesus is Savior because he has been made capable of leading, teaching, and influencing men to repentance. Isa. 49:8-12, 55:3-6; Acts 3:26. Those who, after knowing him as such a personal Savior, refuse to be led, taught and influenced will have to satisfy the demands of justice with their own lives. The execution of mercy, the repealing of death, is for those only who repent and obey God through Christ. Acts 3:22-26. For there is no other name by which man may be saved. Jesus being the only man at perfect unity with God, it is self evident that no one else can bring men into the unity with him.

"This beautiful Psalm (103) is the outpouring of a full heart in thanksgiving to Jehovah for his grace and compassion, both as experienced by the Psalmist in his own life, and also as manifested to his nation in their history. It celebrates especially God's mercy in the forgiveness of sins, and that tender pity as of a human father, wherewith he remembers the frailty, and stoops to the weakness of

his children."—Sel.

Blessing, praising, worshipping God in formal song service and worship are nothing unless they are the outpouring of a life spent in blessing, praising, and worshipping him through our daily lives and work. The former without the latter is an abomination unto God. Read Isa. 1:10-17. The latter without the former is in danger of retrogression. Heb. 10:24-26.

"And his righteousness to children's children," whose parents have set a good example, and made a heavenly atmosphere in their home and have trained their children in the nature and admonition of the Lord (Eph. 6:4), so that the children have chosen for themselves to keep his covenant.—Sel.

#### Tract Fund.

Previously reported,	\$34.00.
Sr. B. Harris and Sr. C. E. Prior,	5.00.
Lottie E. Young,	1.00.
J. W. Williams and wife,	1.00.
P. J. Graham,	1.00.
Mrs. Margaret Moore,	1.00.
L. M. Howell,	1.00.
M. A. Woodward,	.50.
A Bro. in Kansas,	1.00.
Miss Florence Laning,	1.00.
Albert Siple,	1.00.

#### Remittances.

Remittances received and not otherwise acknowledged since Nov. 1st, 1917:

Emma Murray; Robert and Agnes Cooper; E. Howard; H. S. Hunt, wife and daughter Gladys; L. M. Howell; Emma Byall; Harriet E. Boice; C. E. Anderson; Mrs. Katie Davis; Miss Emma Jackman; Hiram Cordill; Mrs. Ernest Crundwell; A Bro. in Dixon, Ill.; Mrs. Edith Rossiter; Miss Anna L. Adams; Miss Mary Goodyear; Artie Chapman; Chas. Vincent; Chas. Thomas; Miss Florence Laning; Mrs. Etta Densmore; Frank Laning; Mrs. M. L. DeCounter; L. H. Ralston; Mrs. Lawrence Vincent; Rolla Hightower; R. A. Curtis; E. C. Railsback; Richard Railsback; Mrs. Cordray; Richard Reed; Mrs. E. M. Hall; Albert Siple; Mrs. T. R. Swindler; Miss Bertha Williams; A. M. Jones.

#### Christmas Notice.

As we look at the calendar we are reminded that Christmas time is approaching. It is a joyful time, because we celebrate the birth of our Savior, Jesus the Anointed. It is he who was promised to be king over all the earth. His kingdom and dominion shall be under the whole heavens. May it be your pleasure and mine to be a part of this kingdom and to have Jesus for our king.

We are told that he is coming again. It is for those who look for him, that "he will appear the second time without sin unto salvation.

Yes, my brothers and sisters, let us watch daily for him, that we be not caught unawares.

The world was never in such turmoil and trouble as it is now. Surely we are nearing the time when Jesus will come, and come suddenly to those who are not watching.

Many have asked the question, "What would Bro. W. H. Wilson think of the times now?" He was looking for the time when nation would lift up sword against nation. We have heard him say that he expected that bombs would be dropped from airplanes. This remark was made some five or six years ago when this kind of machine was comparatively new.

Keeping the Christmas thought in mind, in connection with the signs of the times, we refer you to my father's writings on the things concerning the kingdom of God and the name of Jesus, and prophecy being fulfilled. As it was his custom at Christmas time to give reduced prices on his books and tracts, that they may be used as Christmas gifts, so mother and I offer the same to you as follows:

Pine Woods Bible Class,	\$1.00.
Student's Text Book,	.45.
Destiny of Russia and Signs of the Times, also Revelation Made Easy to Understand,	25 cents each or 2 for 45 cents.
Prophetic Word Now Being Fulfilled, six for 25 cents. Can You Believe? by H. V. Reed, six for 10 cents. Restoration of Israel, six for 10 cents.	

These prices will continue till Jan. 15, 1918. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.

Your sister in Christ,

Jessie M. Wilson.

625 Long Avenue,  
Austin Sta., Chicago, Illinois.

## Letters.

Dear Restitution Herald:

Would say for the information of the brethren who have so generously helped us in our purpose of raising means to keep Bro. W. L. Crowe in the field that he has just closed a two weeks' meeting held at a school house a few miles south of us, with the result of seven more added to the household of faith, which, with three who had been immersed into the all-saving name, makes a class of ten at that place.

Following are the names of those we wish to introduce to the brethren:

Bro. Fred Plasmyer, a brother of August Plasmyer of that place; Bro. and Sr. Clyde Birge; Bro. and Sr. Ashur Williams; Bro. A. Rampenthal, with two sons, Elmer and Frank, and one daughter, Luella, each of Leroy, Kansas.

Bro. Crowe met with them in Bible class last evening and they expect to meet once a week for that purpose.

We pray for these babes in Christ that they may grow in grace and knowledge.  
Grace Lawrence.

Mr. S. J. Lindsay,

Kind Editor:

Again I write asking for a little help and advice.

I wish to know how I might overcome being a coward, afraid to say, "Thy will be done." The words stick in my throat. Surely it is because I do not trust God as I should. I do know he is good and so willing to show mercy where he believes mercy to be needed and truly wanted. I cannot say the words, then the thought comes, You mean you won't. It all comes to the same thought.

I am afraid to think of it, afraid to say I won't, because I know that God has it in his power to make me by bringing that to pass which I dread most. Still God forces no one. It is not right that others should receive that which belongs to me, even tho' it be as distasteful to me as to them. I do not believe that I could stand it if others

should receive it besides myself.

Just at present I feel content and reasonably content and happy but I know it is not for long. I want to do what is right so as to be in God's favor, but I won't do it if I feel that I do it thru fear. I want to feel a sincere desire to do or say what is right because of my gratitude toward God. Wouldn't it be wrong to do otherwise?

You, or whoever may read this will be strangers to me and will not hesitate to write your true opinion regardless of feelings. If it is not asking too much I should like to have your idea as to what is wrong. Is it just cowardice, or lack of common sense and will power?

Grace.

It may be that the failure on the part of the brethren you have asked before is due to the fact that you failed to give your full address as you did in this case. Your letter is difficult to answer because of its indefiniteness. It is our opinion that you have not yet learned to trust God to that extent that your trust has become a reality. It may be, too, that you are using God only to help bring about that which you are determined to have regardless of whether it is best for you. If you will write more definitely and give your full address, we may be able to answer more definitely.—Ed.

Thoughts on the Hebrew Letter, Sent by the Class at Burlington, Kansas.

#### Comment on Hebrews 1.

1. In many ways, and many forms God anciently conversed with our fathers, (and) by the prophets." God walked in the garden with Adam and talked face to face with him. We believe that mankind has never been so greatly honored since. Even Moses, the greatest of the old prophets, was hidden that he might not see God's face, but only his glory. According to Numbers 12:6-8 Moses was honored above other prophets, in this, the Lord spoke "mouth to mouth" with him, and during these conversations he was allowed to witness the glory of his presence; while the other prophets received their instructions and prophecy through the medium of Angels and in visions and dreams.

2. "But in these latter days he hath conversed with us by his Son; whom he hath constituted heir of all things, (pertaining to this world) and for whom he constituted the ages."

In the days of the exodus the children of Israel saw the wonders of Sinai and were afraid. See Ex. 20:18, 19, and begged of Moses that he be mediator between themselves and God, saying, "let not God speak (directly) with us, lest we die." See also Deut. 18:16. Then in Deut. 18:17-19 Moses says, "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet (or mediator) from among their brethren like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken to my words which he shall speak in my name, I will require it of him." Then in Psa. 2:7, 8 we find how he was constituted heir to all things pertaining to the earth; which says "I will declare the decree: the Lord hath said unto me, Thou

art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The ages being so appointed that all the things spoken by the mouths of God's Holy prophets might be accomplished, and Christ's kingdom on earth be set up in its allotted time.

3. "Who is the splendor of his glory, and the image of himself, and upholdeth all by the energy of his word; and by himself he made a purgation of sins, and sat down at the right hand of the Majesty on high." The most glorious of all God's creatures was a man, perfect in body and character, whose righteous disposition made him proof against temptations. Being thus he was the exact image of God himself. Adam was created the image of God but lacked this stability of character. He upholdeth all that believe in him and follow his teaching. Having offered himself as a sacrifice, by his death he perfected that sacrifice, and was given life, thereby becoming God's first-born from the dead, and was declared Son of God with power. See 1 Pet. 3:22; also Psa. 89:27.

4. "And he is altogether superior to the angels, as he hath also inherited a name which excelleth theirs." The son being superior to the servant.

5. "For to which of the angels did God ever say, "Thou art my son, this day have I begotten thee?" And again, I will be to him a Father, and he shall be to me a son?" This last clause being a quotation from 2 Sam. 7:12-16, God's covenant with David that his seed should have his kingdom established forever, and should reign on the throne of his father David.

6. And again, when bringing the first begotten into the world, he said: "Let all the angels of God worship him." This is written in the past tense and refers us back to the day of the Lord's resurrection, when God begot our Lord from among the dead, or gave him life, thus making him the first begotten, first born, or first fruits from the dead, these terms being synonymous or essentially the same. In commanding the angels to worship him God signified that as a son he was superior to them. Being declared the Son of God with power, for according to 2 Pet. 3:22, angels, authorities and powers were made subject to him at this time. See also Ps. 89:27, 28. "But of the Son he said, Thy throne, O God, is for ever and ever; a righteous scepter is the scepter of thy kingdom." In the 89th Psalm God says, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever." Jer. 23:6,—"And he shall be called the Lord our righteousness."

9. "Thou hast loved rectitude and hated iniquity. Therefore God, thy God has anointed thee with the oil of gladness more than thy associates." Isaiah 61:1 explains this, "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, and the opening of the prison to them that are bound."

10-12. The Lord in the beginning( after

his anointing) laid the foundation of his future kingdom on earth, and appointed some to be rulers; but they being yet mortal will wax old and die. And the Lord folds them up as a vesture and lays them away until the time comes for the setting up of his kingdom, when he will change or resurrect them giving them immortality, "And they shall be changed." But the Lord having already gained immortality with power for himself will be the same thenceforward forever, "And thy years shall not fail."

13. Again we are shown the superiority of Christ Jesus above the angels in the granting to him to sit at the right hand of Majesty. What a most wonderful ruler he will be, with two thousand years close converse with God himself, and observation of his justice.

14. Being ministering spirits it is said in Psalms 34:7 that "The angel of the Lord encampeth round about them that fear him and delivereth them." See also 2 Kings 19:35. Romans 8:16, 17 says, "The spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God."

J. W. Alexander.

The look on the face shows the guilt within the man; and as the man thinks so he speaks by countenance if not by word.

Remember Zedekiah was taken and placed on trial as a traitor to the king who had placed him upon the throne.—Sel.

Burdens are burdensome only when we miss the bliss that comes from the easing of burden bearing.—Sel.

Impatience is an impious mood that floors man in his efforts to do good; it brings to naught all his best thought.—Sel.

Gain all the knowledge you can, and then use it for highest purpose.—Sel.

Shirkers get paid what they are worth.

Nothing is too high for us to reach, but we must climb with care and confidence.

"You can't defeat a man who is never discouraged," said Moupin.

You have no right to live unless you live right.—Sel.

Jesus said, Judge not according to appearances but judge righteous judgment.

Verily, every man knoweth about the pebble in his own shoe.—Sel.

He who pretends to reason with the dead is dead to reason.—Sel.

Some get rich and fail. Others fail to get rich.

Talking never takes men far on the journey; but doing drives a good gait.

Language but feebly tells Christ's true value and his matchless worth.—Sel.

Ambition to pay one's debts is one key to success.—Sel.

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Duty is a straight line, and beauty is a curved; if you follow the straight line, the curved will follow you.

A Wonderful Engineering Feat.

On Sunday, Dec. 24, 1916, over the Missouri River at Omaha, the Union Pacific double track bridge, weighing 5,500,000 pounds, was lifted from temporary piers in fifteen minutes, and in the next fifteen minutes an entirely new bridge, weighing 11,250,000 pounds, was lifted from temporary piers and placed where the old bridge had been, and in fifteen minutes more it was securely fastened and ready for traffic.

This is merely indicative of the way things are done in this age of the world. It is for such quick work that the schools must prepare boys.

There are 320 trains a day crossing this bridge, a train every five minutes for the whole twenty-four hours. The old bridge has been in use forty years, and the only occasion for replacing it is that the new steel cars and monster locomotives are too heavy for the bridge planned forty years ago.

Again, education must be adjusted to the increased strain of the times.—Sel.

Alaska's Great Volcano.

Under date of Sept. 6, the discovery of the world's greatest volcano was announced by the National Geographic Society. A Telegram from Dr. Robert F. Griggs announced the safe return to civilization of the expedition to Mount Katmai, Alaska. In the light of the party's discoveries, “the Valley of Ten Thousand Smokes will stand as the greatest wonder of the world.” Dr. Griggs asserts that there are literally millions of active vents in the space of a hundred square miles. “Undoubtedly Katmai is the greatest crater on the face of the earth,” he says, “being more than nine miles in circumference and 3,600 feet deep.” Prior to the great Katmai eruption of June, 1912, practically nothing was known of this great Alaskan volcanic area. The recent investigations settle the matter beyond all question. Incidentally, also, the discovery of such phenomenal evidences of intense, internal combustion strongly corroborates the warning words of 2 Pet. 3:10-14. The solemn lesson should not be passed by unheeded.—Gospel Messenger.

The grace of sincerity brings down to us all other graces. Whatever our infirmities, however frequent our stumblings, God can triumph in us, if we really mean the prayers we pray and really desire the good we profess to seek. It is not perfection that God expects in us, but sincerity.—Selected.

When we look back to reconsider, and, if it may be, to recapture for ourselves the primal ideas which Christ came on earth to revive for men, there is one that seems to stand first of them, perhaps to overshadow them—simplicity, singleness of heart, those Christ called for; they only could see and know him.—Sel.

Man's writings are most voluminous; not so with the inspired writers, who say much in little, and that little authoritatively and infallibly.—Sel.

Learn to ride the horse that threw you.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, November 21, 1917.

Number 7.

## 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. S. Bursleson, Postmaster General.

## THE HIGHEST JOY.

### Is Given to the Christian Who Comes Into Full Realization of Jesus' Redemptive Work.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."—John 15:11.

The note of joy runs like a scarlet ribbon throughout the Bible, especially the New Testament. "Praise ye the Lord!" is on the lips of every saint from Abraham to John. In the great cathedral of the Gospel narrative, joy bells chime continually.

The joy bells ring at Jesus' birth. The key note of our Lord's advent was that of joy. Jesus himself was joyful. He spoke with deep emotion of that joy which was his. He has been called "The Man of Sorrows;" more truly was he "The Man of Joy." In what did Jesus' joy consist? In three things at least.

Jesus knew the joy of perfect obedience to the Father's will. Obedience to the laws of God results in the sweetest joys.

"I do always the things that please the heavenly Father," he said. "I come to do the will of him that sent me," he declared. And in Gethsemane he reached the great height of submission where he could say, "Thy will, not mine, be done." Such obedience brought joy to Jesus, the dutiful Son.

Jesus experienced the joy of intimate fellowship with God. His was the high joy of Divine companionship; it was soul-satisfying, and it was altogether wonderful in its beneficent influence.

Jesus' supreme joy was that of redemptive ministry. Greater joy than this the Divine Son of God could not experience. Reflect on his mighty ministry to mankind; his turning men from darkness to light, his giving sight to the blind, hearing to the deaf, speech to the dumb, purity to the impure, wholeness to the sin-broken; and by his death on the cross lifting all humanity, sin-cursed and undone, up to heights of a new creation and reconciliation with the Father.

The highest joy of the Christian is experienced when he becomes a co-laborer with Christ in the redemption of mankind from the bondage of sin. It is not until one loses himself in the ministry for others that he begins to know the supreme joy of a Christian—the joy that abides forever and ever. The joy of achievement is notable. To have done something well; to have painted a picture, designed a great

## SERMONS IN SONG

### Out of the Field at Even.

"And behold, there came an old man from his work out of the field at even." Judges 20:16.



When comes the twilight of the years  
We leave the field where we have mowed  
And turn with peace, as one who hears

A song far down the sunset road;  
And scythe and sickle we lay down  
For now we know that we may bide  
At rest in countryside or town—  
Forth from the field at eventide.

And some look back with yearning eyes  
For that so much was left undone,  
And some look on with dumb surprise  
When now they see the sinking sun,  
And some see harvests great and fair  
And fields swept long and far and wide—  
Yet neither seed nor grain we bear  
Forth from the field at eventide.

Aye, empty-handed, as we came,  
We leave the field of strife and stress—  
But in our hearts a deathless flame  
Gives us a light that comes to bless  
And cheer our souls as does the glow  
That dyes the dreaming twilight tide,  
And so into the night we go  
Forth from the field at eventide.—Sel.

building, written a deathless poem—there is a joy greater than the joy of achievement! The joy of discovery is memorable. But there is a joy nobler than that of discovery! The joy of relieving pain and ministering to the body is deep and satisfying. But there is a higher joy even than this.

The highest joy, the incomparable joy, is the joy of spiritual recovery, of restoration, of redemption! The highest joy of Jesus was in his redemption work which brought about a reconciliation between God and men.

Would you know that joy? You can know it! "He that winneth souls is wise," affirms the author of Proverbs. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," declares Daniel the prophet.

Come, we that love the Lord,  
And let our joys be known;  
Join in a song with sweet accord,  
And thus surround the throne.

Let those refuse to sing,  
Who never knew our God;  
But children of the heavenly King,  
May speak their joys abroad.  
—Edgar DeWitt Jones, D. D.

## BRINGING BACK THE KING.

The beautiful words in 2 Sam. 19:9-15 seem to suggest in type that our Lord may be waiting for some word of welcome. Though we have perhaps no warrant for asserting that the lack of it has kept him

from returning, we may with certainty affirm that such a word from loyal hearts would gladden him exceedingly.

It was at the darkest time in David's history when he had been obliged to vacate the throne and the city, and forced to flee for his life because his son had revolted, after having treacherously won the hearts of the people from their king. Absalom had been slain, and there seemed nothing to prevent the king from returning. But there was just one thing! He was waiting to be brought back by the men of his tribe, the men of Judah. Others in Israel were actually at strife about it, and were indignant to think that those who owed him so much had not insisted on his return. "Now, therefore, why speak ye not a word of bringing the king back?" Then King David sent a message by the faithful priests, Zadok and Abiathar, saying, "Speak unto the elders of Judah saying, Why are ye the last to bring the king back to his house?.. Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?" And the message took instant effect. "He bowed the heart of all the men of Judah even as the heart of one man; so that they sent this word unto the king, Return thou."

The exquisite story, so full of pathos, needs no comment. But it may be that the Lord of Glory, David's greater Son, is also desirous of sending a message to those who "are members of his body, of his flesh and of his bones" (Eph. 5:30), asking why they do not in like manner call him back. It is a remarkable fact that there has never been a united cry of this sort. To quote from a recently published book, "The Lord is called 'The Coming One,' and he will yet fulfill the promise of his name. 'Surely I am coming quickly,' are his last recorded words spoken from the throne in heaven. But their fulfillment awaits the response he looks for from his people, 'Amen, come, Lord Jesus.' There is not a church in Christendom that would corporately pray that prayer today."—Sir Robert Anderson, K. C. B., LL.D., in *The Hebrew Epistle*.

This is, alas, too true, but if David could bow the hearts of his disloyal and guilty subjects as the heart of one man, surely our Lord could move even the hearts that have grown cold and those that have for a time forgotten their allegiance and have followed other leaders, How speedily he could make even these unite with the loyal-hearted ones to beg him to come back, like the men of Judah who "sent this word unto the king, Return." And surely, if he did so, the result would be the same—

### So the King Returned.

Let us, then, who are longing for his coming pray that he may bow the hearts thus, so that multitudes of his people may gladden his heart and "speak a word of bringing the King back."—Ada R. Habershon in "China's Millions."

## BIBLE STUDY.

### What is the Soul?

The word "soul" is rendered from four words—three Hebrew and one Greek,—once from the Hebrew "nedibah," once from the Hebrew "neshamah." In all other places of the King James version, the word "soul" is rendered from the Hebrew word "nephesh," or the Greek word "psuche," and occurs in the Scriptures 535 times. The words "nephesh" and "psuche" are not always rendered "soul;" these words occur in the Scriptures 858 times, and are sometimes rendered man, he, himself, her, herself, they, thee, we, dead, fellows, fish, breath, hearty, appetite, pleasure, desire, mind, heart, creature, beast, body, person and other renderings. I have examined every one of these 858 texts and not in one single instance does the expression we so often hear and see in print, viz., immortal soul, or never dying soul, or any other expression carrying that meaning. In all these cases where soul occurs in the Scriptures, body is absolutely essential to personality. Without the body there would be no soul, no life, no mind, no will, no experience of any kind whatever. In proof of the foregoing David said, "His breath goeth forth, he returneth to his earth; in that very DAY (the day he died) his thoughts perish." Psa. 146:4. "The living know that they shall die; but the dead know not anything." Eccl. 9:5. Also in the 6th Psalm, verse 2,—“O Lord heal me: ver. 5,—for in death there is no remembrance of thee: in the grave (where David would go if not healed) who shall give thee thanks?” Bishop Tillotson says, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." Says Wm. Tyndale (author of the first printed Bible in English), "In putting departed souls in heaven, hell or purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection." Rev. D. Parker says, "Christianity treats men not as immortal, but as candidates for immortality." Dr. Olshausen says, "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

The word of God says, "Seek immortality, eternal life." If we are already possessed of immortality, why are we asked to seek it? The word of God says, "The wages of sin is death, but the gift of God is eternal life," "for those who continue in well doing," "faithful to the end."

Quotations from the old Bible in which the word soul occurs:

Job 30:15,—They pursue my soul (Heb., Nedibah) as the wind. Dr. Young gives the definition in this quotation, as "willing, liberal, or noble one;" so Job's would-be advisors pursued him willingly, liberally, while his body was sore afflicted, and advised him to curse God and die.

Isaiah 57:16, For I will not contend forever, for the spirit (ruach—breath) should fail before me, and the souls (neshamah) which I have made. In this quotation, the word spirit is taken from Heb., "ruach," and means "breath of life;" if the breath of life should be suspended, the man God had made and was called a "living soul" would fail, die and "return to the ground."

All other places in the old Bible containing the word "soul" are from the Heb-

rew word nephesh. We will find in these quotations the word soul applies to fish, fowl, animals, creeping things, all living organisms as well as to man:

Gen. 1:20-24,—God said, Let the waters bring forth the moving creature that hath life. (Margin, soul). Soul life in the waters.

Gen. 2:7,—God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul—not an immortal soul.

God said to this man—living soul—he had made, after he had eaten of the forbidden fruit, "In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for dust thou art and dust shalt thou return."

These last two quotations tell us where man came from, how he became a soul and where he is to return, viz.: was formed from the dust of the ground and when the breath of life entered into his nostrils, he became a soul and when the vitalizing breath is taken away he returns to the ground.

After God created man and all other living organisms, called souls, both the male and female, the process for other souls of like nature was by a begetting and birth.

So we read in Ex. 1:5, "All the souls that came out of the loins of Jacob, were seventy souls." Also Gen. 46:27, "And the sons of Jacob were two souls."

Bishop Muzon, one of the most scholarly men of the M. E. Church, South, said men did not have souls, that men are souls. I could quote many other eminent scholars of the different denominations, and Christian workers undenominational, who have given this matter special study and have come to the same conclusion.

#### Souls Eat.

Ex. 12:19, Whosoever eateth that which is leavened that soul shall be cut off from the congregation. Lev. 7:18, 27, Whatsoever soul that eateth any manner of blood, that soul shall be cut off. Also ch. 17:10, I will set my face against that soul that eateth blood.

Deut. 12:20, When the Lord thy God shall enlarge thy border thou mayest eat flesh, whatsoever thy soul lusteth after.

#### Souls Work—Labor.

Lev. 23:27, 30, speaking of a day of atonement,—And whatsoever soul that doeth any work in that same day, that soul will I destroy from among the people. Here we find souls that work, labor as men do now sometimes on God's holy days. Surely all these scriptures cannot mean other than these souls are living human beings. If they were immortal, they could not be "destroyed" as stated above.

Can souls be killed with the sword and be utterly destroyed? Josh. 10:28, Joshua took Makkeedah and smote it with the sword and utterly destroyed all the souls that were therein.

Josh. 11:11, And they smote all the souls with the edge of the sword, utterly destroying them; there was not any left to breathe. Observation—Souls breathe and are destroyed with the sword.

Can a soul be torn and rent in pieces? Ps. 7:2, Lest he tear my soul like a lion, rending it in pieces. Ps. 16:9-10, My flesh shall rest in hope, for thou wilt not leave my soul in hell (sheol, meaning the grave,

where all, both good and bad, go and rest as David expected to until the resurrection). In view of this fact David said, "I shall be satisfied when I awake (resurrected) in thy likeness."

#### Can a Soul Go Down Into the Grave?

Ps. 30:3, Oh Lord, thou hast brought up my soul from the grave. Thou hast kept me alive that I should not go down to the pit. This quotation shows that David had no thought of his soul going to heaven at death had his enemies succeeded in taking his life which was prevented by God.

Ps. 33:18-19, The eye of the Lord is upon them that hope in his mercy to deliver their soul from death and keep them alive in famine. We observe that souls may die—starve to death.

Ps. 105:18, Whose feet were laid in fetters. Heb., margin, "his soul," was laid in iron.

Prov. 19:15, An idle soul shall suffer hunger. And they thirst for cold water.

Do souls have blood? Jer. 2:34, Also in thy skirts is found the blood of the souls of the poor.

Can souls be taken in captivity and carried away to another country? Jer. 52:29, Nebuchadnezzar carried away captive eight hundred and twenty-three persons (margin, souls).

We now come to the New Testament scriptures, and notice the word soul, which is rendered from the Greek "psuche," corresponding to the Hebrew "nephesh."

Rev. 16:3, And every living soul died in the sea. So we find in this last book in the Bible, God still speaks of animals as souls.

Matt. 10:28, Fear him who is able to destroy both soul and body in hell. However much we may differ as to what the soul is, God can and will destroy it in the "second death" if we fail to accept Christ as our Savior. Rev. 20:13-14; 21:6; 2:11.

Matt. 16:25-26, Whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the world and lose his soul. In the Greek it reads, life.

Acts 2:41, There were added unto them (the disciples of Christ) about 3000 souls.—Men and women who had been converted.

#### Can a Soul Be Destroyed?

Acts 3:23, And it came to pass that every soul which will not hear that prophet shall be destroyed from among the people. This quotation refers to the second coming of Christ, when he will separate the wheat from the chaff and burn up the chaff.

Are people called souls in the New Testament? Acts 3:23, Joseph called his father, Jacob, to him and all his kindred, three score and fifteen souls. Acts 27:37, We were all in the ship, two hundred and sixty-six souls.

#### Can Souls be Killed—Slain?

Rev. 6:9-11, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice, crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them and it was said unto them that they should rest yet a little season, until their fellow servants and their brethren that should be killed as they were should be

fulfilled.

In the quotation last above named we have the altar, symbolizing a place of sacrifice. Also the cause for the sacrifice, viz., "The word of God and for their testimony they held." Next point, these souls were "crying with a loud voice." Could a disembodied soul be seen, or cry with a loud voice? If they had been killed for the word of God and the witness of Jesus, why were they not in heaven, satisfied and happy, instead of under the altar as here represented, crying for judgment and justice upon their murderers who had killed them? The answer from the Lord was, "they should rest yet a little season." The voice was figurative as was the altar. Gen. 4:10, The voice of thy brother's blood crieth from the ground (Cain had killed Abel); so the voice of the blood of fifty million Christians or more, who suffered martyrdom at the hands of the Papacy (Roman Church) during the great inquisition called the dark ages, is, I believe, what John the Revelator saw and heard. Their blood figuratively calls with a loud voice for judgment and justice. Now as the righteous are not recompensed until the resurrection, Lu. 14:14, and God knows how to reserve the unjust until the day of judgment to be punished, 2 Pet. 3:9, and as the judgment follows the second coming of Christ and the resurrection, we see why they must wait for their blood to be avenged and for their eternal redemption and reward.

Rev. 20:4, And I saw thrones (throne means power) and they (the risen saints) 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 the word of God, and which had not worshipped the beast (Papacy), neither his image (some other Christless organization), and they lived and reigned with Christ a thousand years. We notice in this quotation the souls that were beheaded, were for the same cause as those in Rev. 6:9, viz., the witness of Jesus and the word of God. We have examined every text in the Bible containing soul and not one single expression, immortal soul, immortal spirit, or never dying soul, or any other expression carrying that same meaning. Furthermore, none but the Christian will ever have it and they put it on at the resurrection, when this mortal must put on immortality, and this corruptible shall put on incorruption.—Paul speaking to the church, 1 Cor. 15:53-54.

W. J. Davis.

Ozark, Arkansas.

## Hebrews 2.

Therefore, brethren we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them run out as leaking vessels.

If we should hear the word, or read it, we should not let it just pass through our mind and not think of it any more (as many people do today). But we should try to profit by it, and live up to it, lest at any time we should let it glide away.

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 a salvation?

The angels spoke the word and many did not obey it, shall they not receive their just retribution?

Ah, yes, and the same with us today, for the Lord has spoken the word and shown us with his great signs and miracles and Holy Spirit.

Sixth verse. What is man, that thou art mindful of him, or the son of man that thou visitest him?

Seventh verse. Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Ninth verse. But we see Jesus who was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man.

Could Jesus have died if he was made like unto the angels? No he could not. For it says that angels do not die, so he was made like unto all of us, so that he could suffer death for every man on their behalf through the grace of God.

Tenth verse. For it became him for whom are all things, and by whom are all things. He, God, is to bring many sons into glory and we are to be sons of God as Christ is. For he says many sons and not one.

Christ having the same nature as we, God can bring many sons unto glory the same way as Christ was.

Christ is the captain of our salvation, so we must follow him and obey his command, to become sons of God; as in an army we must do what the captain says or suffer the consequences, so if we follow Christ and obey him he shall lead us on to victory.

Eleventh verse. God is the one who sanctifieth and those who are sanctified are Christ and his church. They are all one in mind and purpose and for this cause he is not ashamed to call them brethren. Saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee," and again, "I will put my trust in him."

Christ as well as his brethren had a nature of flesh and blood (or was mortal) so that he could die, that through death he might destroy him that had the power of death, that is, the enemy, or sin. But if Christ had not our nature he could not have died.

Christ died so that he could deliver them who through fear of death were all their lifetime subject to bondage; we obtain this deliverance by putting on Christ, by going through his death symbolically in baptism.

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

If he had the nature of angels he could not have died. But in taking on him the seed of Abraham he could die for he was like us.

Wherefore, he was obliged to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For by what he has suffered having been tried he is able to assist those who are tried. This shows that Christ is able to help us in our trials, because he suffered and has been tried as we have.

Your brother in Christ looking for the soon coming of our King,

Teryl Lawrence, age 16.

## Hebrews 3.

Wherefore, my holy brethren, who are called with a calling that is from God, Heb. 4:14, seeing then that we have a great high priest, Jesus the Messiah, the Son of God, who hath ascended to heaven let us continue in professing him.

2, 3, 4. Jesus was faithful to God as Moses was faithful in all his house, for much greater is the glory of the man Jesus than that of Moses; just as the glory of the builder of a house is greater than that of the house. For every house is built by some man; but he who buildeth all things is God. We read, (Eph. 2:10), for we are his workmanship who are created in Christ Jesus, for good works which God hath before prepared for us to walk in.

5. (Deut. 18:18). God said unto Moses, I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

But Christ as a Son over his own house, whose house we are if we hold fast the confidence and the rejoicing of the hope (of eternal life) firm unto the end. (12.) Beware, my brethren, lest there be in any of you an evil heart that believeth not, and ye depart from the living God, (13), but examine yourselves today and every day and let none of you become hardened through the deceitfulness of sin. (14.) For we have part with Christ if we hold fast to this faith from the beginning to the end. (15, 16.) The coming out of Egypt of the children of Israel is a type of the sinner of today, coming out of the darkness of unbelief into the marvelous light of God's promise. After hearing his (God's) voice as represented in a knowledge of the gospel we should not provoke or grieve God by a return or a wish to return to our old sinful condition.

Those that provoked God in that day were those that would not believe God's word or promise that they should possess the land of their fathers and did not believe in God's power to give it to them. Therefore they were cast off and did not enter into God's rest or the land promised to them. The sinner of today will not enter into God's rest unless he accepts and believes God's word and his power of salvation as taught by Christ Jesus.

Mrs. J. W. Alexander.

These six things doth the Lord hate; yea, seven, are an abomination unto him:

1. A proud look.
2. A lying tongue.
3. And hands that shed innocent blood.
4. An heart that deviseth wicked imaginations.
5. Feet that be swift in running to mischief.
6. A false witness that speaketh lies.
7. And he that soweth discord among brethren. Prov. 6:16-19.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager.

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**The Restitution Herald**

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

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**Editorials and Church News.**

**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. Dale Bissell of our church near Blanchard, Mich., recently had the misfortune to have his jaw broken by the kick of a horse. Last report says he is coming alone all right.

In looking through our exchanges, as well as the copy we receive for the Herald, we find that writers have become very extravagant in the use of emphasis. One authority has said that emphasized words show a writer's inability to express clearly his thoughts in words, hence he must resort to the habit of making a word do double duty by emphasizing it. Look thro' the Bible and see how many words you find emphasized there.

Bro. Siple is visiting his old home in the south for a month and preaching to the people there. During his absence the editor is bearing the load in the shop.

We notice in prophetic writings that writers so often apply the term "beast" in Revelation to the Roman Church. We

believe this is a mistake. "Beast" is a symbolism used to designate man-made governments without regard to their religious ideas. The symbol for the church is "wife," "woman," "bride," "harlot," or "mother of harlots," as she may have been true of false.

There are a number of brethren who remit in very generous proportions, sending in enough for their own renewals and much for others who cannot pay. Then is added a "God bless you, Bro. Lindsay," which makes a fellow's heart warm up in a most splendid way. God will not fail to bless such thoughtfulness.

The friends of Bro. Delos Andrew are informed that his address is now North Bend, Oregon. He says a better job and more pay induced him to make the change.

What wasted, untold eloquence is spent on the "peace" question! What folly! It is forever settled in God's word. No peace till Jesus comes.—Babcock.

The friends of Eld. T. A. Drinkard are informed that he has removed from Cleveland, Ark., to Glen-Rose, Texas.

We are thankful to Bro. Harry Sheets of Blanchard, Mich., for a box of wintergreen berries recently received.

Subscriptions have been coming at a very good rate, but still there is room.

**HELPING FUND.**

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

Harry Sheets,	.....	.50.
Mrs. Alice Quinn,	.....	1.50.
Alf. Howell,	.....	.25.
A. E. Shaw,	.....	2.50.
Mrs. Sarah Chase,	.....	4.25.

**REMITTANCES NOT OTHERWISE ACKNOWLEDGED SINCE LAST ISSUE.**

Ada Daniels, Mrs. Cantwell Drabenstott, Mrs. H. M. Woodbury, Mrs. John F. Waggoner, Harry Sheets, Mrs. F. F. Summers, Mrs. L. J. Waiting, Mrs. E. Dopp, J. W. Cooper, Alf. Howell, Mrs. Alice Quinn, Miss Jennie Cox, A. E. Shaw, L. N. Roose, Earl Gesin, Mrs. Jane Pyper, J. F. Carpenter and L. G. Hankla by Miss Quincy Carpenter, E. F. Gesin for self and another, T. M. Downs, J. J. Pounds.

**TRACT FUND.**

Harry Sheets,	.....	1.00.
A. E. Shaw,	.....	1.00.

**THAT LINOGRAPH NOTE.**

Amount unpaid Nov. 1, 1917,	.....	\$300.
Paid on Nov. 10, 1917,	.....	100.

Amount still owing, ..... 200.  
Who'll be the first to help us pay off that \$200?

**Reports.**

Camden, Illinois, Nov. 6, 1917.

Dear Herald Readers:

Bro. S. J. Lindsay just closed another series of meetings at this place on Sunday evening.

The meetings continued from Sat., Oct. 27, until Sunday, Nov. 4th. The weather and roads were fine most of the time and the house was well filled each evening with very attentive listeners who were very much pleased with the interesting discourses which Bro. Lindsay is able to give to us.

We are anxious for another meeting soon as we believe much good may be done.

Yours in the hope that we shall all meet together again in that great day.

Alida M. Richey, Sec.

**Notices.**

Quarterly meeting will be held at Dixon, Illinois, beginning Sat. evening, Dec. 1, and continuing over Sunday.

A good attendance is desired. It is necessary that you notify the Dixon brethren of your coming, as this means much to them.

Notify Bro. W. G. Ford, 322 Lincoln Way, Dixon, Illinois.

Almeda Glotfelty, Sec.

**Notice to Readers.**

Any who desire The Visitor for Christmas gifts for the boys in the army camp send to my address for same. Price twenty-five cents per copy.

Harriet E. Boice.

1009 South Wright Street, Champaign, Illinois.



Mrs. Addie Streeter

whose obituary was given in the Nov. 7th issue of the Herald.

**The Sunday School.**

By Alta King.

**Lesson Topics For December.**

- Dec. 2, Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4:7-21.
- Dec. 9, Ezra and Nehemiah Teach the Law. Neh. 8:1-12.
- Dec. 16, Nehemiah Enforces the Law of the Sabbath. Neh. 13:15-22.
- Dec. 23, The Advent of the Messiah. Matt. 2:1-12.
- Dec. 30, Review: God's Redeeming Love. Psa. 123:124.

**NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.**

Lesson 9. Dec. 2, 1917.  
Lesson Text, Nehemiah 4:7-21.

Golden Text: The Lord is my helper; I will not fear what man shall do unto

me. Heb. 13:6.

Time: Immediately after Nehemiah arrived in Jerusalem, B.C. 444.

Place: Jerusalem.

#### Questions and Comments.

In last Sunday's lesson we digressed from the account of how Nehemiah went from the Persian capital, Shushan, to Jerusalem in order that he might rebuild the walls around Jerusalem. By reading Neh. 2:10 we will recall that Nehemiah's work, though approved by God, was to be hindered by the jealous Samaritan neighbors of the Jews, just as the early leaders of the returned captives were hindered for 15 years in rebuilding their temple.

Why does God permit adverse circumstances to come up against those who are carrying out his will?

Chapter 3 records how the work was begun. After the work was well under way what happened? Chap. 4:1-3.

What was Nehemiah's source of help and place of refuge when opposition began? Verses 14, 15. Recall two other times when Nehemiah's mind reverted instantly to prayer in time of need.

Would turning "their reproach upon their own heads," be the answer to the prayer that God should not cover their iniquity nor blot out their sin? Why?

Did the prayer bring the strength to keep on? Verse 6. Was continuance of the work due to prayer, or to the prayer coupled with a willingness to work in spite of the slurs and ridicule of verses 2 and 3.

Real active opposition begins in verses 7 and 8. What two things still keep the work going? Verse 9. Does this show "faith and works?"

Where was Nehemiah's greatest weakness as to workmen and the most vulnerable point of attack against him? Verses 10 and 11. What warning was brought to Nehemiah by those who lived on the outskirts of the city, next to the enemy?

Verses 13-23 record how Nehemiah kept up the work of rebuilding the wall and at the same time defended the city against the enemy. Read them noting the verses which show his skill and wisdom as an organizer and military man. Pick out two verses which show that his success was due to faith in God followed by works.

#### General Notes.

One of the outstanding features of these verses is the fact that God fought with and through the Jews. This agrees with Psa. 18:39; 24:28; 1 Chron. 5:22 and many other scriptures. How harmonize this fact with the fact that Jesus, the perfect revelation of God, plainly teaches his followers not to fight in the defense of right and justice, Matt. 26:52, not to destroy life that his kingdom might be established. Luke 9:51-56.

Luke 9:51-56. Jesus and his disciples were on their way to Jerusalem, the city of the great King. Jesus had taught them that he was that great King. In Luke 19:11 it says that when Jesus was near Jerusalem his disciples thought he was about to assert his right as king to David's throne. And so in Luke 9:51-56 when they saw him going toward Jerusalem, the headquarters of his enemies, they evidently

thought he meant to set up the kingdom. Without an army they could see no way for him to do it unless he should use his miraculous power and bring down fire from heaven to destroy his opponents.

Read carefully his rebuke and let it purify us of whatever spirit of fight and war there may be lurking in our hearts, as it was lurking in the hearts of those disciples.

God's message to Cyrus, (Isa. 45:1-6), proves that God uses fleshly minded people, unknown to themselves, to accomplish his will, and we will notice that they are always used on the fleshly plane, to fight and destroy what works against his will. Through them he reveals himself as the God of vengeance against his opposers. But through Jesus and his followers, his spiritually minded people, he reveals himself as a God of love. They are the instruments in his hand to save and reconcile his opposers to him through the forces of love, returning good for evil, etc., forces mightier than the sword. If we are chosen to be in the latter set of workmen, why should we deem ourselves slackers if we do not mingle with the former? Let us stay where God has placed us.

#### SIGNS AND WONDERS.

Jesus said (Matt. 24:24-25), "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

Here is stated a fact and a warning. Coming from the lips of the Master, we cannot afford to pass it by as a matter of little moment.

His disciples had asked for signs of his coming and of the end of the age. Among other things he spoke to them the foregoing. Immediately preceding his return to earth, then, they who are Christ's may look for a great deception to play its part. The world is ripe today for just such a thing. The churches are made up in great measure of people who know nothing regarding God's great plan of salvation, and because they know nothing about it, will be made easy prey by the one whose coming is after the working of satan.

Jesus says the deception will be so perfect that even the very elect shall be deceived by it if it were possible.

The same fact has been set before us in type, since when Moses and Aaron were sent into Egypt from Midian with power to work miracles, to deliver Israel from bondage, it was found that Pharaoh's magicians were also able to do most wonderful things.

To convince Pharaoh that they had come with divine authority, Aaron's rod was cast upon the ground. Immediately it became a serpent. Pharaoh called upon his magicians. Their rods also became serpents. Moses caused the water to become blood. They did the same, until a supreme test came.

We take this bit of history as a type of that which will come to pass when the "greater than Moses" shall come to deliver his people. An opposition power will arise to rival him and many will be deceived. There is only one way to escape the deception and that is to know, love and obey the truth of the gospel. No one is secure

who thus fails to provide himself.

Speaking of the same matter, Paul says (2 Thes. 2), "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind (warning), or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand."

Then he goes on to tell them what to look for and how to provide against it. The coming of the Lord does not take place until the man of sin is revealed with "lying wonders" and "with all deceivableness," etc. Then he gives the antidote to all this as follows: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Daniel also speaks of the same things, and Revelation 13 takes up the same matter and gives it more fully in detail, and while possibly we may not yet be fully able to interpret it all satisfactorily, yet we may have the knowledge that before Christ comes to take us unto himself, we are likely to face serious and grave times.

Jesus says, "And ye shall hear of wars and rumours 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. All these are the beginning of sorrows."

In the midst of the present turmoil, hope, and the promise of the world's wise men lead us to believe that this is the world's last war; that out of this strife will be born a new condition in which wars will be no more known. This is all a delusion. Let us be wise in the word of God. This present trouble is but the beginning of sorrows. The old, sin-cursed earth is ripe to the reaping of its harvest of sin. We will see no better times than we have seen until our Lord comes. Let us be faithful to the gospel, no matter what inducements are offered to lead us to give it up. It may mean persecution and death, but we can afford even this with the bright prospect of eternal life and glory with Jesus when he shall come to smite that Wicked One. Be watchful; be steadfast; be studious; let not another take thy crown. The Lord is coming.

S. J. Lindsay.

**Angels Don't Smoke.**—A preacher not long since asking to stay all night at a country house, was forbidden by a lady. Knowing her to be a member of the church and generally pleased to entertain ministers, he began to quote Paul to her, hoping that she would understand by this that he was a preacher. He hardly got out, "for thereby some have entertained angels unawares," when she said, "I know, sir;" but angels would not come with tobacco stuck in their mouths." The preacher left without further ceremony.—Sel.

If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God.

—F. B. Meyer.

## THE HERALD OF MESSIAH'S REIGN. (Continued).

By J. M. Stephenson. (deceased.)

From the 39th to the 48th chapters of Ezekiel we find a glowing description of the measurement and building of the house of God, the sanctuary, the ordinances, sacrifices, and solemn feasts of the Lord; also the appointment of the priesthood to officiate at the altar, the tree and water of life, as means of life and health in that glorious age.

If it should be asked, What need of sacrifices and sin-offerings after Christ has come, I would reply: As memorials of the death of Christ, through which the children can look back to the death of Christ, as their fathers could look down through them as types of the same glorious event. The children will also observe feasts commemorative of the wonders of God associated with their deliverance and exodus, as their fathers had done thousands of years before.

From the 13th verse of the 47th chapter of Ezekiel, to the end of the 49th chapter, we find a description of the boundaries of the divisions of the land among the twelve tribes of Israel, of the sanctuary, the city and suburbs, etc.

It is evident, therefore, that the kingdom of God, which will be set up in the days of these kings (Dan. 2:44), will be the kingdom of Israel restored. The setting of this kingdom up will occupy a period of forty years. During this time the kingdoms of earth will have reorganized and appointed kings to rule over them. These kings will be called upon to fall down before David's Royal Son, and all these nations are to serve him. Psa. 72:11. They will refuse submission to Zion's King. The result will be their entire overthrow.

Thus, while Christ, as the seed of Abraham and the son of David, will obtain the kingdom and its territory by the right of heirship, he will obtain the dominion by the right of conquest.—Hence, his kingdom must break in pieces all interposing kingdoms before it becomes a great mountain and fills the whole earth. But kings fight by their subjects, which compose their armies and navies. Hence, it is affirmed of the kingdom, that it breaks in pieces all these kingdoms. But as has been shown, the twelve tribes of Israel restored, will be the kingdom of God.

They, therefore, will be the fiery stream which will issue from before the triumphant chariot of earth's great Potentate, before whose victorious march the thrones of earth shall be cast down, and his imperial throne be established upon their ruins. They are the thousand thousands ministering unto him, and the ten thousand times ten thousand who stand before him to execute his judgments in all the earth, when the judgment shall set and the books be opened. Dan. 7:9-10. He says, when speaking concerning Israel, the rod of his inheritance, "Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."—Jer. 51:19-20.

These are evidently the saints who will execute judgments upon the tyrants of earth, as described by the Psalmist in the 149th Psalm, in the following graphic language: "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 punishments 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." While the immortal saints shall judge the world, these mortal saints will execute their judgments upon earth's kings and nobles.

Thus, nation after nation will be subdued, and kingdom after kingdom will submit to the authority of King Jesus and his associates, until all kings shall fall down before him, and all nations shall serve him; and his dominion shall extend from the river unto the ends of the earth. Psa. 72:8, 11. Then will the kingdoms of this world have become the kingdoms of our Lord and his Christ. Rev. 11:15. Then shall all the saints of all past ages join in the triumphant song of "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. And the angels shall join in unison in the grand proclamation of the world's submission to the great God, and his Son Jesus Christ, in the following sublime strains: "The kingdoms of this world are become the kingdoms of our Lord and his Christ."—Rev. 11:15. But the first in these series of kingdoms which shall ultimately become Christ's, will be the kingdom of Israel. It will be the first fruits of the kingdoms of the world, as Christ will be the first fruits of individuals from the grave. This kingdom will not only be an instrumentality in the infliction of judgments upon the disobedient of all nations, but also of blessing the obedient of all nations. It is compared to a "leaven which a woman hid in three measures of meal until the whole was leavened." Thus judgment after judgment shall be poured out until "All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psa. 22:28.

Jerusalem will not only be the metropolitan city of the kingdom of Israel, but of all the kingdoms of the world; whence shall be issued judgments to bring in subjection strong nations afar off, as well as weak nations near by, and then laws to govern them. Isa. 2:1-5; Micah 4:1-5. These judgments will be efficient in the subordination of all nations, when all the instruments of rebellion and war shall be converted into the instruments of husbandry to plow the earth and prune the tree.

When this great and philanthropic work shall have been accomplished, then the kingdom (Israel restored) and dominion (all nations) shall be given to the Son of God and the people of the saints of the Most High, "and all nations and languages shall serve and obey him."—Dan. 7:13-14, 27. Then Jerusalem having become, not only the center of universal empire; but the great center of universal interest will attract all nations unto it.—Isa. 2:1-2. This renowned city having risen from the dust of ages, and put her beautiful garments on, and the glory of God once more having

descended upon it, will be the joy of the whole earth, and the nation or kingdom which refuses obedience to her shall perish.—Isa. 60. Then will the oath and covenant of God to Abraham be consummated; when in "Abraham and his seed all the nations of the earth shall be blessed." Then will the oath of God by his own immortality be redeemed. That, "as truly as I live all the earth shall be filled with the glory of God."—Num. 14:21. In bright anticipation of this glorious reign we may exclaim with the Psalmist, "O, let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Psa. 67:4-7. Then shall be verified the following language of inspiration: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psa. 86:9.

Then shall the heathen fear the name of the Lord, and all the kings of the earth thy glory.—When the people are gathered together, and the kingdoms to serve the Lord."—Psa. 102:15, 22. The nations which will be thus trained and disciplined for the position of subjects in the dominion of Zion's king, will be the left of all nations represented in the great battle in Judah and Jerusalem for the world's dominion. As has been abundantly proved. After Christ comes with all his saints and overthrows the assembled nations, and builds Jerusalem upon its ancient site, never again to be thrown down; and as king of the whole earth, he issues a proclamation calling upon the left of all nations which had fought against Jerusalem to come up from year to year to worship the king, the God of armies (Israel) and to keep the feast of tabernacles, or suffer a succession of judgments. That all the nations of the earth finally obey this standing statute of the kingdom, and put their trust in God's Son upon his holy hill Zion, and enjoy the blessings promised to all who put their trust in him (Zech. 14; Psa. 2:6-12), is evident from all the foregoing testimony, and much more of the same import which might be adduced.

(To be continued).

### SOWING THE SEED.

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." Eccl. 11:6.

We cannot all go out and preach the gospel, we cannot give all our time to do direct work for the cause of Christ, but there is one form of service that any of us can undertake, and that is the distribution of tracts that teach the gospel truths. These little "preachers" can go many places where we cannot go. As one writer has said, "They need no public room to tell their story. They can tell it in the kitchen, in the parlor, shop, factory, store, railway car. They know no fear, never tire, take no note of scoffs, jeers or taunts. No one can betray them into hasty expression, they never quarrel, never lose tem-

per, never answer back. They stick to their story and can tell it over and over again. To many they are their only chance to hear and live, and they continue their ministry long after we have passed from the scene."

The continued article now being printed in our paper, "The Herald of Messiah's Reign," written by Bro. J. M. Stephenson, now deceased, is the tract that brought Bro. D. M. Hudler, whom many of our readers remember, into the faith. In his study of the Bible he found many statements that he could not harmonize with the teachings of the church to which he belonged. This tract came into his hands, by what way we have now forgotten, but he found it agreed with the Bible teachings, he wrote to the address given on the cover of the tract, getting into communication with some one in the faith, made arrangements for meetings in his home town, resulting in his baptism, and soon after he gave his life to the preaching of the gospel, and we know of many who were brought into the truth through his efforts.

Others who have been among us as ministers of the gospel, were led into the light in much the same way by means of tracts, and we have no doubt many of our readers can give testimonials concerning the work of tracts, proving that they have been a power for good and the means of salvation of many. Surely we should not neglect a work that brings such results.

A negro was given a tract by a minister, and when asked what he thought of it, said, "Oh, massa, it do my soul good. I never knew before why dey calls 'em tracks, but when I read dat little book, it track me dis way and it track me dat way; when I go out to de barn, it track me dere, and when I come back to de house, it track me dere; it track me everywhere I go. Den I know why dey calls dem tracks." Though this negro may not have had the proper conception of the word, yet in this case it seems to fit, and his experience is such as we would wish to be the effect upon each to whom we send these messengers of truth.

If we are doing our part in sowing the good seed, we know it shall not be in vain, God will multiply the seed thus sown, and the harvest will be for his glory. So whether we see results or not, let us diligently sow the seed by this means. Another may water the seed sown, but God will give the increase, and we have the blessed privilege of being "laborers together with God;" and in the reaping time, each shall receive his own reward according to his own labor."

But let us not forget that to have tracts to distribute, there is needed funds to print them. We should also help the "seed sowing" in this way. "The night is far spent, the day is at hand," so let us be up and doing, that we may win some from the darkness of error and bring them into the light of the glorious gospel of Christ.

Anna E. Drew.

#### CHRISTIAN PRIVILEGES.

It is sometimes given as an excuse by the person of the world who is approached concerning the advisability of becoming a Christian, that he will have to give up too

many pleasures or privileges, or in other words, that he could not have a good time in this life and be a Christian. In all kindness, I would like to say to such a person that gross selfishness is evident in such a confession, and shows all the more need of applying Christian principles to his ways of living.

On the other hand, I fear that some seem to wear the cloak of Charity so far and long that it fails to have the gracefulness that that virtue is intended to have. By this I mean that we take it for granted so many times that it is right and proper for ourselves or others to do certain things, and even encourage the doing of them that may eventually cause our brother to stumble.

To the first proposition above mentioned, I would say to persons thus excusing themselves, that when they fully surrender themselves to God, and follow in the footsteps of Jesus, their viewpoint is likewise changed. To become Christ-like makes us have a very different thought toward our fellow-men than before, to say nothing of the change worked in our own lives as to what we will henceforth call enjoyable. To become a Christian does not take away enjoyment out of life, but adds many fold unto it, for it usually causes us to take delight in that which we had never cared for before, and especially in those things that will tend to make us better citizens as well as in the development of Christian character. Too often it is with worldly individuals that they are satisfied with their condition in general both as to character and habits, while with the true followers of Jesus they desire improvement along all lines that will tend to greater usefulness.

To those that might be classed under the second proposition would I speak expressly. To the person who takes upon him the sacred name of Jesus Christ, henceforth to be known as a Christian, privileges come that he had never before experienced. With increase of knowledge and ability comes increased responsibility. The Apostle Paul says in Gal. 5:1, "Stand therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." I believe that Paul would have us to understand from this instruction that there is to be no compromise with the world concerning our faith and practice. When love and obedience to God take the place of selfishness in our lives, we take a different view of our relationship to our fellows. If we have charity or love toward our brother, I do not understand that it means for us to take no action toward correcting any of the faults in that person. Love is action. An old but true saying is "Our friends are they who tell us of our faults and help us to mend them." This truth the Apostle seems to bring forth in the 13th verse of this same chapter. Now I would understand Paul here to teach this great principle of love toward one another to the extent that we will carefully avoid doing anything that is likely to cause our brother to sin on account of our conduct.

Again the great Apostle in his letter to the church at Corinth brings forth this same great responsibility to the Christian in 1 Cor. 8:7-13. The great care that should be exercised by every Christian is outlin-

ed in verse 9. Paul uses "meat" in his illustration, but it seems to me to apply to all the so-called privileges. Allow me this illustration: I might say that there was no possible harm in a social game of cards in my own home, with my own family, or with a few of my select friends. Of course I would not allow that it was right to play in some public place. Very well, some young friend comes to my home and finds me playing and learns that I sanction such things. I have more or less influence over that person. He goes forth and quotes my endorsement which sooner or later influences someone else to learn the game, but who becomes so infatuated with the game, that he does not stop with the parlor, but is led step by step into evil paths until perhaps through the influences with which he is brought into contact he ends up in the gutter or penitentiary. Now where does a great measure of the responsibility lie? I am sure you can see the point clearly. We may try to excuse ourselves from responsibility, but it will be impossible when we are called before the great white throne. To say the very least, it seems to me we have no right so to waste the Lord's time, but better be edifying ourselves. The above general truth may be made to apply to other so-called privileges.

But one may say, How may I know whether it is right or wrong for me to do a certain thing? Quite a safe general rule, I believe, is that if there is the slightest question at all, then we had better refrain. Paul says again in 1 Thes. 5:21-22, to "Prove all things; hold fast that which is good. Abstain from all appearance of evil." Now please read and meditate on 1 Cor. 9, and may the kind Father deal with us gently but surely to the end that we may be among the overcomers who are to inherit the Kingdom.

Submitted in love of the truth,

Your brother in hope,

F. V. Blakely

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded.—Edward Everett Hale.

Every sublime life, deep in its experiences of joy and of sorrow, of struggle and of triumph, symbolizes the joys and sorrows, the struggles and triumphs of our common humanity. The best have been cast down as we are cast down; we may be lifted up as the best are lifted up.—Sel.

The fool in his heart says there is no God; when he gets to be a bigger one, he blurts it right out; but when he enters the post-graduate class, he embalms it in a book, but still God moves in his majesty and power.—Sel.

You say it doesn't make any difference what you believe when you read God's word, if you are only sincere in believing it. How about you? If some one should tell something about you, that was not true, if they were only sincere about it, would it make any difference to you?

—Babcock.

Some of the greatest gains we ever make in life are made in dealing with petty annoyances.—Gladden.

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These prices will continue till Jan. 15, 1918. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention..

Your sister in Christ,

Jessie M. Wilson.

625 Long Avenue,  
Austin Sta., Chicago, Illinois.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

and may be had as follows:

- 50 Leaflets for one year, \$5.00.
  - 25 Leaflets for one year, 3.00.
  - 15 Leaflets for one year, 2.00.
- Fractional parts of a year at the same rate.

A man's character is frequently treated like a grate—blackened all over first to come out the brighter afterwards.—Sel.

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Father or Son, Which?

The following is an editorial from the New York Herald, of Dec. 30, 1916, under the caption head, “The Ape as a New Relation.” The Herald says:

“Of course no large scientific meeting could come and go without our old friend, the ape, cropping up as an ancestor of man, and the question of the missing link getting due prominence; and the present session of the American Association for the Advancement of Science, in view is true to type in this regard. A notable change of view has come over scientific thought in this matter, in very recent years, however. Above all, there is quite serious question now whether the ape is related to man by ascent or descent.

“One of the recent authoritative German publications, ‘Man and His Forerunners,’ by Von Buttel-Reepen, quotes Klaatsch, the well known anthropologist, to the effect that ‘the apes are to be regarded as degenerate branches of the pre-human stock.’ Von Buttel-Reepen himself says that ‘This conception can be crudely summarized in the statement, Man is not descended from the ape but the ape from man.’

“There, the secret is out at last! We had gotten hold of the family strain from the wrong end before. Now everything is clear. It must not be imagined, however, that this is a joke. It is quite serious science, written not for popular interest, but for scientists to ponder over.”

The Lord of Genesis said man was dust-made (2:7), and Jesus endorsed it (Matt. 19:4; Mark 10:6), and saints love to believe it. Ever-changing “Science” cannot overthrow our faith, thank God.—Clyde Duke in Messiah's Advocate.

Two Friends.

“In a minute” is a bad friend; he makes you put off what you ought to do at once, and so gets you into a great deal of trouble.

“Right away” is a good friend; he helps you do what you are asked to do, pleasantly and quickly, and he never gets you into trouble.—Buds of Promise.

Seeking no praise one is never offended.

To say of a man, “He means well,” is worth nothing unless he does well.—Sel.



# THE RESTITUTION HERALD.

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Oregon, Illinois, November 28, 1917.

Number 8.

## NOTICE TO READER.

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—A. S. Burleson, Postmaster General.

## A BRIEF HISTORY OF THANKSGIVING

Cecil Cross.

THE FIRST year which the Pilgrims spent in America had been very trying in many ways. During the long winter many of the company had died and those that were left had worked faithfully to build homes and obtain food. In spite of all the hardships this band of Pilgrims had so much for which they were grateful that after the first harvest, in 1621, Governor Bradford issued a proclamation setting aside a week for feasting, thanksgiving, and worship of God.

An invitation was sent to their Indian friends who came with their chief, Massasoit, bringing with them wild deer for the feast. Wild turkey also held a prominent place in the feast, for the Pilgrims had found it to be one of their main articles of food. Ever since, the turkey has been held in high favor for the Thanksgiving feast.

For many years after, Thanksgiving was frequently observed, and again during the Revolutionary War, an annual Thanksgiving was recommended. Special days for Thanksgiving were set aside by several of the Presidents, and since 1863, the President has issued an annual proclamation setting aside the last Thursday in November as Thanksgiving Day.

Thanksgiving is generally looked forward to with great expectancy, but to most people, it is a day for feasting and gayety, while worship and the giving of thanks are forgotten. Of course, our pleasure and appreciation of our blessings are, in a way, expressions of our gratitude, but if the Thanksgiving day is turned over wholly to feasting and the pursuit of worldly pleasure, then the day is wrongly named.

Although this is a year of anxiety and distress, yet it should be a year for special thanksgiving, especially for those in the Faith who can see that so many signs are foretelling the soon coming of our Lord. Moreover, there are so many blessings that we receive every day that we should make every day a Thanksgiving Day.

"Aye, each day let me find  
Contentment in my mind,  
Some word or action kind

My life to bless,  
And thus let me, I pray,  
Make every day a day  
Of thankfulness."



## The Superstitious Turkey



"Yes, Thursdays make me nervous," said our gobbler. "I remember that once I heard a fortune-teller say, 'Beware, my friend, of Thursday, yes, of Thursday in November, For Thursday is your most unlucky day!'"

—Martha Hart.

## Thanksgiving



FOR THE flower and for the fruitage;  
For the struggle and reward;  
For the wisdom they have taught us,  
With full soul we praise thee, Lord.

For the love of home and kindred,  
And the dearer love of thine;  
For the days of vernal beauty,  
And the days that knew no shine.

For the friend that whispered "Courage"  
When our hearts were weak with fear;  
For the lives that we have gladdened,  
By a deed or word of cheer.

For a world of grace and beauty,  
That bespeaks thy matchless care;  
For the Hope that cheers and blesses  
Of another yet more fair!

Lo; on bended knee we offer  
Love's oblation, Lord today;  
Thou hast kept thus far our footsteps;  
Guide and keep through all the way.  
—Eva Williams Malone.

## A MORNING PRAYER

LET ME today do something that shall take

A little sadness from the world's vast store,

And may I be so favored as to make  
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed,  
Or thoughtless word, the heart of foe  
or friend;

Nor would I pass, unseeing, worthy  
need,

Or sin by silence where I should defend.

However meager be my worldly wealth,  
Let me give something that shall aid  
my kind

A word of courage, or a thought of  
health,

Dropped as I pass for troubled hearts  
to find.

Let me tonight look back across the  
span

Twixt dawn and dark, and to my  
conscience say:  
"Because of some good act to beast  
or man,  
The world is better that I lived today."  
—Selected.

## I THANK THEE, LORD

I THANK thee, Lord, for every moment  
dropped  
Into my life that had some sweetness  
in it;

For all the golden hours when friend-  
ship met

And gave up heart for heart and  
thought for thought;

For all the love that faithful hearts  
let fall

To drop into mine own; for every look  
From loving eyes; for every smile or  
word

That gladdened me; for subtle in-  
fluence

That made me strong, dear Lord,  
I thank thee.

I thank thee, Lord; I thank thee for  
the hours

When flowed my tears;

When fell those grief-wrung drops  
On lips that murmured, "Lord, thou  
knowest best."

For all the love-born sorrow, hidden  
pain;

For all the cares and burdens of my  
life

(For, glad or sad, thou givest for the  
best);

For all the strength thou gavest me  
to bear,

Dear Lord, I thank thee.

—Rose Pastor.

## I AM THANKFUL

FOR this new day, which is different  
from all other days in the calendar  
of time,

And for its possibilities.

That I have the power within me to  
work—and that there is work to do; the  
desire to play—and that there is time to  
play; the impulse to love—and that there  
are those to love.

That I have a friend, and if I am kind  
and the gods are good I may make another  
before the day is done.

That life has brought me thus far and  
taught me a few things without hushing  
the laugh on my lips nor making me a-  
fraid.

And that I have faith in a tomorrow on  
the other side of today's sunset, which I  
can go forward to meet with the accumu-  
lated courage of all my yesterdays.—De-  
signer.

To will determinately is to do.

THE HERALD OF MESSIAH'S REIGN.  
(Continued).

By J. M. Stephenson. (deceased.)

It has been shown that Pul, Lud, Tubal, Javan, and the inhabitants of the distant islands, who had neither heard of the fame of the Lord, or seen his glory, shall survive the coming of the Lord, and enjoy the glorious privileges of the kingdom age.—Isa. 66. It has been seen that the heathen nations of earth survive the discipline and exodus of Israel, or the setting up of the kingdom of God.—Ezek. 37:28, 39-47. As the subjects of the three preceding kingdoms of earth became subjects of each successive kingdom, so will the subjects of the fourth become the subjects of the fifth universal kingdom. The symbols in prophecy which are represented as being broken to pieces by the army of the Lord, only represent the rulers and the subversion of the rule.

Gog, or the Czar of Russia, the great umpire of earth, who will lead in his train the armies of the Roman earth, will be overthrown, and his power restrained for a thousand years. This Dragonic power will be cast into the abyss, and a seal placed upon him that he shall deceive the nations no more until the thousand years are finished. Thus the nations will live upon the earth in a mortal state, susceptible of being deceived, for one thousand years, after which, or in conclusion of which, the adversary shall go out and deceive them, and gather them around the beloved city, and the camp of the saints, but no battle is fought. Fire descends upon them, and consumes them.—Rev. 20. These nations belong to the redeemed from among all nations. Hence we read, "And the nations of them which are saved shall walk in the light of it,"—the city.—Rev. 21:24. Not the saved nations, but the nations of the saved. Thus the redeemed out of the nations are the kings, and the nations left unredeemed are the subjects.

Mark next the relation these nations sustain to the leaves of the tree of life as a remedy for their physical maladies. The city is located on the earth,—Christ and all his immortalized saints are within it. There is no pain, disease, or death there. While this glorious state of things is maintained within the city, without are nations and these nations are diseased, and within the city is a remedy for them,—"The leaves of the tree are for the healing of the nations."—Rev. 22:2. By reference to the 14th 15th verses, we may learn the conditions upon which these mortals may be permitted to enter into the city to eat of the tree of life, and live forever.—"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."

Paradise was the original metropolis of earth's first great heir; it will also be the metropolis of the universal dominion of the second Adam and his royal brotherhood. Paradise was lost by the disobedience of the first Adam, and will be restored by the obedience of the second Adam. Mortal man originally had access to the tree of life as a means of immortality. So will it be when paradise is restored. The mortal inhabitants of that age, by obedience to the commandments of God, will have access to the tree of life, to eat and live forever, as Adam would have been permitted to do, had he obeyed the commandments of God.

But when this separation takes place, both classes are without the city. When the obedient pass into the city, all the abominable are left without, to be the subjects of satan's last deception, and to meet their final overthrow outside the camp of the saints. The sea, death, and the grave, surrender their inglorious dead, and they are judged out of the things written in the books; and whosoever's name is not found written in the Lamb's Book of Life is cast into the lake of fire—the last great symbol of destruction. Then, to show the eternal extirpation of death and the grave, they, too, are represented as being cast into the lake of fire.

Christ and his associate kings having thus reigned until all interposing rule and authority are forever put down, and the last enemy of God and man forever destroyed, the curse rolled from the groaning bosom of the earth, and all things having been made new and glorious, having bro't back this revolted planet, and redeemed the obedient of all ages and generations, he now surrenders the authority to the Father, and becomes subordinate to him, that God may be all in all. Then shall all the immortalized saints be subject to Christ, and Christ to his Father. Then will the head of all things pertaining to this planet be Christ, and the head of Christ be God. Thus will the saints be subject to Christ, and Christ to God, throughout the unnumbered ages of eternity. But, as the king of earth, he will reign subordinate to the Father, as will the sovereigns of all worlds, to all eternity.

When this great finale shall have been reached, then will ring through heaven and earth the closing doxology of our Lord's prayer, "Thine is the kingdom, the power, and the glory, forever, Amen." The last wicked man and demon having been blotted from the creation of God, and the last stain of sin forever effaced from a renovated universe. Then, and not till then, will the ten thousand times ten thousand and thousands of thousands of angels salute the ear of the Great I AM with the universal song of a reconciled and harmonious creation, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory, and strength, and honor, and blessing. And every creature which is in heaven and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."—Rev. 5:12-14.

The End.

PRAYER.

In Col. 4:2, we are told to continue in prayer and watch in the same with thanksgiving. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6:18.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.—Phil. 4:6.

But—

When thou prayest, thou shalt not

be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.—Matt. 6:5.

What should we pray for?

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.—1 John 5:16.

"After this manner therefore pray ye: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory forever, Amen.—Matt. 6:9-13.

"Pray that ye enter not into temptation."—Luke 22:40. And pray for them which despitefully use you and persecute you.—Matt. 5:44.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6:18.

When answered?

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.—1 John 5:14.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 John 3:22.

In Matt. 7:7, it says, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be given unto you.

This refers to salvation only. The apostles were told if they would ask in his name, and believe that they would receive it, it would be given them.

We have a great privilege which is to "confess our faults one to another, and pray for one another, that we may be healed. The effectual fervent prayer of a righteous man availeth much.

May we ever use this privilege, for it is ours, is the prayer of your sister in Christ.

Ada Sheets.

Blanchard (Gird Church), Mich.

IS THERE A SILVER LINING TO THE DARK CLOUD?

As we take a comprehensive view of earth's inhabitants today, we are appalled at the magnitude of their suffering. We stand aghast as we contemplate the laxness of morals among the professed Christian nations of earth. With some, national treaties are but scraps of paper, to be abrogated at will, for selfish or mercenary purposes. The earth is "filled with violence," as in the days of Noah. Gen. 6:11-13. "Perilous times" are abroad everywhere. 2 Tim. 3:1-5. "Mockers" and "scoffers" are abundant. Jude 16-19; 2 Peter 3:3-4; 1 Tim. 4:1-3. "Iniquity" abounds, and "false prophets" are not scarce. Matt. 24:11-12. "Grievous wolves do not spare the flock. Acts 20:28-31. Never was there greater "distress of nations, with perplexity," than at present. Luke 21:25. The mere anticipation of prolonged famine, pestilence, and their concomitant evils, that accompany the dark clouds of war, that seem to

have overspread all nations, is causing the hearts of statesmen to "fail them for fear and for looking after those things which are coming on the earth." Luke 21:26. Time, like a mighty river, with irresistible force is bearing the nations on to the final cataclysm of trouble and disaster; even "a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1; Matt. 24:21. Even nature itself seems to share in the general unrest that is gripping the political fabric of the nations, as in an iron vise. Mighty tidal waves, and earthquakes, render man and his mightiest works as helpless as leaves in a tornado. Disastrous fires, overwhelming floods, and withering drouths, succeed each other with startling rapidity. New and unheard of diseases add their quota to the sum total of human suffering. The brightest intellects in the medical profession are frequently baffled to know what to do to cope with the onward march of diseases that sweep many into untimely graves. Today as I looked out upon the public highway, I saw a cortege bearing some loved one away to the quiet city of the dead, where "the prisoners rest together," and "hear not the voice of the oppressor." Job 3:17-19. Will this dark picture of sin, suffering, and death, continue on indefinitely? Is there no hope for the race? Is there no bright future to look forward to with joyful expectancy? Will the "curse" never be lifted from the bosom of mother earth? Will man's lost Paradise never be restored? Will earth's "Golden Age" "of restitution" and "refreshing" never be realized? Or, in other words, will sin triumph, and the reign of death be unbroken? It is with gladness of heart, and full assurance of faith, that I can say the dark cloud has a silver lining, and best of all, the silver lining will be enduring as eternity's years! "The Lamb of God" will yet take "away the sin of the world." John 1:29; 1 John 2:2.

The seed of the woman is destined to bruise the head of the serpent. Gen. 3:14-15; Rom. 16:20; Heb. 2:14-15. "The works of the devil" will be destroyed by "the Son of God." 1 John 3:8. Death cannot hold its "prisoners" forever, for there is One even now, who has "the keys of hell and of death." Isa. 42:7; Rev. 1:18. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. "One man" entailed the calamity of death upon the race, and "the last Adam" will just as effectually and universally remove it. Rom. 5:12, 18; 1 Cor. 15:22. Christ "hath abolished death" for the race, for "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." 2 Tim. 1:10; Heb. 2:9. He "gave himself a ransom for all, to be testified in due time." 2 Tim. 2:4-6. I rejoice that "every man that cometh into the world," is embraced in God's love, and the mission of Christ, "the true Light." John 3:14-17; 1:9. As we let the prophetic rays of truth illuminate our minds, we behold, with ecstasy, the "curse" lifted from our planet, nevermore to return. "There shall be no more curse." Rev. 22:3; Zech. 14:11. Wherever we go, we are confronted with the evidences of our mortal nature; "we all do fade as a leaf." Isa. 64:6. The pallid cheeks, sunken eyes, and

enfeebled limbs, are mute witnesses to man's frailty. Isa. 39:4. His life at best "is even a vapor that appeareth for a little time and then vanisheth away." James 4:14.

Now the silver lining that encircles the dark cloud of man's transient existence, begins to assume a beauty and grandeur, that thrills the heart of the Christian with joy to contemplate. "I am come," says the "Prince of Life," "that they might have life, and that they might have it more abundantly," even "immortality," "length of days forever and ever." Acts 3:15; John 10:10; 5:40; 1 Cor. 15:51-55; Psalms 21:4.

Sooner or later, sickness invades all homes. No amount of wealth can purchase immunity from sickness. To this dark cloud that besets our pathway from the cradle to the grave, the pages of God's holy book furnishes the silver lining,— "And the inhabitant (in that blissful age of immortality) shall not say, I am sick." Isa. 33:24. Here, countless tears are shed on account of pain and bereavement. We need not look in vain for the silver lining to this dark cloud, for sweetly as the voice of a benediction are the words of the Bible,— "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3-4. "Weeping may endure for a night, but joy cometh in the morning." Psalms 30:5; Isa. 65:19; 35:10. In the joyful morning of millennial blessedness, the "Prince of Peace" will roll back the dark clouds of war; he will then make "wars to cease unto the end of the earth." Psalms 46:9; Isa. 2:1-4. The first three chapters of the Bible should be read in connection with the last three, if you would know of Earth's genesis, and regeneration; of sin's entrance and exit; of Eden lost and regained.

May the fadeless glories of Eden restored, cause us to forget the dark clouds that beset our pathway while journeying toward our sinless, tearless, deathless home.

"Rejoice evermore." 1 Thes. 5:16.

"Christ will come—in him we trust  
And crowns of life bestow:—  
Regain the Eden that was lost  
Six thousand years ago.

"God's paradise shall bloom once more,  
And cloudless skies shall glow  
O'er heaven-blest scenes, as once before,  
Six thousand years ago.

"That Restitution, Lord, we wait—  
Though circling years move slow,  
Since exiled from our blest estate  
Six thousand years ago."  
Rufus A. Curtis.

I Do Not Understand.

A great many of our brethren think that the war of Armageddon and the Gog and Magog war are the same, but this cannot be true. This world war that is going on at this time must be the Armageddon war. The unclean spirits are gathering

the nations to the last war that will end the times of the Gentiles. Christ comes as this war is going on. He comes to reign and rule the nations. This reign must go on for the thousand years. In this thousand year day, the dead will be judged, the Jews all gathered back to Palestine and become a very rich people, then as this thousand years are closing, satan will be loosed out of his prison; then the great battle of Gog and Magog will take place. Ezekiel says they come up like a cloud to cover the land. John the Revelator says they go up on the breadth of the earth. Ezekiel says God will rain upon them fire and brimstone. John says fire came down from heaven and devoured them. Yes, my brother, this Armageddon war is here. Satan must be bound and his goods destroyed. The white horse and his rider are here. Soon the shout will go up, The kingdoms of this world have become the kingdom of our Lord and his Christ.

Blessed is he that watcheth and keepeth his garments.

John Weeks.

#### WORDS OF WISDOM.

Stand on your own feet and the world will tumble over itself in its efforts to act as a prop.

Prating of patience and resignation under great provocation is usually the twaddle of people who are comfortable and have never suffered.

Self-esteem is often the partner of ambition, but it should be the silent partner.

The man who has too little confidence in himself generally has too much in others.

Prudence is merely well-trained common sense.

To be proud of learning is the greatest ignorance.

"Health brings wealth," but this is another of those rules that will not work both ways.

No man ever did a designed injury to another but at the same time he did a greater to himself.

Think twice before you speak; then perhaps you will not speak.—Sel.

Palestine Noted for its Vines and Grapes.

Palestine has always been renowned for its vines and grapes, the climate, the soil, and other conditions being much the same as ours. Numbers 13:23, refers to bunches of grapes which required two men to carry them, and in the 80th Psalm, David speaks figuratively of a vine that covered the hill and had boughs like the goodly cedars.

—Sel. by W. G. Ford.

It is our misfortune that we mistake God's shadow for the night. If a man stands between you and the sun, his shadow falls upon you. So God sometimes comes and stands between us and worldly successes, and his shadow falls upon us, and we do wrong in thinking that it is night.—Talmage.

That cocoon grove will not flourish which does not daily hear the footsteps of its owner.—Hindoo saying.

Ambition is sweet while it is but the loftier name for Hope.—Bulwer.

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.

We would like to add 50 new names to our list by Christmas. Will you not take advantage of our dollar offer to send the Herald to four of your friends for three months?

A personal letter which we were privileged to see tells that Bro. Geo. Chown, well known to Iowa and Illinois brethren, and who is now living at Sterling, Colo., has been bed-fast for three years. Bro. Chown is well up in years and has been one of the faithful ones. It is a source of sorrow to know that his latter years must be spent in suffering, but we trust in God, knowing it must all be for the best. May the Lord soon come.

We certainly are thankful to Sister Elta M. Fitz of Cedar Rapids, Ia., for a lot of good, short matter for filling in the small spaces. It is one of the hard problems in our work to get short items of the right sort.

Bro. J. W. Williams' address is now Box 341, Sac City, Iowa. He says there are two others living there by the same name, hence we suggest the need to "box" him when you write.

We have a call from a truth seeker located at Camp Beauregard, La., for tracts. We are sending him the Herald, too, just to keep him in good reading matter.

Bro. H. H. Chamberlin of Eastport, Mich., informs this office that he and Bro. Fred Stebbins and family are moving to East Jordan, Mich.

Sr. Mae Miller, St. Jacob, Ill., writes that recently an airship from the Scott Aviation Field passed over their place. The chickens hearing and seeing it, took to shelter. They must have taken it for an improved and enlarged kind of hawk.

For want of time and to save office expenses we are not making replies to any letters except where absolutely necessary. We are running a "Remittances Received" column each week and this will serve as a receipt.

Bro. F. V. Blakely began a series of meetings at Plymouth, Ind., on Friday evening, Nov. 23rd, to last over two Sundays. We are sorry this did not reach us in time to do service as an announcement.

HELPING FUND.

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

Mrs. J. G. Adams, .....	1.00.
J. E. and Mae Miller, .....	2.00.
H. H. Chamberlin, .....	.50.
Mrs. C. W. Weaver, .....	5.00.

Remittances Not Otherwise Acknowledged.

Mrs. J. G. Haupt, G. P. Allard, Mrs. Ida F. Orem, Hugh Forsythe, Mrs. B. Harris, Mrs. Teresa Martindale, Miss Nellie Grant, Mrs. Frank Stickler, H. M. Lucas, Mrs. W. H. Allard, Mrs. Nellie Landon, Joseph W. Oakley, Mrs. H. B. Cramer, H. H. Chamberlin, Mrs. C. W. Weaver, Miss Helen Zeller for 50 S. S. Leaflets one year, to Sept. 1, 1918, J. C. Lindsey, Wm. C. Snow, J. A. Garard, J. W. Williams for H. G. Norton, F. C. Hoar, and O. Renner.

Notices.

Notice to Readers.

Any who desire The Visitor for Christmas gifts for the boys in the army camp send to my address for same. Price twenty-five cents per copy.

Harriet E. Boice.

1009 South Wright Street, Champaign, Illinois.

To the Iowa Brethren:

As the funds in the Conference Treasury are getting low, I trust those who have subscribed to the work for this present conference year will remit as much of the amount at this time as they can conveniently and I would also be pleased to receive any amounts from others who have not as yet turned in their subscriptions.

With reference to the paving which has been laid on the street in front of the conference property at Waterloo, I have received notice from the city clerk that we have been assessed a total of \$854.86. As we did not know at conference time just what the assessment would be, it seemed to be the concensus of opinion that we should wait until we could get this information. So as not to work a hardship on us, and having consulted with members of the conference board and others of the brethren whom I have been able to see, I have taken the privilege given us under the statutes by signing a waiver so that the assessment can be paid in installments instead of having to pay the entire amount at this time. In this way we shall not be compelled to pay the entire amount at once, but it will be necessary to pay two-sevenths of the amount, or approximately \$244 and interest at tax-payment time in March, 1918, and one-seventh of the amount, or about \$122 and interest annually thereafter for five years. The funds for the payment next March should be in my hands by March 1st, if possible. May I ask you to send in your pledges at this time, and with your pledge for the payment, please state whether or not we can depend upon you to make a yearly payment, and of what size, in order to take care of the tax. If you can conveniently do so, send the money in now, or you can send it in about March 1st, but be sure to let me know right away just what your pledge is. I have confidence that you will take care of this matter promptly.

G. P. Allard, Treas.

Iowa Conference Churches of God in Christ Jesus. Box 86, Fort Dodge, Iowa.

Reports.

Notes From Dixie.

As was planned and announced, we commenced our series of meetings at the Happy Woods schoolhouse, near Hammond, La., Wednesday evening, Nov. 14. A splendid attendance was present the first night, and at every service since the attendance and interest have been splendid. The weather conditions thus far have been ideal, and we are enjoying the work very much.

One feature here, different from most points, is the number of children and young people that attend. We counted yesterday more than thirty-five (35) persons present that are under twenty-five (25) years of age. At many of our points in the north a person has to search among the older ones for any children and young people, but here the tables are turned in the other direction.

We have installed a question box which is eliciting quite a lot of interest. It does good in at least two ways: 1st, by teaching us to be more guarded and careful in our expressions, and 2nd, by letting us know what subjects are of most interest to the listeners.

Further reports will be given at a later time.

Frank E. Siple.

The writers against religion, whilst they oppose every system, are very careful never to set up one of their own.—Burke.

## The Sunday School.

By Alta King.

### Lesson Topics For December.

- Dec. 2, Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4:7-21.  
 Dec. 9, Ezra and Nehemiah Teach the Law. Neh. 8:1-12.  
 Dec. 16, Nehemiah Enforces the Law of the Sabbath. Neh. 13:15-22.  
 Dec. 23, The Advent of the Messiah. Matt. 2:1-12.  
 Dec. 30, Review: God's Redeeming Love. Psa. 123:124.

### EZRA AND NEHEMIAH TEACH THE LAW.

Lesson 10. Dec. 9, 1917.  
 Lesson Text. Nehemiah 8:1-8.

Golden Text: Thy word is a lamp unto my feet and a light unto my path. Psa. 119:105.

Time: The first day, the seventh month, (Nehemiah 8:2), one week after the completion of the wall. October, B.C. 444.

Place: Jerusalem.

Persons: Nehemiah, the governor of Judea; Ezra, the scribe; Artaxerxes, king of Persia, including Palestine.

Memory verse: Isa. 2:2, 3.

#### Questions and Comments.

The first return from captivity occurred in 536 when about 50,000 Jews returned under Zerubbabel, and after many difficulties rebuilt their temple 78 years later, B.C. 458. Ezra returned with about 2,000 more on his mission of reform and teaching the law. Then 13 years later, 445 B.C. Nehemiah obtained permission from the Persian king to go to Jerusalem to rebuild the walls around Jerusalem.

In today's lesson we have Ezra as a chief priest, and Nehemiah as governor over Judea teaching and explaining the word of God to the people.

Nehemiah's account contains two practical lessons for us:

1st. The necessity of teachers that God's word may be of practical benefit to the people.

2nd. The attitude of the people before they can receive help from God's word through teachers.

What had been the attitude of the people toward God's law when Ezra had first returned about 13 years before today's lesson? Ezra 9:1, 2. Did Ezra's life among them have any influence over them? Ezra 10:1-5. Neh. 8:1. (It is well to read all of Ezra 9 and 10 in connection with your study.)

What in Neh. 8:1 shows the unity of the people? Whom did Ezra hold responsible? Verse 2. Read verses 3-6 and note the phrases which reveal the attitude of the hearts and minds of the people. Who were the teachers, and were they capable, honest teachers? Verses 7, 8, 9. What would make the people weep and grieve upon understanding God's word? Should thorough understanding of God's words bring joy to the heart of the hearer? Verses 10-12.

Did the teachers of the people need the

teaching themselves? Verses 13-15. What in verses 16, 17 proves the willingness of the people to learn? How long did this "Bible School" hold session? Verse 18.

Jesus recognized the people's need of teachers, also the great lack of teachers. Matt. 9:35-38. He began the answer to the prayer in verse 38 by sending out the 12. Matt. 10:1. Notice that the basis of their work lay in healing and overcoming physical defects and weaknesses.

Paul says, in Romans 8:28, that people for whom all things work together for their good are a people called according to his purpose. He goes on to say that this people is a foreknown, predestinated, called, justified and glorified people. In Rev. 5:9, 10, we learn the purpose according to which this people have been foreknown, predestinated, called, justified and glorified. Discuss the official duties of kings and priests. When the kingdom is established and these people take up their work many people shall desire to know and learn of the God of Israel. Isa. 2:1-4; Zech. 8:20-23. People seeking to learn of God will be the rule instead of the exception as it is now. Why?

Do those to whom God has given ability to lead and teach during this age always prove true to their ability? Ezek 34:1-16. Matt. 23:13-15.

Who is the one perfect teacher, leader and commander of the people? Isa. 55:4, 5. He being the only man capable of perfect teaching both by word and example, it is evident why man cannot be saved by any other name under heaven. Acts 4:12.

#### General Notes.

The ears of the people were attentive unto the book. "were attentive," is an English explanation. The original reads, "The ears of the people were to the book." Fixed on that, listening to that only; not distracted to other things.—Sel.

Study of God's word is useless unless the student has the same attitude toward the word.

"Mourn not, nor weep," verse 9. You have wept long enough; you have fastened your eye on your sins too exclusively. To see only sin and its punishment leads to remorse instead of repentance, to despair instead of reformation; it repels from God as a mere avenger, a hater of sin, instead of attracting to God as loving Father and friend, who chastises only because he loves the sinner and longs for the prodigal's return to his home.—Sel.

Knowledge of God's law, God's will, brings to us only the realization that we are sinners condemned to death. It contains no incentive to reformation, no power to save. Knowledge of law and condemnation must be followed by knowledge of the gospel, God's willingness and power to forgive and save before man can or will turn to God as his Savior. Under Jesus as universal king, and his brethren as kings and priests, the earth is to be filled with the full knowledge of the God of Israel who is so little known now.

## Letters.

### Praise and Thanksgiving.

Make a joyful noise unto the Lord all ye

lands; serve the Lord with gladness; come before his presence with singing; know ye that the Lord he is God; it is he that hath made us and not we ourselves. We are his people, the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name. For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

All the lands are not now making a joyful noise unto the Lord, but there is rather the noise of sorrow and sadness because of war and desolation.

It is the time when men's hearts are failing them for fear, and for looking after those things that are coming on the earth.

Yet it is the time when the true followers of Christ can lift up their heads and rejoice because Christ has said when ye see these things begin to come to pass ye may know that your redemption draweth nigh. Personally I feel that the heavenly Father has been very good to me and I have much cause for thanksgiving in this season when all hearts are turning to him in gratitude.

In hope of life,

Emma C. Railsback,

### Thanksgiving.

We read in Psalm 50, the words of the Lord:

"For every beast of the forest is mine, and the cattle upon a thousand hills; I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most high."

We cannot truly say that anything in this world belongs to us. It all belongs to the Lord. We receive the benefits and blessings of those things which the Lord has placed in our hands to use, but must at all times give God the glory for his goodness unto us.

Yours in the Blessed Hope,

Ezra C. Railsback.

Dear Ones in Christ:

Take all the best, noblest and most beautiful thoughts of all the greatest minds through all the ages, and they cannot express God's care and love, and guidance, for us, his children. Such love should overwhelm us with thankfulness, with joy unspeakable and full of glory.

"Take all the pleasures  
 Of all the spheres,  
 And multiply each  
 Through endless years.  
 God's love and care  
 Out weighs them all."

A little changed from the poet, Thomas More.

With love to all,

Alice Kerr.

Dixon, Illinois.

Aurora, Illinois, Nov. 17, 1917

Dear Readers:

Brother Lindsay has asked for Thanksgiving letters. This is a privilege we are thankful for, especially the isolated ones.

This is a praise and prayer service for us, where we can tell each other in this

way how thankful we are for the many blessings God gives us each day and for the things that are promised to us, and that it gives us happiness to serve him.

I am thankful that God will provide strength and wisdom for all who have taken the name of Jesus to live worthy of it, and be able to say as David said, "I will bless the Lord at all times, his praises shall continually be in my mouth," and that we may influence others so to live.

And now, dear ones, I wish we might in this praise service all join in singing a favorite song of mine, "When We All Meet at Home in the Morning, What a Gathering that Will Be." Yes, not one of our number left out, is my prayer.

Mrs. Orpha Sanford.

Brother Lindsay:

I want to thank you for your kindness in sending me the Restitution Herald. I am getting very old and feeble, 72 years of age. I am isolated and have no chance to go any distance to hear the truth, but thank God, when I get the Restitution Herald I then get meat in due season. God bless you.

John Weeks.  
404 11th Ave., Corsicana, Texas.

#### Thanksgiving.

Dear Brother Lindsay and Loved Ones of the Household of Faith, Greeting:

Paul, the great apostle of the Gentiles, in 2 Cor. 4:15, gave us the following words: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Now, brothers and sisters, I want to be one of the "many" to offer thanks to God for his manifold blessings to me, and hope that my offering may in some small way redound to his glory. God sends his temporal blessings upon the unjust as well as the just; the vivifying sunlight and rain, the buoyant air, the beauties of nature may be enjoyed by all. For all "he crowneth the year with his goodness." Thoughtless, indeed, would be that person, who has at no time felt his heart touched with gratitude for the rich blessings received from God. We who belong to the household of faith and enjoy not only the temporal blessings, but the spiritual ones as well, should let the gratitude that fills our hearts frequently overflow to our lips and cause us to exclaim with the "Sweet Singer of Israel," Bless the Lord, O my soul, and all that is within me, bless his holy name." Paul speaks of a class, that "when they knew God, they glorified him not as God, neither were thankful," and he also adds, "for that cause, their foolish heart was darkened." Job speaks of some who he said are "those that rebel against the light." Job. 24:13. Sad to say, some of that class of people still exist today. Romans 2:7, says, "Despise thou the riches of his goodness, and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?" Far be it from us to receive his goodness with cold and unresponsive hearts and silent lips. Let us rather "Give thanks always for all things to God." Isaiah speaking of that better home says there shall be "joy and gladness therein, thanksgiving and the voice of melody." "As ye have therefore received Christ Jesus, the Lord, so walk ye

in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." During the stress and perils that accompany these last days, I think Paul's admonition in Col. 4:2 would be a good one to remember, so I will close with it. "Continue in prayer, and watch in the same with thanksgiving."

Alice B. Curtis.

Plymouth, Ind., Nov. 21, 1917.

Dear Bro. Lindsay:

As it is near the Thanksgiving time, we will try to send a few lines, not that we are not thankful the whole year round, but we neglect to express it on paper. We have so much to be thankful for. I feel like saying with the Psalmist, "Praise the Lord, O my soul, and all that is within me, praise his holy name." The dear Lord is good and gracious to them that keep his ways. Let us strive daily to serve him.

We are expecting Bro. Blakely to come the last part of the week to hold a meeting for us for a week or ten days. We certainly think we will appreciate it as we are hungry for preaching, since we have not had but one sermon here since early in the spring. May the dear heavenly Father be with us and bless us and all the dear ones that are striving to do his will, is our prayer.

Your brother and sister,  
S. W. and Louisa J. Presley.

Marshalltown, Ia., Nov. 13, 1917.

Dear brothers and sisters:

Another year has gone never to return. I am thankful that God has been so good to us. He has given me good health and plenty to eat and some to spare.

One of my sons enlisted in the army. Where he is I do not know as I have not heard for three weeks. He was at Fort Douglas, Utah, the last I heard from him. I try not to think of it or of him more than possible. He is in my Father's keeping and a sparrow cannot fall without the Father's will; and is he not worth many sparrows? May our Savior, who shed his precious blood for us, keep him. May we all be worthy and ready when that glad day comes. There is no pain, no tears, nor war in all of his holy mountain. O may we all be found pure and ready is my prayer.

Mrs. Amy Johnson.

Dear Brother Lindsay:

I am sending a little Thanksgiving greeting to the brethren in the faith. We are truly thankful that our son, Frank, can be with us and speak the words of life to those dear ones among whom he was reared and that God has given him the ability to speak in such a clear, forceful way.

The attendance and attention have been good and the weather beautiful, but cool and dusty.

He began meetings the 14th inst. Pray with us for God's blessing on the meetings that great good may result and many be added and the dear ones strengthened for the work of the Master, for we believe we are very near the end of this age, and it is high time to awake out of sleep and have our lamps trimmed and burning.

Your sister in Christ,  
Mrs. A. M. Siple.  
Hammond, La., Nov. 18, 1917.

Knox, Ind., Nov. 19, 1917.

Dear Brother Lindsay:

In looking over last week's Herald, I note the second invitation for Thanksgiving letters and wondered why none had responded to the call. It cannot be possible that we as a people have nothing to be thankful for. The signs on every hand portend the soon coming of our Lord. How thankful we should be that we know these things and that we can lift up our heads and rejoice amid all the suffering, because we know that our redemption draweth nigh.

Last Friday as I stood by and watched them lower the poor, wasted little body of my mother into the cold, dark grave, I could only cry, Come, Lord Jesus, quickly come! Oh, let us thank God that we have this hope which is steadfast and sure, and by patiently enduring obtain the promise.

Your sister in Christ,  
Mrs. John Cochran.

Dear Brethren:

Looking back over the past year we feel we have much to be thankful for. With so much sorrow and suffering around us, we should realize our duty and be ever thankful for the many blessings received each day.

We are very thankful that through the efforts of the editor and the brethren, we can receive the Restitution Herald each week. We are grateful unto God for a good supply of the necessaries of life and many pleasures received each day. Let us not give thanks at this time only, but be thankful each day.

O give thanks unto the Lord; for he is good, because his mercy endureth forever. Psa. 118:1.

Mr. and Mrs. John E. Miller.  
St. Jacob, Illinois.

#### Thanksgiving.

Perhaps there are many in these United States who will say as this Thanksgiving Day approaches,—“What have we to be thankful for this year with the country at war, our boys in the army or on the sea, with prices for food high, and with coal scarce;”—but surely we have as much to be thankful for as the old Puritans who first instituted this festival, who, in a strange land, far from the old associations and many loved friends, surrounded by the hostile Indians, and with privations of which we know nothing today, could yet lift up both heart and voice and say, "Praise God from whom all blessings flow." We accept our positive blessings in a kind of half-hearted way, especially when we recall the several occasions mentioned in the Bible when the Israelites "shouted for joy," but how often do we say, "Thank the Lord," for our negative blessings—for the troubles we have not had—for freedom from the heavy hand of suffering bodily or mentally which has been laid on some, for the passing by of destructive rain, hail or wind storm which damaged crops in a nearby section of country, but from which our own were spared, for the safe return of dear ones from perilous journeys when so many others have lost their lives. Let us try to see God's hand in everything, and to say with the sweet singer of Israel, "Bless the Lord, O my soul, and forget not all his benefits."

And should it not be a great cause for thanksgiving to know we have a Father who is so close to us our merest whisper is heard, and an Elder Brother who "was in all points tempted like as we are," and that each day brings us nearer to the time we are all longing for when "we shall be forever with the Lord" and sing the triumphant song which the Apostle John heard on the Island of Patmos when the wonderful Revelation came to him:—"Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever."

We all have more causes for thanksgiving than we can commence to number, so let each one of us say now with all our hearts as the Apostle Paul did, "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

Lottie E. Young.

New York, Nov. 15, 1917.

#### "For the Love of Christ Constraineth Us."

These are Paul's words in his second letter to the Corinthian brethren as recorded in the fifth chapter, verse 14.

Now constrain means "to hold together," in the sense in which it is here used, and of necessity there must be a "force" to hold together.

In this case it is the love of Christ. What a beautiful thought, dear ones, that the love of the Anointed One should be the great force which binds together in one great family those who are called to be sons of God and joint heirs with Jesus Christ. In the 12th verse, Paul speaks of "them which glory in appearance and not in heart." Now if the love of Christ be the constraining force, nothing will be done for show or vain glory. We would lose all thought of self.

Fear is the lowest motive to prompt a human being to action—love is the highest.

Paul speaks in verse 11 of the "terror of the Lord" and for this reason persuades men, but the one who is drawn in and held by this strong band of the love of Christ, acts under the highest possible motive.

#### Questions for self-examination:

Do I assemble with the brethren because of the love of Jesus, or do I go because it is my duty?

Am I religious, or do I only have the appearance thereof?

Am I making known the riches of God's grace, and promoting men's eternal salvation?

Am I drawn by this love to do what I can to spread the gospel message that the word may not return to him void?

Is this love the great magnetic force in my life to draw, lead and guide me in my thought and actions?

Dear ones, may we all, like Paul, be constrained by the undying love of Christ, to live and act more as he would have us and thus do the "will of God."

Floyd A. Stilson.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

And let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing.—Ps. 107:21-22.

We have come to the evening of another year, and with it the annual proclamation for a day of thanksgiving. We feel a day

of supplication would be more appropriate. What momentous events have stirred our hearts to painful beating and our eyes to weeping, when we see our brave boys leaving homes where they have known only tender care, for the hardships of camp life. And yet has not this great and awful crisis brought us special reasons for thankfulness? Has it not cleared our vision, and brought us face to face with our terrible folly of wastefulness? Wastefulness was our national reproach and what a sin lies at our door. If we can be aroused thoroughly from this evil and sin, and not fall back into it again, the world will be a much better place and we will be a better people. Military necessity is forcing us to remedy these faults, and we are fast realizing in many ways we are better for it. Our whole life and thought are suddenly changed. The eager rush to accumulate wealth and the pleasures it will bring seem less attractive; ideals count for more than we thought. A higher thought has filled minds accustomed to think only for self. Patriotism has been rekindled. Noble sentiments possess the mind now and a spirit of thankfulness fills our hearts for this new leaven working in the hearts of the children of men. We are suddenly made to feel an appreciation of liberties and blessings purchased by the blood of our liberty loving forefathers as we see our own brave boys willingly giving their lives for God, and home, and native land. But more than all else we needed a spiritual awakening. We lament the fact that it has taken the horrors of this awful war to bring this about, but we cannot deny that its coming is a great and needed blessing. This sacrifice and suffering must make better men and women, a better nation, a better day for mankind. People are thinking and studying today as never before. The Bible is not as much a forgotten book as in the past; People feel without knowing why; that God is in the storm and eventually all will be well, although he may be making this crucible of suffering the refining pot for the nations of the earth. I met an acquaintance on the street in Grand Rapids this week, and almost the first words were, O Mrs. Woodward, this all means that Jesus is coming and there are so few who know it, or seem to care. I answered, O, I'm so glad you have found it out, and let us who do know, study to know God's will better and be ready when the call comes. And, O brethren, whether he tarries or not, it is bringing us nearer the blessed millennium and that is a great cause for thankfulness; and the selfishness of mankind will vanish with the coming of the Prince of Peace. May we be ready and waiting is my prayer.

M. A. Woodward.

#### Maine Likes the Product of New York Schools.

H. A. Allen, agent for rural education, Augusta, Me., finds a New York trained girl so able as a rural teacher that he writes to the superintendent in enthusiastic praise. He says, "Yesterday I visited a little school on the shores of Sebago Lake. The building conditions were primitive the equipment meager, and the seats and desks were of the old hand-made type which have been in the building for at

least three generations.

"Nine boys and girls attended this school, and I felt that they were getting more out of it than they would from many of the schools of our more advanced systems. The whole reason was that a teacher was employed who had an imagination and who was not afraid to draw upon it.

"I found that she was a girl of Greek parentage who has always lived in New York, and who graduated from the Washington Irving High School. If she is typical of the Washington Irving product, I wish that you, with the slight interest I feel you have in Maine, could make it possible that more of that product could come to our one teacher schools."—From an eastern exchange.

We are glad to know upon private information that this refers to our Sister Angeline Bellizz, whom many of our Illinois Bible School students will well remember. We all rejoice in her success in her chosen profession.—Editor.

#### Our Passover.

Type and Antitype.

Passover Lamb. 1 Cor. 5:7.

Without blemish. 1 Pet. 1:19; Heb. 9:14.

Selected Nisan tenth. John 12 (supper eaten Nisan tenth); Matt. 26:6-16; Mark 14:3-11.

Lamb killed on Nisan 14. Matt. 26:1-5. (Proof of time) also 46-49.

Lamb dies ninth hour (three o'clock). Matt. 27:46, 50.

Leavened and unleavened bread. 1 Cor. 5:7-8.

The above is a brief outline which will be of no value whatever unless a careful and complete study of the type as given in Ex. 12 and Deut. 16 is made. The month of Nisan is also called Abib.

A great many minor points may be added by the student.

A student of God's word,

Harry A. Sheets.

Cedar Falls, Ia., Nov. 17, 1917.

Dear Restitution Herald:

Please change my address from the above address to 513 Bay St., Tampa, Florida.

Best wishes to all.

As ever, Yours in the hope of eternal life.

A. J. Eychaner.

So. Bend, Indiana, Nov. 18, '17.

The Restitution Pub. Co.:

Please change my address on the Herald from care of Studebaker Corp'n, to 414 Haney Ave., and oblige. I remain one in the faith,

Rolland C. Stilson.

P. S.—I have quit working at the office and am taking a short rest before I receive my call to go to Camp Taylor, Louisville, Ky., which I am expecting any day. I will get non-combatant service. R. S.

"All the sin that has darkened human life and saddened human history began in believing a falsehood. All the power of Christianity to make men holy is associated with believing truth.—Broadus.

Dr. McCosh says: "The book to read is not the one that thinks for you, but the one which makes you think."

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- Prophetic Word Now Being Fulfilled, six for 25 cents. Can You Believe? by H. V. Reed, six for 10 cents. Restoration of Israel, six for 10 cents.

These prices will continue till Jan. 15, 1918. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention..  
Your sister in Christ,

Jessie M. Wilson.

625 Long Avenue,  
Austin Sta., Chicago, Illinois.

THE SUNDAY SCHOOL LEAFLET

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USING YOUR LANTERN.

Nothing seems certain but uncertainty in these days. No one knows what the morning's newspaper will disclose; men's hearts are “failing them for fear, and for looking after those things which are coming upon the earth” (Lu. 21:26). Yet it is not difficult to know what the future holds in store. For God knows; and God has told men. It was a keen and practical comment made by Dr. Robert M. Russell at a recent Sunday afternoon mass meeting in the Moody Church, Chicago, held in connection with the eightieth anniversary of the birth of D. L. Moody, and the thirtieth of the founding of the Moody Bible Institute. The theme of the meeting was “Prophecy and our Lord's Return in the Light of the War.”

“If the world ever needed to get out its lantern as to the future, it is now,” said Dr. Russell. “The lantern is the Word of God.” That Word plainly tells us what is coming. The nations of the world will continue their age-long failure of attempting to rule this world, until their failure is complete and they finally go down in self-wrought catastrophe before the coming of the true King of the earth, our Lord Jesus Christ, the stone . . . cut out of the mountain without hands,” that “brake in pieces the iron, the brass, the clay, the silver, and the gold” as “the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Dan. 2:44-45). God's lantern throws light on the future as well as on the present and the past. Are you using all the light it offers you?—S. S. Times.

A Man.

“He who cannot reason is not well developed—he who dares not reason is a coward—he who will not reason is a bigot—he who can, and does reason, is a man.”

Two Bad Bites.

Diogenes being asked, “What is that beast which is the most dangerous?” replied, “Of wild beasts the bite of a slanderer and of tame beasts that of the flatterer.”

The welfare of the people is their highest law. The object of a just government is to make it easy to do right and hard to do wrong.

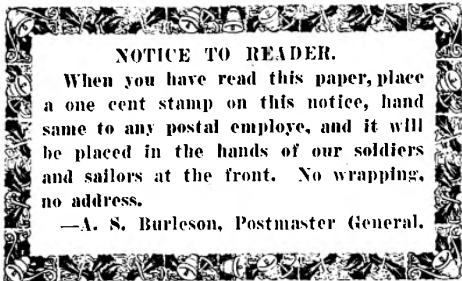


# THE RESTITUTION HERALD.

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Number 9.



## THE MOST HISTORIC LANDS ON EARTH.

No other people possess lands of such wonderful historic interest as the Turks. Occupying a region only a third as great in area as the United States, they have yet a territory within those boundaries the greatest, the most influential events in human history have occurred.

The Bible, with little exception, is an account of the doings of people who never got beyond what have hitherto been the confines of Turkey. From a single corner of the Ottoman Empire arose the Babylon that in its day all but ruled the world. From that same region envy and famine conspired to send the Children of Abraham into Egypt, which until recently was embraced in the Empire of the Ottomans. Thence, as they marched back from Africa to Asia, through the Wilderness of Sin to the Promised Land, they never once set foot off what came to be Turkish soil. And when the Star of Bethlehem arose it stood over a manger, on land that is now Turkish soil.

In Asia Minor once dwelt Croesus, whose name to this day expresses the last degree of wealth. Here was Pergamus, whose library in its period was the finest in the world, making such demands for papyrus that Ptolemy was led to prohibit the exportation of that commodity from Egypt. Under the reign of the Caesars, Asia Minor alone contained five hundred populous cities, enriched with all the gifts of nature and adorned with all the refinements of art.

The civilization of the Hittites, whose lands were finally occupied by the hosts of Israel; the civilization of Tyre and Sidon, the greatest colonizers of ancient times; the civilization of Egypt, rival of Persia and Chaldea in the value of the heritage it bequeathed to the future; the civilization of Constantinople and the Byzantine Empire, in its day more gorgeous than any that had gone before—all found their homes within the boundaries of what afterward came to be the land of the Turk, Mohammed, and the religion which bears his name, and now claims several hundred millions of adherents, were also born in the Ottoman Empire.

The greatest of these ancient empires was the Babylonian. The Babylonians built their civilization upon an irrigation ditch and made Babylonia a land teeming

## THE MUSIC THAT CARRIES

I've toiled with the men the world has blessed,  
And I've toiled with the men who failed;  
I've toiled with the men who strove with zest,  
And I've toiled with the men who wailed.  
And this is the tale my soul would tell  
As it drifts o'er the harbor bar—  
The sounds of a sigh don't carry well,  
But the lilt of a laugh rings far.

The men who were near the grumbler's side—  
Oh, they heard not a word he said!  
The sound of a song rang far and wide,  
And they harkened to that instead.  
Its tones were sweet as the tales they tell  
Of the rise of the Christmas star—  
The sounds of a sigh don't carry well,  
But the lilt of a laugh rings far. —Sel.

with people, the seat of magnificent cities, and the home of a world-conquering empire. Babylonia rivaled the valley of the Nile in production. Every Greek traveler who wandered that way marveled at the luxuriousness of the crops of Mesopotamia. Even Herodotus hesitated to tell the story in its fulness lest the people for whom he wrote history might regard him as a nature faker. The hanging gardens of Babylon stirred the admiration of the travelers out of the west, so that they wrote them down as one of the seven wonders of the world. Nebuchadnezzar built them for his wife, Amytis, the beautiful Mede, to rescue her from her homesickness for her native Median hills.

King Sargon, though he lived at the dawn of history, reviewed his reign much as a president of the United States or a great European sovereign might review his official career. He tells us that he restored ancient ruined cities and colonized them; that he made barren tracts of land fertile; that he gave his nation a splendid system of reservoirs, dams, and canals; that he protected the needy from want, the weak from oppression, filled the nation's granaries with corn, brought down the high cost of living, and found new markets for the nation's products.

Babylon's fortifications are said to have had a circumference of 55 miles, the outer wall of which was 350 feet high and 85 feet thick. The palace of Sargon II covered about 25 acres, and its front was twice as long as that of the capital of the United States. Forty-eight great winged bulls guarded its entrance, and upon its walls were more than two miles of sculptured slabs telling the story of the king's reign.—Selected.

Honor the honor in man, and dishonor in you and him is gone.

Don't mistake gold for good; good always gladdens.

## OUR COMING KING.

Katie Davis.

In the city of Bethlehem years ago, a dear little child was born one day to bring peace on earth, good will to men; we herald the glad tidings yet today. Around them the glory of the Lord shone, and praises of the heavenly host; born heir that day to David's throne; proclaimed by angels unto men. The shepherds found him in a humble abode, wrapped in the innocence of youth; the wise men, guided by a star, the bright star that leads to eternal truth. Fair of face and full of grace, he grew so strong and great, speaking words of wisdom and truth; all that heard were astonished at his youth. A tower of strength was that noble form, and a spirit as gentle as a dove; no greater king on earth was born; his heart so full of truth and love. He shall the broken-hearted heal; in him the weary findeth rest; To the poor the gospel he has revealed, and all infirmities he shall heal. This story so dear brings us so near to him that casts out all fear; he bids us cast on him our care, that he may help us our trials to bear. When in the garden of Gethsemane, when drops of agony suffused his brow, he poured out his soul in love for all in that hour of grief and pain. Wicked men conceived in their hearts to kill the Prince of Life, and nailed him to the cross. 'Tis said he paid the debt that gave us life and makes us free. Then Joseph came and buried him in a clean, new tomb; but the grave could not hold him and an angel rolled away the stone; and, lo, a great earthquake came, and darkness was o'er the land; they had placed there a soldier band to guard the place where he was laid. Two bright angels in the tomb remain, as the disciples drew near; "The Lord is risen, he is not here; go tell thy brethren he lives again."

Then the disciples met him again and he opened the scriptures to them that they might understand the truth and tell the world of him. And it came to pass as he spake to them, a cloud received him from their sight. Two men in white apparel spake, "As ye have seen him go, he shall come again." And ye shall bear witness of him of all things that ye saw; of the resurrection of our Lord and his coming to earth again. Come with loyal hearts and service true to him who died, but lives again, caught up to God and to his throne to make intercession for his own.

Dig your talent out of its hiding place and get it busy.—Sel.

It is useless to attempt to reason a man out of a thing he was never reasoned into.

Many a long-headed man has fallen headlong!—Sel.

## THE PENITENT THIEF'S PETITION.

By Rufus A. Curtis.

The colloquy between Christ and the penitent thief, recorded in Luke 23:42-43, is often quoted by the professed religionists of today, to prove that men, in a disembodied state, are rewarded in heaven at death. Even a cursory reading of the texts cited, by an unprejudiced and unsophisticated mind, ought not to lead to such unwarranted conclusions as the above. In attempting to settle controverted points of theology, and arrive at the truth, it will not do to assume anything.

Proof, incontrovertible proof, is what is most needed. The earnest searcher after truth, should distinguish between assertion and proof; between rhetoric and logic. There should be some correspondence between the request of the malefactor, and the Master's reply.

### The Thief's Request.

The thief did not ask to be taken to heaven at death, or at any other time. Neither did he ask for a disembodied existence anywhere, at any time. Neither did he expect his request to be realized the same day he uttered it. This is evident, from the wording of the petition. The first words he uttered, after acknowledging Christ as his Lord, were, "Remember me," thus implying a time to intervene between the day the request was made and its fulfillment, or realization in the coming kingdom of his adorable Lord. He did not say, "Lord, remember me when thou goest into thy kingdom, at death." This would not only be a perversion of the general teaching of the Scriptures, concerning the kingdom that Christ is to occupy, which we are plainly told is to be "over all the earth," which is tantamount to saying it will be "under the whole heavens." Zech. 14:9; Dan. 7:27. The request was, "Lord, remember me when thou comest into thy kingdom." What are we to understand the personal pronoun "me" in this sentence, to represent?

Our (so-called) orthodox friends at once assume that it represents an immaterial, immortal entity that is able to live independently of the body after death. The best way to decide the matter, is to appeal to the Master's usage of it. Take, for instance, the language recorded in Luke 24:38-43. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit (phantasma, phantom, or apparition) hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

The pronoun "me," in this instance, represents a physical organism that could be handled and seen, that had "flesh and bones," "hands" and "feet." Unless language has ceased to be "the vehicle of thought," just as a literal being, with hands and feet, flesh and bones, is represented by the pronoun "me," in Luke 23:42; and thanks to our heavenly Father, for his merciful provision of redemption, just as literal a being shall dwell with his dear Son, in the matchless glories of his coming kingdom, or paradise restored. The dying malefactor used the word "kingdom" in his request. The Master, in his reply, used the word "Paradise." Are we to understand that the thief requested one thing, and was promised another? The first Adam's abode, in Paradise, had connected with it, "the dominion over all the earth." Gen. 1:24.

"The first dominion has been forfeited by sin, but there is one who is even now the Prince of kings of the earth," and God has decreed that he "shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea all kings shall fall down before him; all nations shall serve him." Micah 4:8; Rev. 1:5; Psa. 72:8-11. When the "restitution of all things" spoken of in the prophetic word, takes place, earth's lost Paradise will rebloom, and man's lost dominion, indissolubly connected with it, will then become an accomplished fact in

God's "eternal purpose which he purposed in Christ Jesus our Lord." Acts 3:19-21; Eph. 3:11. Paradise once existed on earth in which the Creator placed Adam, but as Adam forfeited his beautiful home, because of sin, he was driven out of the garden of Eden to till the ground from whence he was taken, and has ceased to be its innocent denizen.

Paul in his "visions and revelations," recorded in 2 Cor. 12th chapter, associates the Paradise of God with the "third heaven," and Peter associates the "third heaven" with the "new earth," in which Paradise will be located, in the metropolitan city of the kingdom of God; thus we see how the thief's petition to be remembered when Christ comes in his kingdom, will be realized in the Paradise of God. 2 Pet. 3:6-7; 3:13; Rev. 2:7; 21:1-5; 22:1-7.

### The Master's Reply.

"And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in Paradise." As the text now stands, the punctuation makes Jesus' reply convey the idea that both he and the thief would be together in Paradise, the same day they were crucified. This would falsify the facts, for both thieves were alive at the close of the day, or "when the even was come." This is evident from the language recorded in John 19:31-32. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."

Death by crucifixion was a lingering death. When Joseph of Arimathea came, and went boldly unto Pilate, and craved the body of Jesus, it is recorded, "And Pilate marveled if he were already dead," thus clearly establishing the fact that it was something unusual for death to ensue so soon. Mark 15:42-45.

If Jesus went to Paradise that day, he went alone, which would invalidate the notion that the thief accompanied him, in a disembodied state. But as Paradise does not yet exist, it is evident that Jesus did not go there either. The fact is "Christ died, and 'was buried.'" 1 Cor. 15:3-4. And to "die" is to "not live," as death is the negation of life; hence he was not living in Paradise, or anywhere else, during the interval between his death and his resurrection. Isa. 38:1. Joseph "laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher." Mark 15:46. According to angelic testimony, this was the actual "place where the Lord lay." Matt. 28:5-6. That Jesus did not ascend to the Father, in heaven, on the day he was crucified, is further evidenced by his conversation with Mary, three days after his death on Calvary; "Jesus saith unto her, Touch me not; for I have not yet ascended to my Father." John 20:17. From the above facts, it is evident that the verse under consideration, is not punctuated correctly. Punctuation is not inspiration. It was invented by Manutius, a Venetian printer, about the middle of the 15th century. By placing the comma after the word "today," and making it qualify the verb "say," instead of "shall be," it makes Christ's promise to the penitent thief harmonize with the Scriptures, from Genesis to Revelation, concerning the unity of man, his unconsciousness in death, and the absolute necessity of a literal resurrection, in order to any future life for the dead whatever.

"The late Prof. Ives of Yale College states, that in the Septuagint and Greek New Testament the adverb 'today' (semeron) qualifies the following verb fifty-one times, qualifies the preceding verb one hundred and seventy times. In Deut. 8:19 and 30:18, we have a similar usage of language. 'I testify against you this day, that ye shall surely perish.' Now just as in these cases, so in the one we are considering, the prevalent usage is that 'today' qualifies 'I say,' so we read: 'Verily, I say unto you today, Shalt thou, or thou shalt be with me in Paradise.'"

The Cottage Bible translation of Luke 23:42-43, reads as follows: "And he said unto Jesus,

Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto you today, When I come into my kingdom thou shalt be with me in Paradise." From an ancient manuscript of the Syriac, supposed to have been written about the fifth century, we have the following rendering: "Verily I say to thee today, that with me thou shalt be in the Eden's garden." These translations are in harmony with the Scriptures throughout, and make Jesus' reply coincide with the penitent thief's request.

What right has any man to assume that the pronoun "thou," as used by the Master in Luke 23:43, refers to an immaterial, immortal personality, and when applied to Adam by his Creator, it means the very reverse of this. Gen. 3:17-19.

The Church of God should unanimously protest against such unwarranted assumptions, on the part of the clergy. Let the zeal be according to knowledge, and the earnestness be born of conviction, that God may bless the efforts put forth, for the vindication of his truth, through which alone comes true freedom, and "life eternal." John 8:32; 17:3; Rom. 6:21-23. If Paradise is in heaven, and Christ is now reigning there, we have the anomaly of heaven being peopled with bitter enemies, instead of holy angels; for of Christ it is said "Rule thou in the midst of thine enemies." Psa. 110:2. Why not believe the Bible, and cast tradition aside? Christ will yet, in conjunction with his redeemed people, "reign on the earth," in the midst of his enemies. Luke 19:12-27; Rev. 5:9-10; 2:25-27; 3:21; Psa. 2:1-12; 149:5-9.

May we, with the penitent thief, be remembered in that auspicious day, "When the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31.

The foregoing is published in tract form and may be had at the office of The Restitution Herald, Oregon, Illinois, for postage only.

## HEBREWS 4.

The third and fourth chapters bring out the same thoughts. Paul is telling why Israel, God's called out people, fell in the desert, or why they failed to enter the promised rest which God offered them. In the ninety-fifth Psalm we read that Israel learned not God's ways.

The reason given is that they did always err in their hearts. God had promised to be with them and against their enemies, on one condition—that they listened to his voice.

The scripture tells us how they failed and in the seventh chapter of Acts we read that Stephen was stoned to death when he showed them their disobedience, and told them that they had always resisted the Holy Spirit.

Now Paul says we should fear, lest our lack of faith should keep us from receiving the promises. For we are this house which Christ is building, if we follow faithfully his voice each day. We who enter this rest in faith can live but one day at a time. Each day brings new duties and new commands.

Then if today you will hear his voice, draw near to God and he will draw near to you.

In the 12th verse we read that God's word is living and powerful, giving life to those who obey it and death to those who disobey.

Here I have a quotation from Proverbs 15:10,—God loves those who follow after righteousness. But there is grievous correction for him that forsakes the right path. He that hateth rebuke shall die. Then let us hold fast our confession, for we have a high priest who can sympathize

with us in all our trials, he having been tried in all respects as ourselves. If our heart condemn us not, we have confidence toward God and can approach the throne of grace, knowing that we can ask and receive help at all times.

1 John 2:6. He who says he abides in him, ought himself also to walk as he walked. By this has love been perfected with us, that we may have confidence in the day of judgment. Because as he is, we also are in this world.

Then looking away to Jesus, the leader and perfecter of our faith, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with endurance, the race that is lying before us. We have need of patience, so that, having done the will of God, you may receive the promises. For yet a little while indeed the Coming One will come and will not delay: But my righteous one by faith shall live and if he draws back, my soul does not delight in him.

Mary Miller.

Burlington, Kansas.

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HEBREWS 5.

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We understand from the reading of the first three verses that those priests taken from among men, knew how to sympathize and deal gently with those for whom they were offering sacrifices, because they were also surrounded by infirmities, and needs must offer sacrifice for their own sins as well as for the people.

Aaron was called of God to be a high priest, and the anointed one did not glorify himself to be a high priest, but was acknowledged so by God who said, "Thou art my Son, today have I begotten thee," which quotation from the Psalms, Paul also quotes in Acts 13:33, and applies to Christ's resurrection from the dead.

But I understand this to be the completion of the begetting, or we might say, the Spirit birth. For, "He is also the head of the body of the congregation, who is the beginning, the first-born from the dead, the first-fruits of them having fallen asleep. He was the acknowledged Son at his baptism, and received the anointing of the Holy Spirit, when the voice from heaven proclaimed, Thou art my Son the beloved, in thee I delight.

Verse 6. "As also in another place he says, Thou art a priest for the age, according to the order of Melchizedek.

Christ was a prophet while here on earth as we learn in many places.

"Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into the world. John 6:14 and Deut. 18:18. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

He became our high priest when he entered the place "not made by hands, but into heaven itself to appear now in the presence of God on our behalf, where Jesus, a forerunner on our behalf entered.

We learn from verse 7, that Christ in the days of his flesh, offered supplications and prayers with crying and tears to him who was able to deliver him from death (which shows his mortal nature) and that he was

heard for his devotion.

"With my whole heart have I sought thee; Oh let me not wander from thy commandments. Thy word have I hid in my heart that I might not sin against thee." Psa. 119:10-11.

Tho he were a son, yet he must learn obedience, and on account of this perfect obedience to his Father's will he was perfected, and thru this means became a cause of salvation to all those who follow in his footsteps, and is our great high priest interceding on our behalf, by which and only thru which we may hope to attain to that to which he attained.

"For we have not a high priest unable to sympathize with our weakness, but one having been tried in all respects like ourselves, apart from sin. We should therefore approach with confidence to the throne of favor, that we may receive mercy and favor for seasonable help." Heb. 4:15-16.

Verse 11. Concerning whom in our discourse we have much to say, and hard to be explained, for, says Paul, "You have become sluggish hearers." There was so much that Paul would like to have explained to them concerning the future work of this great high priest, but they, after hearing enough that they should have been able to teach others, had need of milk and were unskilled in the word of righteousness.

Paul shows us in verse 14 that one must have his faculties habitually exercised if he expects to partake of solid food, which none but adults can digest. The infant is unskilled in righteousness (right-waysness), but the adult can discriminate between both good and evil, a very important factor at all times.

Of course we do not understand adults and infants to be so-called as to age in this instance, but the comparison is drawn between the skilled and unskilled in the word of God.

Grace Lawrence.

Burlington, Kansas.

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HEBREWS 6.

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After we have learned the principles of the doctrine of Christ, we are not to consider our labor finished, but we are to continue in the faith. We are to go on to perfection.

Those first principles are the a, b, c's we must learn before we can go any further. Having learned them, we are to use them in finding more truth. The child of God must put his foot on the first round of the ladder before he may step upon the second. There must be a progress toward maturity. There is no standing still whatsoever. There must be earnest service or else destruction. Neither are we to lay again the foundation from dead works,—one foundation is enough. In fact, it will have to be. Having a certain knowledge, it is an impossibility to return to ignorance. It behooves the parents and guardians to see that children placed under their care have a firm foundation to start on and not one that is full of vagaries or perhaps composed entirely of them.

In this case Paul is speaking to those who are apostles and teachers, but they hold just as true with the followers.

If we, knowing the law, wilfully transgress it, the penalty is sure to come. The

blasphemy against the Spirit will not be forgiven, neither in this world or the age to come. And that, I take it, is the willful sinning.

By so doing they insult God's free gift and crucify again his Son. Those who transgressed a law of Moses, died without mercy. Heb. 10:26-29, 31. The whole thing hinges on the voluntary sin.

There is a very apt and beautiful comparison drawn between the human life and the garden. The plant which responds to the gardener's care, produces abundant vegetation and is the joy and delight of the owner. That land which yields thorns and thistles merits his disapproval, "and I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no more upon it."

The reason, I take it, because the garden receives no more rain, is because the thorns and briars are such a net-work that no rain can get in. Willful sins grow and mat together worse than tie-vines. They cause the person's heart to be so hardened that he does not care.

We must respond, and we do either in one way or another as I pointed out before. It's all on the "how." It is an opinion among live educators of today, that no child knows a thing until he applies his knowledge.

That will hold good in Bible study just as it will in studying the cause of typhoid fever. We must use our knowledge. Look at James 1:25 again.

And having done so, the all-wise Father will not forget us. God promised Abraham that "in his seed all the nations of the earth shall be blessed." We, thru Abraham, inherit that promise. That hope we have as a steadfast anchor of the life,—our consolation in time of trouble,—our joy at all times.

Jesus has gone before us, and the way is not so dark when we know that his hand is ever ready to guide and strengthen us.

But as Abraham thru faith patiently endured and received the promise, so must we. Notice that Paul places due emphasis upon faith and patience.

Lydia Barnes.

Burlington, Kansas.

You must expect difficulties in life; a smooth sea never made a successful mariner.

The coward reckons himself cautious; the miser thinks himself frugal.—Joubert.

He only is independent who can maintain himself by his own exertions.

Doctrine is nothing but the skin of truth set up and stuffed.—Beecher.

It is not ease, but effort—not faculty, but difficulty, that makes men.

That country is the fairest that has the noblest minds.

Never trouble trouble, till trouble troubles you.

Opinions grounded on prejudice are always sustained with the greatest violence. Speak little, think much, write with care.

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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.

We would like to add 50 new names to our list by Christmas. Will you not take advantage of our dollar offer to send the Herald to four of your friends for three months?

We are informed that Bro. J. M. Grotfeldt, of Lanark, Illinois, has been a very sick man for a month and is not yet able to get out of doors. We are sorry to hear this and trust he may soon again be at his normal health.

We have received a splendid supply of "copy" of a first class quality. We have so much, in fact, that each will have to wait his turn. Just keep us supplied this way right along.

We learn with deep regret that Bro. R. P. Story of Holbrook, Neb., is not recovering as rapidly as had been hoped for. Bro. George Scott of Holbrook, is also a sojourner at the hospital. From another locality, Mendon, Mich., we learn that Mr.

Nehron, Sr. Bessie's father, has undergone a very severe operation and is hanging in the shadow of death. How we long for the time to come when there will be no need for hospitals.

There is much interesting news now to be read about the return and renationalization of Israel in the various exchanges. The Literary Digest for Nov. 24th gives a very lengthy and instructive article on the subject.

Bro. P. J. Graham, of Fredericktown, Mo., writes that the grip is collecting its tribute in that locality, both he and Sr. Graham having had to deal with it.

The above blank is left for a sort of a guessing match. The one who writes us an editorial such as he thinks we would like to put in the space, will receive a year's subscription to the Restitution Herald free. Should there be more than one who gets what the editor has in mind, the first at hand will receive the prize. You write the editorial just as you think we'd like to write it, and we will publish it. This does not apply to our office force.

THAT LINOGRAPH NOTE.

Due Nov. 25th, 1917, ..... \$200.00.  
Paid Nov. 28th, 1917, ..... 100.00.  
Yet due with interest, ..... \$100.00.

Brethren, you cannot imagine the joy that possesses us at seeing the debt on our valuable machine diminishing so rapidly. One more good pull and then we are done. Again we thank all who have so nobly come up to our help.

HELPING FUND.

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

Mrs. T. R. Swindler, ..... 1.00.  
Enos and Carrie Elton, ..... 4.00.  
Mrs. G. W. Briggs, ..... .50.  
Mrs. J. J. Hartman, ..... 5.00.  
A friend in Iowa, ..... .37.  
Mr. and Mrs. John Oaks, ..... 2.50.

REMITTANCES RECEIVED.

Mrs. Wm. Lloyd; S. W. Harlan for self and two others; Mrs. T. R. Swindler; Mrs. James Gifford; Mrs. Bessie Rusling; J. S. Gates; Wilson-Turner Pub. Co.; G. W. Fletcher; Leta Railsback; Mrs. James Kincheloe; Mrs. Bertha Breinig; Enos Elton; Mrs. Susan Stadden; H. J. Stadden; Geo. M. Hazard; Mrs. G. W. Briggs; Gordon Davison; J. G. Swingley; Mrs. E. Moran; J. R. Harper; Miss Lulu Pickering; Mrs. Emmett Seburn; G. B. Jones; Mrs. John Oaks.

Notices.

To the Iowa Brethren:

As the funds in the Conference Treasury are getting low, I trust those who have subscribed to the work for this present conference year will remit as much of the amount at this time as they can conveniently and I would also be pleased to receive any amounts from others who have not as yet

turned in their subscriptions.

With reference to the paving which has been laid on the street in front of the conference property at Waterloo, I have received notice from the city clerk that we have been assessed a total of \$854.86. As we did not know at conference time just what the assessment would be, it seemed to be the concensus of opinion that we should wait until we could get this information. So as not to work a hardship on us, and having consulted with members of the conference board and others of the brethren whom I have been able to see, I have taken the privilege given us under the statutes by signing a waiver so that the assessment can be paid in installments instead of having to pay the entire amount at this time. In this way we shall not be compelled to pay the entire amount at once, but it will be necessary to pay two-sevenths of the amount, or approximately \$244 and interest at tax-payment time in March, 1918, and one-seventh of the amount, or about \$122 and interest annually thereafter for five years. The funds for the payment next March should be in my hands by March 1st, if possible. May I ask you to send in your pledges at this time, and with your pledge for the payment, please state whether or not we can depend upon you to make a yearly payment, and of what size, in order to take care of the tax. If you can conveniently do so, send the money in now, or you can send it in about March 1st, but be sure to let me know right away just what your pledge is. I have confidence that you will take care of this matter promptly.

G. P. Allard, Treas.  
Iowa Conference Churches of God in Christ Jesus. Box 86, Fort Dodge, Iowa.

Reports.

Dear Bro. Lindsay:

On Oct. 30th, the writer left home for Lawrenceville, Ohio, where he commenced a meeting Oct. 31st. The meeting continued till Nov. 6th. For some cause, the attendance was not very good. One year ago the writer resigned as pastor of the church at Lawrenceville and at that time the prospects for an advancement was very bright. The brethren thought that the lack of interest was caused by the church having no pastor. Bro. David Beck has proved himself a faithful worker, but as he is employed in a shop in Springfield, he cannot give the time to the work that should be given. On Tues. evening, Nov. 6th, Bro. E. C. Pearson came over in his auto and after services took Sr. Peter Overholzer and the writer over to his home.

The next evening, Nov. 7th, we met at Brush Creek church, the writer's old home church, for a 12 days' meeting. When we entered the church the first evening we felt sure that we were in for a good meeting, and we were. The weather clearing, the meeting was ideal and the roads were in fine shape. The autos and Fords united with us in making the meeting a success. Instead of taking the people away from the church as is too often the case, they brought them to the services and then after services took them home.

One man and his wife who lived about

17 miles from the church had an auto that behaved so well that it brought them out to every service and then took them home so he could keep his work going. It was a great pleasure to us to meet our friends again after a year's absence.

On Thursday afternoon, Nov. 15, we met at Bro. R. S. Brewer's and after hearing a confession of their faith, baptized Bro. and Sr. John Gerard into Christ. We found that in baptizing Bro. and Sr. Gerard, we had found two workers, workers who are willing to help carry on the work. Saturday afternoon, Nov. 17, we met at Bro. George Antonides and had the pleasure of baptizing their son, L. W. Antonides. Now Bro. Antonides family are all in the narrow way. The meeting came to a close Sunday evening, Nov. 18, and the writer left for home the next day, where he arrived safe, Nov. 20th, and found the family well. Before leaving, the sisters of Lawrenceville and Brush Creek gave us a box to be taken home for Sr. Anderson. Sr. Anderson met us at the depot and, woman-like, opened the box while we were seeing about the baggage. When the box was opened, she found a nice suit for herself.

Now, she wishes to return her thanks to the sisters who so kindly remembered her.

The writer has been in a great many meetings, but this was one of the best, if not the very best he has ever taken part in. We are thinking some of moving back to Ohio at the end of the present year.

J. H. Anderson.

## The Sunday School.

By Alta King.

### Lesson Topics For December.

- Dec. 2, Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4:7-21.  
 Dec. 9, Ezra and Nehemiah Teach the Law. Neh. 8:1-12.  
 Dec. 16, Nehemiah Enforces the Law of the Sabbath. Neh. 13:15-22.  
 Dec. 23, The Advent of the Messiah. Matt. 2:1-12.  
 Dec. 30, Review: God's Redeeming Love. Psa. 123:124.

### NEHEMIAH ENFORCES THE SABBATH.

Lesson XI. Dec. 16, 1917.  
 Lesson Text, Neh. 13:15-22.

Golden Text: Remember the Sabbath day to keep it holy. Ex. 20:8.

Time: Nehemiah remained at Jerusalem twelve years from the 20th year of Artaxerxes (2:1), B. C. 444, to the 32nd year (13:6), B. C. 433. Then he was recalled. He was in Persia some years, perhaps five, but returned before B. C. 425, the year Artaxerxes died, for he returned by permission of that king. So that the date of this lesson is B. C. 426 or 427, sixteen or eighteen years after the last lesson.

Place: Jerusalem.

Memory verses: Rom. 14:4.

### Questions and Comments.

Nehemiah came to Jerusalem 444 B. C. to rebuild the walls of Jerusalem. This being accomplished, he began with Ezra's help, to institute much needed reforms. The story of these reforms is found in chs. 8 to 12. After 12 years of this work, he returned to Persia (Compare Neh. 2:1 with Neh. 13:6). Then "after certain days" he returned again to Jerusalem. Chapter 13 shows the retrogression in the national life of the Jews during his absence.

Read verses 1-14. Note the two evils which had grown up during his absence, also the quickness with which Nehemiah rebukes and puts them down. Nehemiah had authority and power from the Persian king to enforce obedience to Jewish laws. (Read the king's commission to Ezra when he returned to Jerusalem, Ezra 7:25-26). Nehemiah could rebuke and force the evil doers to respect his rebukes. Do we do wrong to neglect rebuking what we know is wrong even tho' we know our rebukes will be scorned and ignored. Ez. 2:3-7.

Verses 15-16 show another crying evil which needed Nehemiah's rebuke. He administered it both in words and in deeds. Read verses 17-22.

Why was it so necessary that the Jews should observe this ceremonial law of Sabbath keeping? Ex. 31:13-17. Can you discern from verse 17 why Sabbath keeping would be a sign, a mark identifying the Jews as God's people? Has Sabbath keeping ever been given to a Gentile nation as a sign between it and God?

What should this weekly seventh day rest have visualized to the Jews? Heb. 4:1-10. Why did they not succeed in entering into this spiritual rest from their own works which Paul shows to be sinful works? (Rom. 3:9-18). How may we, too, fail to enter into the rest of immortality and freedom from sin? Heb. 4:11. By permitting our faith and the life which is the outcome and proof of that faith to grow lukewarm. Read the letter to the church in Rev. 3:14-22. Notice it is the seventh letter, indicating the last, the present condition of the church.

Should we apply the letter to "orthodoxy" altogether?

Is not verse 17 applicable to "Adventist" people in all their various factions and divisions? If you think it is, explain how.

Aside from its symbolic importance, show how the observance of the weekly Sabbath was a powerful factor in the moral life of the Jews, God's fleshly people.

How may God's spiritual people from among all nations receive the same benefits without esteeming one day above another? Rom. 14:5-6. According to Rom. 14, should Sabbath keeping be a source of division and disfellowshipping among Christ's followers? However, we should heed Paul's warning in Gal. 4:9-11. The observance of days, months, times and years is proof of weakness of faith.

Notice Nehemiah's prayer for himself in verses 14 and 22. Do you think this prayer was prompted by pride?

### General Notes.

God finished His creative work in six days and rested the seventh. He uses His rest from His creative works as an illustration to teach man the kind of rest he has in store for him. Rest, freedom from his own works of sin and all the weariness

and trouble in which they result. This rest does not mean a time of inactivity, but a time when every thought, word and action will be in accordance with God's will. A time when we can work perfectly the works of God. The only possible way man may enter into this rest is by having faith in and submitting to the cleansing power of Jesus during this life and at the resurrection.

Just as the Jews failed to possess the land of Canaan, the land of rest and freedom, after their long period of Egyptian bondage, because of their unbelief in departing from the living God (Heb. 3:10-12), so we may fail to reach the land of rest and freedom from our Egyptian bondage.

The Jewish weekly Sabbath was not the true rest into which God's people enter. (Heb. 4:8-9) It merely symbolized that rest and pointed out this phase of the coming Messiah's work. After Jesus came and demonstrated by facts his power to give this rest, the symbol was no longer useful, for now we have the substance of which the Sabbath was only a foreshadowing. The law was the school master to bring the Jews to Christ. Jesus having come, neither they nor any other people need to learn truth from ceremonial laws. They may learn directly from Jesus, the one perfect teacher.

## Jewish Items.

### A Turning Point in Jewish History. (From the American Jewish Chronicle).

Whatever the consequences of Mr. Balfour's letter to Lord Rothschild in London, announcing to the world the decision of the British cabinet that England has favorably disposed of the establishment of a Jewish homeland in Palestine, may be, it is already clear today that this document means a turning point in Jewish history and may inaugurate a new and glorious chapter in the life of our people. It is the first time in nearly 2000 years that a great power has publicly recognized the Jewish nationality and its right to a homeland. For nearly 2000 years the Jewish nationality has been crossed out from the list of living nationalities. The Jews were only recognized as representatives of a religion, and in consequence were denied the rights of a nationality.

Besides the national self-assertion of the Jews, during the past thirty years, we find that their role as intellectual and spiritual factors in history led to the present change of mind of the European governments in regard to nationality. It is by no means pure accident that two mighty Anglo-Saxon nations and governments, Great Britain and the United States, should be the first among the great powers to recognize the right of the Jews to a national homeland of their own and thus publicly to recognize the nationality of the Jews. If the ancient Jewish mind, as it expressed itself in the Bible, ever influenced a great race and helped to shape its destinies and policies, it was the Anglo-Saxon race.

The American government is the only government of the great powers that never pursued any hostile policy against the Jews. Of all the powers who have now

come to recognize the Jewish nationality and its right to a homeland, America is, we dare say, the only one that is inspired solely by motives of pure idealism. For America surely has no political interests or ambitions in the Near East.

**Banker Reads Morgenthau's Plea for Starving Jews of Europe And Relief Fund Gets \$700.**  
(From the Grand Rapids Herald).

A personal contribution of \$200 from Dudley E. Waters and \$500 from the Old National Bank, all within ten minutes yesterday, was the result of reading the printed appeal of Henry Morgenthau for the relief of stricken Jews and Armenians in Europe in the window of the Jewish headquarters in the Hotel Pantlind building.

"Mr. Morgenthau is a man I know personally," said Mr. Waters when giving his \$200, "and I know that every word he has said must be true."

So much did the message appeal to Mr. Waters that he stepped over to the Old National Bank and in a few moments came back with \$500 as a contribution from that institution.

Mr. Morgenthau is a former United States ambassador to Turkey. His appeal is as follows:

"I wish to sound to you the most terrible cry, the most urgent call for aid that Jewish ears have heard in 3,000 years!

"I wish to have you hear the final call before the death of a whole Jewish people—ABOUT TO DIE!

"I wish to ask you to look with me at a scene of absolute misery and starvation that Jewish martyrdom in all its history has never equaled. I wish to ask you to look with me upon a whole Jewish people actually ABOUT TO DIE!

"I cannot possibly paint for you this terrible picture. And yet, I MUST ask your help, and try to get you to see the tragedy of death in which unknown thousands of your brethren starve.

"Today, in Poland, in Galacia, in Lithuania, in Russia, in Palestine and Turkey, whole families are driven back and forth and back again by invading armies, are homeless, and dying from hunger and exposure. Old men are dying, mothers are wandering homeless with babies in their arms, thousands, yes thousands of little suffering children, whose feet and arms and little faces are swollen—no, not from disease, but, Oh! God! from awful hunger! Their parents know that three meals, only three such meals as your children eat, would reduce the swelling and take away this awful baby suffering; and helpless and hopeless these fathers and mothers stand and watch the tragedy, looking to God and America alone—looking for help from YOU!

"In this blackest tragedy of our race, I ask your aid. You may already have given. We all have given. We MUST give again.

"We have not yet sent enough to keep them all alive. Even doling out but barley steeped in warm water to our brethren, we have actually failed to send enough for all. And daily, from the long lines, hundreds are actually turned away to starve with their families through another day, because there is no more, because, even of this poor food, YOU and I do not

send enough.

"And I do not even promise that we may save these people—if the war is to last. But we can at least prove ourselves Jews, prove ourselves their brothers and postpone the end. We need not yet let them die.

"I say 'we.' But the duty is ours individually. We cannot send enough. And for every Jew who does not meet this call, meet it quickly and generously, some one of our brethren dies! No one can give your share. The DUTY is individually YOURS.

"Will you not join me in this effort to save the lives of the Jews now in such imminent danger?

Yours truly,  
**HENRY MORGENTHAU.**  
Chairman Campaign Committee.

## Berean Column.

Edited by

**NATIONAL BEREAN SOCIETY,**

Leota B. Hanson Editor,

5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unflty. Truth and Righteousness.

Our Next Conference Will Be in Omaha, Nebraska.

### BEREAN TRACT WORK.

Seeds must be sown before they germinate. In the parable of the sower (Matt. 13:3-8), the seed was sown on different soils, with different results. Some bro't forth fruit, while others perished. Again in Mark 4:26-28, the seed grew while the sower slept. So it is with tract work.

The tracts are not all given to them, who read and appreciate, but the seed is being sown, and remember that "Paul planted, Apollos watered; but God gave the increase." Can we not do as Paul and Apollos, one plant, another water, and trust God for the increase?

The following tracts are on hand and can be had for the asking, by addressing the National Berean Tract Committee, 621 S. Fellows St., South Bend, Indiana.

Salvation, J. L. Wince.

Resurrection, J. L. Wince.

Law or Gospel, Which? M. Joblin.

Paternity of Jesus, M. Joblin.

Bible Lessons on First Principles, R. G. Huggins.

Can You Believe? H. V. Reed.

The Age to Come not a Heresy, H. V. Reed.

Our Lord's Commission, F. M. Howell.

Where Are the Dead? L. S. Bronson.

The Rich Man and Lazarus, Almus Adams.

The Resurrection, S. J. Lindsay.

The Coming of Christ, S. J. Lindsay.

Man as he Was, as he Is, and as he

Shall Be, Dr. J. H. Thomas.

The Word Made Flesh; or, Jesus

Christ—Who is He? Dr. J. H. Thomas.

The New Birth; or, How One is Born of

Water and the Spirit, Dr. J. H. Thomas.

The Scripture Searcher's Assistant,

M. Joblin.

What Shall we do to be Saved? M. Joblin.

The State of Man in Death; Life and

Death; Inherent Immortality; The Res-

titution Age; The Destiny of the Wicked;

And he Baptized Him; The Gospel; Es-

sential Truths; The Coming and King-

dom of Christ.

Also an assortment by Bro. Thomas Wilson. To those who want to start tract Libraries, some of these will be very suitable for that purpose.

Let us work harder this year than ever before to sow the seed of the Gospel of the Kingdom, so that at least a few more may be gathered into the fold and be prepared to meet the Lord when He comes.

Mrs. Lydia Railsback.  
National Berean Tract Committee.

### Sermons to the Isolated.

This idea grew out of our own experience. While we are not isolated in the sense that there is only one or one family in this place, but that we do not have a regular preacher.

Bro. Adams comes as often as he can but even at that we feel that we could read or listen to a sermon with much profit more frequently.

Feeling this way ourselves, the thought came to me how much more must those who are isolated in every sense of the word feel. Would not their profit and appreciation be greater in proportion to their need and would not those who supplied that need, either by financial or personal work, be doing the Master's service?

From Bro. Huggins' frequent sermons published in the Restitution, came to me the thought, Why should not the isolated have these sermons? While there are doubtless many isolated that receive and benefit from these sermons, there are many others for various reasons that do not. Those are the ones I hope to reach.

This should be simple as the isolated committees in the various states have a list of the addresses in their respective states of their isolated and would, I am confident, be glad to furnish such a list to a committee who had been selected to see that every isolated member of the Church of God in the U. S. received a sermon every week or two.

My idea of the way this should be done is this: the National Berean Society to take up the matter of getting sermons with the officers of the Restitution or some other paper, publish them in the periodicals selected, and then see that every one of the isolated get a copy of the paper containing the sermon.

If we could be assured of getting a sermon every week, the simplest way to supply the need would be to give a year's subscription to one of the papers to each of the isolated members not receiving a paper.

The financial part of this plan could be met by a campaign thru the papers to have each member contribute a dollar each to the helping fund, such as our papers have now. This is just a suggestion and could a better plan be found I would be glad to see it put into effect.

Every brother and sister wants to help the Master's cause of spreading the gospel and of keeping those who have put on his name, steadfast and true unto his coming.

Since we cannot all preach, we must help in the way we can, and this is one way in which we nearly all can help, by furnishing the money to put this plan into effect.

R. E. Z.

### Libraries of Tracts for the Local Berean Societies.

Being a member of the National Berean Society's Executive Board, I was requested by our president to attend a Board meeting in Chicago on April 21st. If unable to attend, to write her any ideas that I thought would be well for the board to discuss.

Unable to attend, I outlined briefly for the Board's consideration, the two following plans: 1st, Libraries of tracts for local Bereans; 2nd, Sermons to the isolated.

The Board considered the ideas and requested me to elaborate them in the form of a paper to be read at the National Conference where action, if any, will be taken.

In considering the need of these libraries, we have to understand the conditions in the local societies. The condition that inspired this idea was the lack of an able, permanent leader, which compelled us to resort to the practice of having each member take the lesson in turn. Since we are not all natural, or even well trained for leadership or teaching, it is necessary for us if possible to furnish a means by which each temporary leader can prepare himself to present the lesson he has chosen to give the meeting.

Some may say, Why not let him use his Bible? I say to every one who attempts to give a lesson, by all means use your Bible as much as possible. But we must not lose sight of the fact that this lack of training in the use of the Bible is the very thing that makes a help to the untrained necessary.

If my plan will work, I believe we can do a great deal to help the local lessons along by supplying the societies with these libraries. Considering the circumstances of the temporary leader, we see the need of a quick means of preparation, and this means can be supplied with tracts from the library, supplemented with a Bible and a good concordance or other reference.

One of these libraries makes available a rich source of information to the searcher as each tract deals thoroughly with the subject under discussion, usually by a writer well qualified to discuss the subject. I think we can all see the advantage such a tract would be to the person preparing a lesson on the same subject.

Again, in discussing our hope with strangers to the truth, we all come to the point where we need a clear and concise presentation of some particular point.

The advantage of the availability of a tract on that point at that time is evident.

How are we going to make available these libraries to the local societies? This work in my opinion belongs to the National Berean Society, as our Lord prepared his disciples for their work of teaching in the beginning, the National Berean Society could not undertake a move more noble than supplying a valuable means of preparation to those who are and will be our teachers.

It will be necessary to place this work in the hands of a committee with power to collect and arrange the tracts in suitable form. In order to save time and correspondence and otherwise facilitate the work, I think it would be advisable to have all the members of this committee from one town or city, thereby enabling them

to meet with little expense to carry on the work.

This work will consist mainly in making arrangements with authors and publishers to insure a sufficient supply, distributing and being constantly on the lookout for new tracts.

One of two, or both, methods can be followed in making up a complete library of present available tracts of known merit to be offered to the local societies at a given price to be determined by their cost, as a beginning, with new tracts to be added as they are available, or catalogue all available tracts with the price of each, a copy of the catalogue to be sent to each local society or interested individual, then they can make the choice.

I leave the decision with the Conference or Board as to what officers or committees are needed to put the plan into effect. The Conference will know more about the available finances.

I will only suggest a few possible sources of financing the plan: 1st, Each society set aside a certain per cent of their income from local dues.

2nd, The National Board to use any funds at its disposal or to divert from other uses to this if such diversion seems justifiable, any funds now being used otherwise.

3rd, By free-will subscription similar to the helping fund conducted by the various papers.

It will be necessary if this plan is adopted to find the best means of making known to the locals, the availability of these libraries, their purpose and how to get them. Finally, if the plan is put into effect, and each local has its library, there are certain things that must not be done by the members themselves if the library is to answer the purpose for which it was formed. 1st, It must be used. It is not to take the place of the Bible, but it is to be used in connection with it in the preparation of a lesson. If a member is to lead, and for instance has for the subject of his lesson, Faith, Baptism, Love, or Hope, he can go to the library, get the tract dealing with the subject he is to discuss. Having in it in most cases a clear presentation of the subject, with the most important references which are valuable aid to the untrained.

2nd, In using tracts, we must avoid the danger of using the tracts as authority rather than the Scriptures upon which the author has based and built up the discussion of the subject treated upon.

R. E. Z.

Dear Readers of the Restitution Herald:

The last issue of the paper was received today about noon, and I always stop everything and look over the paper at once. In looking over the "Editorials" I notice the editor reminds us of the fact that Thanksgiving is near at hand, and that he wishes us to write letters for that occasion. Now brethren, I am a very poor writer and talker, too, as for that matter, but I want to say that we feel the Lord has greatly blessed us in that we are all alive and reasonably well, and have plenty of good food and clothing. We feel so thankful for these blessings, but above all do we thank God for the gift of his dear Son. "For God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Just think, brothers and sisters, how much God has done for us, and many of us are unwilling to do even a little for him, to say nothing of making a sacrifice for him. He has so greatly blessed us in that he has called us out of darkness into his marvelous light. The apostle says, "Ye are all the children of the day: we are not of the night, nor of darkness." He further says, "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night. 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. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." 1 Thes. 5.

We wish to thank the editor for his efforts to give us a clean paper, and each writer for his or her splendid articles. I believe Bros. Robison, Williams and Curtis deserve special mention. Some of our best writers seem to have forgotten that we are expecting something from their pens. Bro. Williams' article in this issue, entitled, "The Sign of His Coming," deserves much praise and careful study. May the Lord extend his blessing to us all another year is my prayer.

Yours in hope,

Mrs. Ernest Crundwell.

Brownwood, Texas.

### NOTICE

to the Members of the Indiana State Conference.

According to the new constitution it is the duty of the state treasurer to solicit contributions from isolated members, also to send notices to each church treasurer to solicit funds from their congregation to carry on the conference work of the state. We have the promise of competent help from other states to conduct evangelistic work in this state, beginning shortly after January 1st. There will be urgent need of funds to meet these expenses. If each isolated and individual church member will do his part, there will be no trouble to raise the required amount. Isolated members will send direct to the state treasurer; individual church members will pay in to their local treasurer, who will forward to the state treasurer.

Please attend to this matter before January 1st.

Ezra C. Railsback, Treas.  
411 E. South St., South Bend, Indiana.

If all were merry laughter, the joy of relief from grief would never come.—Sel.

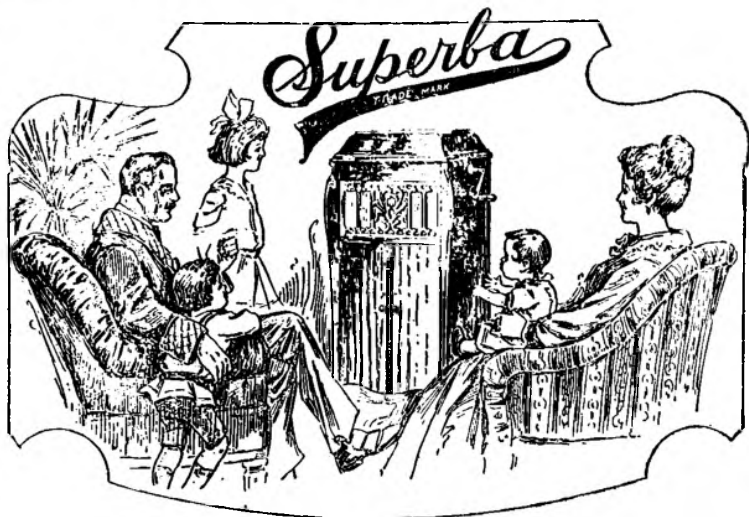
Hope is always saying there is a light close by when we get in the dark.—Sel.

No falsehood was ever entirely convincing, even to the person telling it.—Sel.

The pocketbook of the greenhorn is the rogue's horn of plenty.—Sel.

If you would kill a slander, let it alone.

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The diamond may adorn royalty, regardless of personal worth; but jewels of tho't render even poverty illustrious and sublime.

It is no shame to belong to the minority. Noah and his family were in the minority, while the vast majority were going to destruction pretty much as they are now. —Ex.

Hypocrisy may wear a mask labeled: "Love of God and humanity," but it deceives no one but the wearer.—Sel.

The poet and statesman Lowell said: "In the scale of destinies, brain weighs more than brawn."



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, December 12, 1917.

Number 10.

## 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. S. Burleson, Postmaster General.

## At the Tunnel's Mouth.

The porter offered no explanation as he leaned from the aisle of the Pullman and lowered the open window, and he went his way through the car, quite undisturbed by the glance of indignation the inexperienced traveler threw at his broad back. For the day was warm, and the breeze that came through the fine net of the screen was the only thing that made the journey tolerable.

"He'll have to put it up again as soon as he comes back. I'm not going to stand it. I suppose he's afraid that he'll have a few cinders to brush up, if the window is raised, and my comfort isn't of any importance."

And while resentful thoughts followed one another through the girl's mind, the train shot into a tunnel. It was a long tunnel, so long that the breezes of the outdoor world had little effect upon it. In spite of tightly closed windows and ventilators, a little of the stifling gas which filled it, crept into the Pullman. People were coughing all up and down the aisle. The girl tried to fancy what the atmosphere of the coach would have been like if a window had been left open.

When the train had passed from the blackness of the tunnel out into the sunshine again, the porter came down the aisle to an inexperienced traveler whose face no longer bore a look of resentment. "Guess you'd like your window up again, Miss?"

"Yes, please," the girl answered. She was wondering if the experience were not symbolic, if it were not often true that what seemed hard deprivation was not in reality protection. Perhaps more often than we know we are bitter and resentful over some interference with our cherished hopes, when all the time the denial we resent is our defense against danger.—Sel.

## Mistakes to Avoid.

An English paper gives what it terms "thirteen mistakes of life."

It is a great mistake to set up your own standard of right and wrong and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

## HE LEADETH ME

Anonymous.

**I**N 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 sunshine into darkest night;  
I oft would faint with sorrow and affright.  
Only for this—I know he holds my hand,  
So whether in a 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 staddeth by  
And whispers 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 hilltop high and fair  
I dwell, or in the sunless valley where  
The shadows lie—what matters? He is there.  
And more than this; whene'er the pathway lead,

He gives to me no helpless, broken reed,  
But His own hand sufficient for my need.  
So where He leadeeth I can safely go;  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.

To endeavor to mold all dispositions alike.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to yield in immaterial matters.

Not to alleviate all that needs alleviation as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot perform.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.

## Divine Paradoxes.

A paradox is defined to be a "tenet or proposition contrary to received opinion, and seemingly absurd, but true in fact."

The gospel of Christ is full of paradoxes; for God's thoughts and ways are on a higher plane than human thoughts and ways, and therefore appear impossible and even absurd from the merely human standpoint, just as the statements and actions of an astronomer searching the heavens with a telescope would appear absurd to the wild savages in the heart of Africa. We give a few of these paradoxes:

1. We see unseen things (2 Cor. 4:18).

2. We conquer by yielding (Matt. 5:5;

Rom. 12:20-21).

3. We rest under a yoke (Matt. 11:28-30).

4. We reign by serving (Mark 10:42-44).

5. We become great by becoming little (Matt. 18:4).

6. We are exalted by being humbled (Matt. 23:12).

7. We become wise by becoming foolish. (1 Cor. 1:20-21).

8. We become free by becoming slaves (Rom. 6:17-22; 8:2).

9. We possess all things by having nothing (2 Cor. 6:10).

10. All things are ours because we are not our own (1 Cor. 3:21; 6:19).

11. When we are weak then we are strong (2 Cor. 12-10).

12. We triumph by defeat (2 Cor. 12:7-9).

13. Our honor is our shame (Phil. 2:5-11; Luke 6:26).

14. We glory in our infirmities (2 Cor. 12:5).

15. We live by dying (John 12:24-25; 2 Cor. 4:10-11).—Sel.

## The Rescue of Palestine.

With the British less than fifty miles from Jerusalem, with ancient Beersheba and historic Gaza fallen into their hands, and with the Turks retiring in confusion northward, Mr. Balfour's declaration for a Zionist Palestine takes on new importance and interest.

Mr. Balfour doubtless speaks by the card when he declares that Great Britain is favorably disposed toward the erection of an autonomous Jewish state in Palestine, with the stipulation that the rights and privileges of non-Jewish inhabitants be guarded.

The organization of a Jewish division in England to fight alongside the Australians who are pushing the Turk out of the Holy Land furnishes confirmatory evidence of Mr. Balfour's words.

Meanwhile Beersheba, where Abraham was commanded to sacrifice his son Isaac, where Esau lost his birthright to Jacob, where the sons of Samuel judged, whither Elijah fled after slaying the prophets of Baal, where the seven wells of ancient times still flow with sweet water—Beersheba is in British hands. And so is Gaza, one of the Philistines' chief cities, whose gates Samson carried away.

Is it not a singular thing that British outlanders from far off Australia should have been brought by the chance of war to take away from the Moslem after all these centuries what the Crusaders of medieval Europe could not take and hold—the Holy Land that is sacred alike to Jew and Christian?—Minneapolis Journal.

Never fret, repine or envy. Do not make yourself unhappy by comparing your circumstances with those of more fortunate people; but make the most of the opportunities you have. Employ profitably every moment.—Sel.

## GOD'S PROMISES

Anna E. Drew.



HEREBY are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2 Pet. 1:4.

These promises are made by One who is faithful (Deut. 7:9); One who will not alter the thing that goes from His lips (Psa. 89:34-35); with whom there is no variableness, neither shadow of turning (Jas. 1:17); who is fully able to perform what He has promised (Rom. 4:21). If it is through these promises that we become partakers of the divine nature, it is important that we know what they are. Upon our faith in these, Peter tells us, we are to build, that we may finally obtain that which is promised. We find that Peter and the other apostles, who had been taught by Jesus, based their hope upon the promise made unto the fathers,— Abraham (Gen. 13:14-15; 22:17-18); Isaac (Gen. 26:3-4), and Jacob (Gen. 28:13-14), which is that of an everlasting inheritance in the earth, and the coming of One in whom all the nations of the earth shall be blessed.

We find the same promise renewed to David (2 Sam. 7:12-17), to which Peter refers in that powerful sermon on the day of Pentecost (Acts 2:25-31). Paul tells us these worthy ones of old, "all died, in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them" (Heb. 11:13). They died "in FAITH,"—faith that God would fulfill all that he had promised. They suffered all things that they might obtain a "better resurrection" (Heb. 11:35). They "received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40). THEY looked forward to the promised seed, but saw not the accomplishment; that was left for a future generation. And when Jesus was born at Bethlehem, the faithful ones of that age, who rejoiced that they should now behold the fulfillment of the promises (Luke 1:68-72), when He had grown to manhood, were doomed to disappointment when He was taken by cruel hands and crucified (Luke 24:21), and after his resurrection, when He was taken to His Father (Acts 1:6). But He left them the promise that He should return and fulfill all things (Acts 1:11). THEY also died in hope, and we, today, have the same promises and the conditions by which we may claim them clearly given us. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16). Abraham believed God, and the promises to him were made, not through the law, but through the righteousness of faith, and to those who are of the faith of Abraham, the promise is sure (Rom. 4:16). Faith in the promised seed, Christ, and in the blessings that shall come to the nations through Him. To be Abraham's seed and heirs according to the promise, we must be Christ's. To be Christ's, we must put on Christ. "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" (Gal. 3:26-29). Our faith is imputed to us for righteousness, as it was to Abraham (Rom. 4:22-25). As he received the sign of circumcision, a seal of the righteousness of the faith which he had, so baptism is the seal of our faith (Rom. 4:11; Col. 2:11-12). The "exceeding great and precious promises" are embodied in these made of God to the fathers. To claim them there are conditions, and we become partakers of the "divine nature" only in God's appointed way. His plan is perfect, His commandments not grievous (1 John 5:3). If we have believed His promises and sealed our faith, we must add those virtues that will make our "calling and election sure" (2 Pet. 1:10), that we be not only conquerors, but more than conquerors through Him that loved us, and thus obtain an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ (2 Peter 1:11).

The foregoing is published in tract form and may be had at the office of The Restitution Herald, Oregon, Illinois, for postage only.

## ZECHARIAH 13:1.

Lyman Booth.

—o—

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

That day refers to a time when they who pierced the Prince of Life shall mourn because of him. It will be at a time of sorrow and perplexity, and a time when the Lord will seek to destroy all the nations that come against Jerusalem. Zech. 12:9, 14.

By reading this verse carefully you will observe three subjects. The first is the time in which the fountain shall be opened. The second to whom it shall be opened. The third the object for which it will be opened.

The first point to be considered is to determine the time, if possible, by holy writ, in what period of the world's history this fountain began, or will begin to flow, that the house of David and the inhabitants of Jerusalem might drink of its waters and live. Was it opened in the past or is it still in the future? If in the past, when? If in the future, when will it start on its mission of life and love? If it began to flow in the past, are its waters still gliding peacefully along through the house of David and in full view of the inhabitants of Jerusalem, banishing their sins and purifying them from all uncleanness?

Some there are who cling to the idea that the fountain here referred to is the blood of Christ, and sing these words:

"There is a fountain filled with blood,

Drawn from Immanuel's veins;

And sinners plunged beneath that flood

Lose all their guilty stains."

They sing them without apparent knowledge of their meaning or in what manner the blood of the Lamb may be applied to them. But who will cling to this view while we listen to the prophet as he heralds forth the glad news that it was to flow to the house of David and to the inhabitants of Jerusalem? Granting it were true it must have ceased long ago as a benefit to the house of David or to the inhabitants of Jerusalem; for they rejected the Messiah and in that rejection discarded the blood of the atonement, while the house of David remains desolate and the inhabitants of Jerusalem are still scattered throughout the wide world, and therefore cannot be drinking of that fountain. These objections would also prevent the possibility of the view being true that it was the gospel message which began to be preached at Jerusalem by the Savior and his disciples. They rejected Christ and all his teachings and blessings. Therefore, to them the gospel was not a fountain to purge out their sins and to free them from uncleanness. Then if that fountain did not find its opening in either of those events, it has not yet issued forth upon its divinely appointed mission and we must turn with the prophet to the future for its fulfillment. As we look toward the future can we, through the word of prophecy, find any promise of such a fountain during Gentile times? Certainly not, for the reason that blindness, in part, hath happened to Israel, and as this blindness in times past prevented them from accepting the mercies of God, so it will continue until the end of Gentile rule. Therefore we conclude

that it will not be opened under the present order of existing circumstances, for when it shall be opened, the house of David and the inhabitants of Jerusalem will be dwelling in their own land, which is the land of promise.

While it is true that the house of David is in desolation, and Judah and Israel dispersed among the nations of the world, we have the divine assurance that there will come a time when the Lord God of Hosts will magnify his jealousy with great fury for Zion. "Thus sayeth the Lord, "I am returned unto Zion and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the holy mountain." "Thus sayeth the Lord of Hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age (or for multitude of years) and the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:2-5. "And I will bring them, and they shall dwell in the midst of Jerusalem: they shall be my people, and I will be their God, in truth and in righteousness (8th verse). "In that day the seed shall be prosperous; the vine shall give her fruit and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of these people to possess all these things." (verse 12). "Thus sayeth the Lord of Hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities (20), 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 (21). Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord." (22). 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. (2).

The prophet has much to say about "that day" and in the 12th ch. from the 6th verse to the close of the ch., he gives a very general outline of these things that will transpire at or near the time in which this fountain will be opened, and continues, saying, "In that day will I make the governors of Judah like an hearth of fire among the woods; and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem." 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 upon 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 firstborn. Then after predicting the great mourning in Jerusalem, which will be as the mourning of Hadadrimmon in the valley of Megiddon, the prophet says in the same connection, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

Have the prophecies which are so nearly coincident with the opening of this fountain ever been fulfilled? Has the Lord returned to Zion? Has he magnified his jealousy with great fury for Zion? When in the past does history, either sacred or profane, show that Jerusalem has been called a "city of truth"? Have old men and old women dwelt in the streets of Jerusalem, each one leaning upon his staff on account of the multitude of years? Have Judah and Israel been established in their own land and has it ever been said that they were God's people and he was their God, in truth and in righteousness? Has that time yet arrived when the seed has been prospered? Has the vine given her fruit? Has the ground yielded its increase, and the heavens given their dew? Has the time ever been when the remnant of these people have possessed all these things? Have the inhabitants of one city ever extended the invitation to those of another city to go speedily with them to pray before the Lord? Have ten men out of all languages of the nations ever taken 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? Have the governors of Judah ever been like an hearth of fire among the woods? Or like a torch of fire in a sheaf? Have they ever devoured the people round about, on the right and on the left? Have the tents of Judah ever been saved prior to the house of David and the inhabitants of Jerusalem to prevent them from claiming any pre-eminence above Judah? Has the Lord ever yet, since Zechariah's time, defended the inhabitants of Jerusalem? Have Judah's feeble men ever been strong and valiant like David? Has David ever become as God, as the angel of the Lord before them? Has there ever been a time when the Lord of Hosts sought to destroy all nations that come up against Jerusalem? Has the Lord ever poured upon the house of David and the inhabitants of Jerusalem the spirit of supplications? Have they ever looked upon him whom they have pierced and in bitterness mourned for him?

If none of these things have ever yet found place in the passing events of the world's history, they surely must take place in the future, and as they are to be found in close connection with the opening of this fountain, may we not justly conclude that the house of David and the inhabitants of Jerusalem never have had this fountain opened for their benefit? If they ever had access to its waters they have either failed to bring about the grand result for which they were intended, or else they have long ago ceased to flow. If these things which have been enumerated as taking place when this fountain shall flow, are still in the future, and the time of their occurrence can be

determined, will it not be fair to conclude that we can approximately tell when it will be opened? Zechariah continues his narrative concerning a definite period of time which he calls that day, and in the 4th ch. and 12th verse, says, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and the half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle; 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.

What takes place at this time? The prophet then relates the story of the day that will be neither dark nor light, but that will be light at evening. Then says in that day, living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. The time designated as that day is again referred to in verse 9 as being the time when "the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." It will be in the time when Jerusalem shall be safely inhabited, when there shall be engraven in living characters of love and light the one universal inscription before the joyful eyes of every beholder, "Holiness unto the Lord."

Now if the Lord is to be the King of all the earth at that day, it necessarily follows that the day referred to will be when the Lord shall sit upon the throne of his father David; when the Lord of Hosts shall reign in mount Zion and before his ancients gloriously.

(To be concluded).

#### The Destruction of Jerusalem and Signs of the Times.

In the last article, I wrote on the signs of the times, but I will write on the destruction of Jerusalem this time also. In the book of Matt., the 24th ch., 1st and 2nd verses, it reads: "And Jesus went out and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down." In the book of Ezekiel (38:11-12), we have these words: "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely all of them, dwelling without walls and having

neither bars nor gates, to take a spoil and to take a prey, to turn thine hand upon the desolate places that are not inhabited and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

In the book of Luke (21:24-25), we have these words: "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring." In these trying and awful times of this great and awful war, Luke says that they shall fall by the edge of the sword. Many homes are in deepest trouble and in tears and sorrow as their boys are taken away to the army. There are 22 different nations at war now, and they say that by spring all the nations of South America will be in the war also.

Jesus says that there will not be left one stone upon another that shall not be thrown down. The army of Great Britain is now within 40 miles of the Holy City. If Germany and Russia make a separate peace, it will be the last war. Germany is willing to do this.

In Joel 2:2, we have these words: "A day of darkness and of gloominess; a day of clouds and thick darkness, as the morning spread upon the mountains, a great people and a strong; there hath not been ever the like, neither shall be any more after it even to the years of many generations." Now, my dear brethren, let us watch for the armies of the whole world to be gathered around the Holy City, and when they do it, we can look for the Lord Jesus, and hear him say Well done.

Your brother waiting for him,

Ora L. Worley.

Most of the shadows that cross our path through life are caused by our standing in our own light.—Sel.

The innocence of the intention abates nothing in the mischief of the example.—Hall.

Many people want to die the death of the righteous, but they will not be apt to, unless they begin to live the life of the righteous.—Sel.

"Do not say, "Life is short." Christ's life was short; yet He finished the work that was given Him to do. He was never in a hurry. And if God has given us anything to do for Him, He will give us time enough to finish it.—Drummond.

The art of conversation is the art of hearing as well as of being heard.—Hazlitt.

Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone.—Sel.

In prosperity caution, in adversity patience.—Sel.

The best sort of revenge is not to be like him who did the injury.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

PLEASE do not send in so much poetry. We have all we can use for some time to come. A little too much is more than enough.

While in Dixon, Ill., over Sunday, Dec. 3, we had the privilege of seeing the deer, recently shot by our friend, John Ford, in his hunt in Wis.; and not only so, but we were also privileged to carry home some of the venison with us on Monday. In these days, this is a rare treat and it is a lucky thing to have such friends.

We have received several long articles with the request that we publish them in tract form from the funds placed at our disposal. There are several reasons why this cannot be done, but chief among them is the fact that we have little more than enough money to put out one such tract; another is that few people in these days take the time to read long tracts. It is our purpose to put out only brief tracts, to the point, and with all useless personalities

and unnecessary embellishments left out.

Bro. Blakely stopped off at South Bend, Ind., on his way home from Plymouth, Ind., long enough to give the South Bend brethren an evening.

TRACT FUND.

Previously reported,	\$48.50.
Wm. C. Snow,	1.00.
E. F. Gesin,	1.00.
Miss Leta Railsback,	1.00.
Total,	\$51.50.
For 1000 Curtis tract, and postage,	2.64.
Balance,	\$48.86.

REMITTANCES RECEIVED.

Mrs. Kate E. Reed; Dock Copeland; L. E. Conner; J. G. McGinty; F. H. Knodle; E. F. Gesin; Mrs. Dewitt Dauntler; Mrs. Warren Smith; Mrs. Herbert Rossiter; Mrs. Alex. McFarland; J. J. Polm; Mrs. J. H. Davis; Mrs. Seraphine Cleek; A. O. Lenz.

HELPING FUND.

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

Mrs. Warren Smith,	\$10.00.
Mrs. Seraphine Cleek,	1.00.
Mrs. Alex. McFarland,	.50.

Notices.

to the Members of the Indiana State Conference.

According to the new constitution it is the duty of the state treasurer to solicit contributions from isolated members, also to send notices to each church treasurer to carry on the conference work of the state. We have the promise of competent help from other states to conduct evangelistic work in this state, beginning shortly after January 1st. There will be urgent need of funds to meet these expenses. If each isolated and individual church member will do his part, there will be no trouble to raise the required amount. Isolated members will send direct to the state treasurer; individual church members will pay into their local treasurer, who will forward to the state treasurer.

Please attend to this matter before January 1st.

Ezra C. Railsback, Treas.  
411 E. South St., South Bend, Indiana.

Berean Christmas Notice.

The Chicago Bereans wish to announce to the friends who join with them in the work, that they will again, this year, give Christmas need and cheer to those who are needy. Send money to Leila E. Whitehead, 5439 Ohio St., Chicago, Illinois.

Baptisms.

Our meeting at Happy Woods, near Hammond, La., have continued with the best of interest on the part of all concerned. Our nightly attendance has ranged from 50 to 95, and have been very regular, and we have never spoken to more attentive audiences.

Saturday night, Dec. 1, Mrs. Agnes Molbrough applied for baptism, and on the following afternoon we inducted her through the waters of baptism in the name of Jesus Christ, the Life Giver.

Sr. Molbrough may be addressed at Alexandria, La., and we present her to the household of faith. We pray that she may remain true to her convictions and come off victorious with the crown of life.

May we all so live as to be able to strengthen one another to this end.

Yours in the work,

Frank E. Siple.

The Sunday School.

By Alta King.

THE MESSIAH.

Lesson XII. Dec. 23, 1917.  
Lesson Text. Matt. 2:1-12.

Golden Text: There is born to you this day in the city of David a Savior, who is Christ the Lord. Luke 2:11.

Memory verse, Isa. 49:7.

Questions and Comments.

During the third and fourth quarters of the year's lessons, we have followed briefly the history of the kingdom of Judah. We have read many scriptures, such as Isa. 52:7-10; Ez. 34:22-31; Ez. 37:21-28; Zech. 8:20-23; Zech. 2:7-13, which show that the Jews are God's chosen nation thro' which to make himself known to all people. We have learned that, because of their great wickedness God took from them, during the reign of Zedekiah, their most wicked king, the privilege of being a nation with a king, Jer. 24:8-9; Ez. 21:25-27, "until he comes whose right it is." We have read many prophecies, such as Isa. 11:1-10, concerning the man to whom God gave the right to David's throne and have seen that the whole hope of the Jewish nation centered in this man, the Messiah, the Christ of the Jews. (Discuss the meaning of the terms, "Messiah" and "Christ"). The hope of the Jewish nation centering in him, the hope of all nations centers in him, for it is thro' the Jewish nation, with supreme power vested in the Christ and his body, the church, that all nations are to receive God's blessing. Gen. 12:2; Gen. 28:14; Zech. 8:13; Gal. 3:16; 3:27-29.

Notice that the promise to Abram and his seed was that they were to inherit the land and be a blessing to all nations. By belief in these promises and being baptized in the name of the Seed, Jesus Christ, both Jew and Gentile may become a part of the seed and co-inheritors with him to this two-fold promise.

The Jews had two sets of prophecies, seemingly opposing, relating to their promised Messiah. The one, such as Isa. 53, depicted him as a man despised, unknown, subject to suffering and death. The other depicted him as the powerful deliverer of the Jewish nation from heathen bondage. Jer. 23:5-6. And as universal and eternal king over all nations. Ps. 72:1-11. Because of pride, their conception of him was according to the prophecies of glory and power. When Jesus came without show of power or glory, "they knew not the day of their vis-

itation." Lu. 19:44. They closed their eyes and would not see. Matt. 13:11-15. Even his closest friends lost faith when he meekly submitted to an unjust arrest and trial, and to the ignominy of death on the cross according to Isa. 53. God permitted this blindness to remain over the greater part of the Jews, Rom. 1:7-10, until the fulness of the Gentiles be come in. Rom. 11:25. A few, however, were permitted to see then. Matt. 13:16-18. Notice, their eyes were opened by Jesus explaining his parables.

It was in God's plan and purpose to thus make use of human pride and cause the Jews to reject Christ, else the rejection would never have occurred. Note the supremacy of God's will in Rom. 9:18-24.

His purpose is revealed in Rom. 11:17-19. It was in God's plan to let Gentiles share with the Jews the fatness of the olive tree and to partake of the root, that is become part of the seed which was to inherit the promise made to Abram, which promise was a promise to inherit the land of Canaan and be a blessing to all nations.

As Abram and a Jew must realize his inheritance to those promises by faith, so a Gentile who has been grafted in must come into his inheritance. Rom. 11:20-21.

#### General Notes.

It is one thing to become a part of the seed of Abram and inherit with him the promises made to Abram—to become co-inheritors with Jesus to his right to David's throne and the land of Canaan and be a blessing to all nations, and quite another simply to receive a blessing from those who sit on David's throne and own the land of Canaan.

It is one thing to inherit and come into possession with Christ of God's kingdom, and quite another to be a subject in the kingdom. Subjects never inherit or possess a kingdom. The royal family inherits and owns the kingdom. Thus we can see that only those born of the Spirit, perfected as Jesus was perfected, can be inheritors and come into possession of the kingdom as Jesus told Nicodemus, and that there can still be sinners in the kingdom age.

The Jews rejected Jesus as Messiah because they evidently had kept uppermost in their minds the scriptures prophesying his glory and power. They did not realize that he, being a man possessing man's mortal nature and subject to temptation, must come to perfection thro' suffering before he could become the author of eternal salvation,—the eternal and universal king of glory. They did not see that death and resurrection were necessary steps in his perfection, that he "must needs have suffered." Acts 17:3.

They saw in his kindly companionship with publicans and sinners acts unworthy of and beneath a great and powerful king such as their Messiah was to be. They had failed as many now are failing to learn that honor and glory lie not in high position and world-wide renown, but in true service to fellowmen, which results in high positions of trust and world-wide renown.

Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there.—Sel.

## Letters.

Dear Brethren in Christ:

Again we are requested by our President to observe the yearly celebration of Thanksgiving. This American custom is commendable—a day set apart as a national Thanksgiving is a most praiseworthy holiday—even tho just now as a nation we have been drawn into the most gigantic and terrible war of all history; still as a people we can be deeply thankful that we are so far away from the awful scenes of bloodshed, and for the most part can follow the peaceful pursuits of the present life. Our homes are undisturbed and our innocent little children are not the suffering victims in our land. Then, too, God who rules, even in the kingdoms of men, may have needed the prowess and strength of the United States to help win the war and so hasten the gathering of a Jewish nationality in Palestine, thus fulfilling prophecy and bringing nearer Christ's second advent. Hence we should be very thankful that the final struggles of this age have so far caused us no great personal suffering, knowing that weak, human governments will soon be swallowed up in Christ's universal kingdom of peace and good will on earth. Read Psa. 69:30-36 in this connection.

As individuals, we should offer unto God thanksgiving and praise every day of the year. Food prices are high and weather conditions have been somewhat unfavorable in some localities, yet the harvest for the past season has been exceptionally good. While economy is much needed in order to help feed starving Europe, hunger does not stare us in the face. God's blessing rests upon America, for which we thank the Giver of all good things. Paul admonished the Ephesian brethren in his day to give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, and again to the Thessalonians, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Faithfully your sister in Christ.

Virginia R. Kincheloe.

#### "EXEMPTION."

I am sending herewith condensed report of a very able sermon on the subject of "Hebrew Exemption Laws and the Vision of the Millennium," as preached by Pastor A. C. Johnson of the Lynn Advent Christian Church.—C. V. Tenney.

PASTOR JOHNSON took for his text, Deut. 20:1-8: "When thou goest forth to battle, let certain ones return home." And Isa. 2:4: "He shall judge among the nations."

Under the old Hebrew law, military exemption covered four classes of men. 1. Any man building a home was exempted as he must be allowed to finish his work and dedicate the house, which was a very ceremonial affair with them. This was generally allowed for one year. We might call this the sacredness of property rights today. 2. Any man planting a vineyard was

to be exempt for at least four years. The first three years the fruit of the vineyard is considered worthless, being plucked so as to give strength to the vines, as we prune bushes and trees. The fourth year, however, the fruit is gathered for use. This would tally with our exemption of farmers—food conservation. 3. Any man being betrothed, engaged or married was to be exempted, lest he be killed and another man take his wife. Thus the sacredness of home life was emphasized. 4. The courage question was sufficient for the exemption of some. No faint-hearted or cowardly man was wanted in the Hebrew army. Pastor Johnson told the story of Gideon's little army which was trimmed down to three hundred men before going into action by this method of exempting certain men. In short, the Hebrew military law demanded men disentangled from commercial, agricultural or domestic life and the very courageous.

The Hebrew law was most beneficial to the poor man. Pastor Johnson quoted liberally from Hastings' book, *Wonderful Law*. 1. Men were compelled to lend to poor without interest. 2. Men were allowed to eat of fruit when passing through any field, and to carry away what they could take in their hands, free. 3. Men were forbidden to take a pledge from a widow. 4. Laborers were to be paid at sunset each night. 5. Men were forbidden to reap the corners of their fields, but must leave them for the poor. 6. Men were forbidden to muzzle the ox while threshing the grain. 7. Men were commanded to love their neighbors. 8. Every man was given an inheritance of land and even the king could not take it away.

Pastor Johnson then launched into a comparison of those times and of our own times when we are at the mercy of a band of speculators. Our crisis is at home, not in Europe. The great war with us is for individual justice and the poor man's rights. Even Ex-President Taft, recognizing that too little justice for the poor could be obtained in the courts, tried to revise the laws.

There is a constant struggle between capital and labor. One recent coal strike was settled with an increase of wages to the miners of nine cents per ton, an increase to the consumer of twenty-five cents per ton which netted the mine owners sixteen cents more profit a ton than before the strike! They would thank the miners to strike again at this rate.

Pastor Johnson then turned to the bright side of his sermon and spoke of the Hebrew vision of the Millennium. Most people have been looking for the Millennium to come before the end of the age, but this is a mistake. Isa. 2:4 and Micah 4:3 tell of the coming judgment and after this judgment comes the Millennium when the nations will learn war no more.

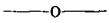
Today it is hardly safe to talk of peace and against the war, while three years ago it would have been considered fanatical to talk of war. What a change!

Today we are very near the coming of Jesus Christ to judge the nations, and then we shall have eternal peace, for the nations shall learn war no more. This is the only hope for our world. When Christ comes he maketh wars to cease.—World's Crisis.

## THE BIBLE.—

From Heaven or of Men?

J. W. Williams.



IF FROM heaven, why not accept all it says and show our faith by works according with hearty belief? If of men, why do not moderns, who are claimed to be superior to ancients in the days of modern learning, write a superior Bible, or at least, one equal to this which was produced when men as a rule were not in the light of modern university education? And if Shakespeare and Emerson, and the movie stars, the sculptors, the painters and the novelists, along with Zoroaster, Mahomet, Dowie, Eddy, White, Russell, and all great people, are inspired, as well as Isaiah and Paul, why do their productions not regenerate and their forecasts fulfill?

Why is the Bible the most sold and read of all literature, when it came into being, as some say, by deluded priests, in days of darkness?

It needs no defense. It has a mighty Defender and it has withstood all previous attacks. It will come out unscathed from the modern attacks of those, who, Brutus-like, pretend to be its friends, while carrying daggers of criticism concealed in their bosoms. We have come to the days the Lord prophesied when he said at his coming unbelief will prevail as it did before the flood and in Sodom. The very flood of doubt and avowed atheism regarding the Bible at the same time proves it true, for the Bible appeals to its prophecies to prove its verity, and Jesus and other prophets foretold all this unbelief. God will be true though all men turn liars, or unbelievers, for unbelief makes God a liar, John says. So when God and man contradict each other, one or the other is a liar. John prophesies that all such liars by unbelief will land in the lake of fire. Then, if not before, they will know the Bible is true and gladly believe. Probably even then, however, they could not explain how a whale with a throat an inch in diameter could swallow Jonah whole, or how an ax head could swim in water or meal and oil not waste by using or loaves and fishes be multiplied or a man be born without a father or a corpse come back to life after it had gone back to dust for six thousand years. But then they probably could believe things their reason would deny. Any rational man knows a straw would not float a drowning man but they say that in such extremities people try it.

Faith will accept a divine revelation even though it cannot explain it all.

Natural faith does accept natural operations, though it cannot understand. Most of us, likely, could not tell a cabbage seed from that of a Jimson-weed, and could not explain why, when they are buried side by side in the same soil, under the same sun and rain, they are so different when grown.

But most of us believe what the seedsman says on the packet, and even infidels have good sense enough to exercise that faith, as well as to eat cabbage in preference to Jimson-weeds. Such a man could not explain how the food he eats is assimilated in his body, the lime to the bones, not to the muscles to stiffen them, the albumen to the muscles, not to the bones to limber them. But he believes it enough that he will not starve himself till he can

explain the thing before he will eat cabbage and wheat.

Roses may not know how the red gets to the petals and the green to leaves, but they work along anyway and fill the place their Creator appointed, and make the world around them glad, even if they do not understand all mysteries. If they know the secret of petal red and leaf green, they have never told it to us. Even the botanist is densely ignorant of it, but he loves roses, and I never heard of an infidel who believed roses had green petals.

Let us have done with this unreasonable unbelief and come in glad faith to what God has said in his word. Then we, too, may gladden some little world around us, even as the rose.

It is our purpose to contribute a survey of the Bible and its separate books, hoping it may interest you in the Book and aid you to understand it, hence this revolt against popular doubt, criticism and rejection of a good book.

## PEACE AND SAFETY.

George Moyer.

There is at present time much shouting for peace, particularly in Germany, and also among the Socialists of all the neutral nations. Indeed, all the belligerents desire peace and would gladly end the war if it were possible to secure peace that would satisfy all the parties interested. A permanent and honorable peace is the demand of all. But the time for such a peace has apparently not yet become visible, and is not likely to be in sight for some months to come.

There are so many nations involved, it is quite difficult to see how all of them can get what they desire in any treaty of peace possible at the present time. It must be evident to all that it is much easier to start a great war than it is to make peace, and unless there is some decisive victory by one side or the other, no satisfactory peace is possible; that is, a peace that brings safety for the future. The complete triumph of autocracy or of democracy is not yet in sight. In fact, both stand on the verge of revolution and violent upheavals in spite of all that statesmen can do or say.

It is written, He that ruleth over men, "must be just, ruling in the fear of God." But it cannot be said of the present world rulers, that they are just, neither can it be said that they rule in the fear of God, for they are all governed by some selfish ambition of the carnal mind. Jehovah has therefore appointed the world's future Ruler, who will wield a righteous scepter over all nations, for he will be just and rule the world in the fear of God. The coming King will be a universal monarch, and his royal house will be made up of men and women who, like himself, have been tried and tested and proven to be just and God-fearing in character.

The Lord Jesus and his brethren, the saints are the predetermined kings and priests of the future world, and though the emperors, kings and presidents know it not, yet in due time it will certainly be a fact so tangible and visible that all the world will recognize it.

The decree has gone forth that the kingdom and the greatness thereof under the whole heaven "shall be given to the saints

of the Most High." Dan. 7.

In view, therefore, of what is coming, the present order of things is a temporary arrangement permitted for a time under certain restraints, until the divine purpose concerning another work is accomplished, when this order of things will pass away. The other work that I have referred to is the manifestation of God's long suffering and goodness toward the children of men, inviting them to become participants with his Son in the royalty of his kingdom and its glory. This invitation is made through the proclamation of the gospel of the kingdom and the things concerning the name of Jesus Christ, whereby God is taking out a people from the Gentiles for his name, that is for his honor and glory. Now this is what has been going on ever since the days of the apostles, and still the door is open to those who take kindly to the gospel call. But the question arises, What comes next?

The answer is given in Acts 15:16-17. "After this," that is, after he has called out a people from the Gentiles, "will I return and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and set it up, that the residue of men (the Edomites, Mahommedans, etc.) may seek after the Lord, and all the Gentiles upon whom my name is called." Now this brings us to the return of Christ and the inauguration of his reign over all the earth, or in other words, the establishment of the kingdom of God. Previous to this appeal to the Gentiles, the Deity made known his will and pleasure through the nation and kingdom of Israel, they having apostatized and broken his covenant through idolatry and unbelief, they were dispersed and scattered among the nations, their city and temple destroyed, and their land trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24. Judging from the signs of the times, the Gentile cup is about full. How do we know for a certainty?

We know positively from the budding fig-tree that summer is nigh. The fig-tree representing the Israelitish nation, is again putting forth its buds, as seen in the effort to recover their land, and also in the favor shown them to this end by all the great powers; that is, by all the liberal democracies of the world. This is a sign of the times that cannot be mistaken by the servants of Christ. Then there are various other signs equally as significant. There is the shaking of the powers of the heavens, revolutions and earthquake upheavals, disturbances in the world of commerce and trade, causing men's hearts to fail them for fear of the things coming on the earth. There never will be a universal peace until the various dynasties and kingdoms of men are supplanted and destroyed by one whom the God of Israel has anointed to rule the world in righteousness. "In that day," says the prophet, "the Lord shall be king over all the earth; in that day shall there be one Lord and his name one." Zech. 14:9. The heathen (Gentiles) may rage and the people imagine a vain thing, as they are doing now, and will continue to imagine vain things, even up to the critical period when the kings of the earth set themselves, and the rulers take counsel together against the Lord and a-

against his anointed, saying, Let us break their bands asunder, and cast their cords from us; then shall he speak to them in his wrath, and vex them in his sore displeasure; yet have I set my King upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel. Psa. 2:1-12. Then will the Lord's anointed command universal empire, having put down all enemies under his feet, making an end of the military and civil power of the Gentile world. Therefore it is declared by another prophet, "All nations before him are as nothing, and they are counted to him less than nothing, and vanity. He bringeth the princes to nothing. He maketh the judges (world rulers) as vanity. Yea, they shall not be planted, they shall not be sown, their stock shall not take root in the earth. He will blow upon them, and they shall wither, and pass away." Isa. 40:17-24.

When all the kings and war lords, and their royal princes have passed away, together with all the ecclesiastical machinery pertaining to the kingdoms of men, then, and not till then, will the world of mankind be prepared for peace and security.

The judgments of God that follow the return of Christ will open the eyes of mankind to the social, political and ecclesiastical frauds that have deceived and oppressed the nations for ages. This will result in the Gentiles coming from the ends of the earth, saying, "Our fathers inherited lies and vanity and things wherein there is no profit." A very humiliating confession, nevertheless it is the truth. All the fundamental truths of the gospel have either been grossly perverted or openly denied by the various names and denominations of Christendom. The church-going multitude of these "latter days" are given to profit and pleasure, ambitions to take their ease and "live while they do live." Verily they have their reward. Ere long, however, the scene will change for the better, when "many nations will come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem. And he (the great king) shall judge among many people, and rebuke strong nations afar off, and they shall convert the implements of war into those of husbandry. Nation shall not lift up sword against nation, neither shall they learn war any more." Micah 4:2. Frequently the question is asked, When will this great world war come to an end? My answer has been 3½ years from the time it began. The figures, 3½, is the key that unlocks the time measurements of prophecy. When symbolically applied, it signifies time, times and a half, equivalent to 1260 years. The interpretation must be determined by the context, descriptive of the things to which it is applied. The number 7 indicates fulness, completion. It is possible, but hardly probable, that the war will continue to drag along for seven years. If so, the Lord only knows what will then transpire, for we do not know at this time what the next 3½ years will bring forth.

It is possible that the three-and-a-half, and also the seven year period may have both a symbolical and a literal significance, requiring on the part of the wise more careful study than has been hitherto given to the subject. The symbolical first, and the literal last. The two dominant systems of "abomination and desolation," were to continue for "a time, times and a half," but neither of them appears to end abruptly at the expiration of the 1260 years. The two systems to which I allude are the Mohammedan and the Papal. They both came into being about the same time, and doubtless will disappear also at nearly the same time. But for all that we know their final end may be known from a certain critical date by a literal application of 3½ and 7 years. This is a matter that time only can determine; and some who are now watching the signs of our times may not live to see all.

Practically speaking, the seven times of Gentile supremacy and the down-treading of Israel and their land are the same, and continues for seven times, or 2520 years; beginning B. C. 600 to 604, and terminating in 1916 to 1920, A. D. Of course, some allowance must be made for any mistake in chronology. I may here remark that all prophetic students and expositors are quite unanimous in terminating the longer time measurements between the years 1920 and 1930. Crediting their testimony as apparently reasonable and consistent with existing social and political conditions, the day of release is approximately near. This is the time for self examination and circumspection, making sure that we have responded in faith and love to the goodness and tender mercy of our heavenly Father. More in my next article.

#### PREPAREDNESS.

Rolla Hightower.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me and I will make you fishers of men, And they straightway left their nets, and followed him." Matt. 4:18-20.

And later in the narrative he called James and John, the sons of Zebedee: they also left their business affairs and followed him.

Luke's account of the same occurrence (Lu. 5:1-11), seems to indicate that they did not even take time to dispose of the unusual catch of fish, but disregarding the fact that this miracle might be turned into financial profit they forgot the responsibilities of the past in their new calling and left all to follow him.

Jesus is coming again and we will answer his call if our affairs are made subservient to his affairs. The admonition to remember Lot's wife (Lu. 17:32) seems to teach that if our intellect is chiefly employed in the things pertaining to this life, and less concerned with Jesus' coming and the operation of our redemption, we may be influenced to look back with desire on the former things and lose our part in the great deliverance, as Lot's wife lost what could have been her glory in that day.

There have been wars and rumors of

wars that were of little significance as to the coming of the great day, but now we see a new departure in these things, nation has risen against nation until the strife is becoming almost world-wide; earthquakes, famines, pestilences, and troubles of all descriptions are on the increase, and coming just at the time when the gospel seems to be published among all nations it seems doubly portentous of the overthrow of human government and the establishment of God's kingdom in the earth, which should not be terrifying to the just, but be cause for us to lift up our heads as we see the day approaching. Let us watch, therefore, and pray always, that we may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man. Golden, Illinois.

Your worth consists in what you are, and not in what you have. What you are will show in what you do.—Sel.

It's good to put a bother away over night. It all straightens out in the morning. It takes some people a long time to find out that it never pays to worry.—Sel.

Every man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to the character.—Sel.

What a man does is the real test of what a man is.—Sel.

No snow falls lighter than the snow of age; but none is heavier, for it never melts.—Sel.

Some people don't know that they don't know anything; and they don't know that they know anything.—Sel.

An honest reputation is within the reach of all men. They can obtain it by social virtues and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is the most productive of true happiness.—Sel.

Choose rather to have your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.—Epictetus.

Influence, good or bad, comes not from the opinions a man possesses, but from the character he has formed and the life he leads.—Sel.

Business building is done through friendship making.—Sel.

Success is the joy of attaining and not of obtaining.—Sel.

The joy comes from the doing, leave the done alone, harping hurts. Sel.

Malice rebounds back to the sender as the coo of the voice.—Sel.

The highest is attained by starting from the lowest.—Sel.

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Jessie M. Wilson.

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Truth, which is only a speculation when it is taught, becomes a revelation when it is lived.—Clark.

The careless use of other people's names is one of the evidences of untrained tho't, and each day we should be guarded in tho't as in deed.—Sel.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.—Sel.

Lawless are they who make their wills their law.—Shakespeare.

Whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure and praise.—Pythagoras.



# THE RESTITUTION HERALD.

Volume 7.

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Number 11.

## NOTICE TO READER.

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## CHRIST'S APPEARING.

AT THE TIME of Jesus' birth, wise men came from the east to Jerusalem. They asked, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." They followed in the direction of the star, till it stood over where the young child was and fell down and worshiped him.

They saw Jesus who is the Savior of the world. He was born not only to be the King of the Jews, but to be King over all the earth.

He was seen again at the time of his resurrection. Paul says in 1 Cor. 15, that he died, was buried and rose again the third day according to the Scriptures. How is it some people can deny the resurrection of Christ when we have such plain scripture proof of his resurrection? Mr. C. T. Russell said that Christ may be "supernaturally removed," may be "dissolved into gases," or may be "preserved somewhere as a grand memorial."

Paul said that Jesus was seen of Cephas, then of the twelve, after that he was seen of about five hundred brethren at once. Then he was seen of James and then of all the apostles and last of all he was seen of Paul. If this is true, and we know it is, then they who believe Mr. Russell's ideas are wrong.

Paul said in Heb. 9:28, 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.

Mr. Russell claims that Jesus came in 1874. If he did, we never knew it. It is for those who look for him that he will appear the second time. To appear, means to be in sight, to be seen.

In Rev., 1st chapter, it says that "every eye shall see him." This being the fact, Jesus did not come in 1874.

Two men stood in white apparel and said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

As Jesus was seen going into heaven, so shall he be seen when he comes again. This is a grand assurance.

Jesus has promised to go to prepare a place for us. He has given us the assurance that if he goes to prepare a place for us, he will come again and receive us to himself, that where he is, there we may



A  
MERRY  
CHRISTMAS AND  
A HAPPY  
NEW YEAR!

## THE BEST DECEMBER NIGHT

James Whitcomb Riley.

**I** HAD FED the fire and stirred it, till  
the sparkles in delight  
Snapped their saucy little fingers at the  
chill December night;

And in dressing gown and slippers I had  
tilted back "my throne"—  
The old split-bottomed rocker—and was  
musing all alone.

I could hear the winter prowling round  
the outer door,  
And the tread of muffled footsteps on the  
white piazza floor;  
But the sounds came to me only as the  
murmur of a stream  
That mingled with the current of a lazy  
flowing dream.

And I saw a happy mother, and a group  
surrounding her,  
That knelt with costly presents of frank-  
incense and myrrh;  
And I thrilled with awe and wonder as a  
murmur on the air  
Came drifting o'er the hearing of a melody  
of prayer—

"By the splendor in the heavens and the  
hush upon the sea,  
And the majesty of silence reigning over  
Galilee—

We feel Thy Kingly presence, and we  
humbly bow the knee  
And lift our hearts and voices in grate-  
fulness to Thee."

Then the vision, slowly falling, with the  
words of the refrain,  
Fell swooning in the moonlight through  
the frosty window pane,

And I heard the clock proclaiming, like  
an eager sentinel

Who brings the world good tidings—"It  
is Christmas—all is well."

be also. Is not this worth all the battling and striving of this life, to be accounted worthy to be with Jesus? But listen to the promise in 1 John 3:2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. This is a wonderful promise, that we shall actually see him as he is.

Paul says in Col. 3: Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. This is another promise that we shall see him.

Looking for that blessed hope, and the

glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2:13-14.

In Matt. 24, it tells of some of the signs of Christ's coming: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, Behold he is in the desert; go not forth: Behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall 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.

It is good that these signs are given to us, that we may know what to expect. When we see them come to pass, we know that the time is near for Jesus to appear. "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."

Who will be the elect?

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

Blessed and holy is he that hath part in the first resurrection: 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.

Dear Brothers and Sisters, is it not worth our daily effort to become one of the elect of Christ, to be a king and priest in the kingdom of God, and to have part in the first resurrection? Will it not be a joy to our hearts to see Jesus coming in the clouds of heaven, with great power and glory? To reign with him on this earth a thousand years? All things are to be made new. No more sighing, no more crying, no more sickness and death. God will wipe all tears from their faces. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4.

What do the crowns of today amount to? One ruler after another is losing his crown; they are fading away. When Jesus comes, the King of kings, he will give us a crown of glory that will not fade away.

Let us 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.

"Look, my brethren, see the tokens  
O'er the earth abroad,  
All that holy seers have spoken  
In the word of God.

Swift the sands of time are running,  
Day of doom draws near;  
Soon with all his angels coming,  
Throne and Judge appear.

Long 'mid scoffs and jeers we've waited,  
Mingling joy with tears;  
For the truth despised and hated,  
Soon the crown we'll wear.

Hold the faith, the Lord is coming!  
Joy, the kingdom's near!  
Let your lamps be trimmed and burning,  
Christ will soon appear!

Your sister looking for his appearing,  
Jessie M. Wilson.

—o—  
ZECHARIAH 13:1.

Lyman Booth.

From the scriptures referred to we conclude, then, that the time when this fountain will be opened will be in the day when the house of David will be reinstated in their own land and the inhabitants of Jerusalem dwelling in safety: and since they never will enjoy such blessings till the times of restitution shall have dawned upon the world, we cannot arrive at any other conclusion.

Some contend that the preaching of the gospel by Christ and his apostles was the opening of this fountain, to which I take exception. If the preaching of the gospel was truly the opening of that fountain, then it must have been opened long before Christ was born, and even long before the prophet, Zechariah, himself ever beheld in vision the glories of that purifying stream, for we are assured by Paul in Gal. 3:8, that Abraham had the gospel preached to him when God gave him the cheering promise that in him all nations should be blessed. Then truly if the gospel is that fountain and if Abraham had the gospel preached to him, the prophet ought to have been a little more particular in his choice of words and said that the fountain for sin and uncleanness had been opened in the days when Abraham was first called forth from the land of his nativity; long before the house of David was set up or the city of Jerusalem had been built. But this would have been very unreasonable. It would have been like preparing a medicine for the curing of a disease before the disease was ever manifested, or even before the patient was born. It would have been like enacting laws with severe penalties attached before there were any subjects to transgress those laws. But some, however, imagine, or claim that the gospel never was preached in all its purity and full force till the Savior preached it, and therefore the fountain was not opened till the time when he, from Judean hills and vales, proclaimed it to his own people. There is still another objection to this idea. If it

became a full flowing fountain in Christ's day, it must have been a spring in Abraham's time, and as a fountain is a fountain regardless of its size, no matter whether large or small, it must have been a fountain in Abraham's day, or else Paul was mistaken when he made the statement that Abraham had the gospel preached to him. Then, if the gospel constituted this fountain, it must have been opened in Abraham's day, and consequently opened long before the birth of the Savior, and like the clear, sparkling waters from a spring which glide along through the deep tangled grasses and over its pebbly bed till it finally widens out into a mighty river, so this gospel must have started in Abraham's time, like the spring and finally, in Christ's time, widened into a mighty river; but as the river never could have been without the spring, so, too, the preaching of the gospel in Christ's time never could have been without it had been previously preached, for as the waters of the river first came from the spring, so, too, the gospel preached by the Savior was but the development of that gospel as preached to the father of the faithful.

Even the Savior's appearance at this stage of the plan of redemption was in accordance with God's promise which he had given to the fathers. We may even trace it back still nearer the twilight of creation when, in the garden of Eden, the Lord promised the woman that her seed should bruise the serpent's head, which is the first recorded intimation of a redeemer.

Trusting that enough has been said to show clearly that neither the blood of Christ, nor the gospel, constituted that fountain, we will dismiss this part of our subject and endeavor to show what it really is.

We think that we have established the fact that it will be in the time of restitution, which we believe is the seventh day of a thousand years' duration in God's dealing with men, or the time referred to by the prophet when he says in that day; or, the day of the Lord of Hosts. By reading Heb. 8, we find Paul quoting from Jer. 31, these words, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their minds (Jeremiah says, I will put my laws in their inward parts), and write them in their hearts: I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. When all the inhabitants of Israel and Judah shall have God's law put into their minds and written upon the fleshly tablets of their hearts, and all know the Lord from the least to the greatest, then God says, I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more. If God

remembers their sins and iniquities (or their sins and uncleanness) no more, will they not be cleansed from them? We could not reason otherwise. I am persuaded that it will be the law of the Lord and his word in connection with the everlasting gospel which John heard as the angel proclaimed while flying in mid-heaven, "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship him that made heaven and earth, and the sea, and the fountain of waters. But from what source do these waters proceed? Micah in the 4th chapter says "that the mountain of the house of the Lord shall be established in the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. If the law goes forth of Zion, does it not follow that the law making power will be in Zion? Certainly there can be no evading this conclusion. And if the word of the Lord shall issue forth from Jerusalem, must not the Lord be in Jerusalem, else how could his word proceed therefrom? It could not be otherwise. It will be when the Lord reigns over all the earth, and Zech. says "it shall be in that day that living waters shall go out from Jerusalem." Ezekiel tells us in the 47th chapter of these waters coming out from under the threshold of the house eastward, etc., and the Revelator was shown "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb;" and Micah says the word of the Lord shall go forth from Jerusalem. We find the Revelator's river of life and Zechariah's living waters all proceeding from the same source, as does also the word of the Lord and the law. Would it be unjust to claim them all the same? The Psalmist foresaw that glad time when he penned the beautiful thought that "they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures, for with thee is the fountain of life; in thy light shall we see light." Truly, when the law of the Lord shall be put into their hearts, it will be obeyed with pleasure and then in the light of that law and the word of the Lord, as they are proclaimed to the people, will they who go to worship before the Lord see the light, and that light will guide them in paths of peace and righteousness. Then will they look to the Lord, who is the fountain of living water, as you will see in Jer. 17:13. That glorious light which will illumine the minds of all who seek the Lord will send its bright rays forth from Jerusalem to the remotest parts of the earth. Jerusalem will then be the city of the great King and his laws will cause the people to walk by the rivers of waters in a straight way. Obedience to the law which will go forth of Zion and the word of the Lord as it will be sent forth from Jerusalem will be sufficient to cleanse the house of David and the inhabitants of Jerusalem from all sin and uncleanness. Then will joy and gladness fill every heart, and praise to God

and the Lamb will be sung by every tongue. No wonder the sweet singer of Israel exclaimed with exultant joy, "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." In that city the light of the sun, moon or stars will not be needed, for the Lamb shall be the light thereof.

There are two ideas connected with the word "light" in the scriptures. The first is that of knowledge because light will show us things as they are. The second is that of joy because a comprehensive knowledge of those things will impart joy. Therefore when we are told that Jesus is the light of the world, that God dwells in light, that the inheritance of the saints will be in light, we are to understand that that world will be one of knowledge, such knowledge as will give rise to pleasure and joy. We shall not lose our intellectual faculties there, but our minds and understandings will be called into exercise, and everything that will tend to expand, elevate and delight them will be placed before us. Light was eternal with God, and as he saw before the sun was created, so will he still continue to see without its light, and so also will his saints.

In the city of the new Jerusalem, there is no need of the sun or moon where the eyes of the glorified shall see in that light that far exceeds the sun, and which will lend new beauties to the eyes of the inhabitants of that blissful clime, where we shall dwell in that infinite holiness that belongs to an infinite existence of glory, where we may draw more and more from an infinite source, the Holy One "that inhabiteth eternity." In the eternal laws of the Divine reason, it is decreed that Christ shall be the dispenser of all blessings to his redeemed. These blessings will be eternal; to them eternity can bring no end. God designs that we shall desire this sweet rest which he has prepared, not that we know what is in store for us, but because we trust him and believe that it will be a world where the law of Christ will have perfect sway. He has pictured it in beautiful symbols and says that it is a city of gems and gold; it is an open country with trees and running water; it is a world with no more sea; these are the helps applied to our feeble minds through the imagination, but underneath these there is a fixed and solid substance of revealed truth. To this truth all this beautiful imagery faithfully points, exhibiting its attractiveness. The truth is that the society of the redeemed will dwell in infinite joy with Christ as the center of their affections, their light and their life. There will be no discord or divisions there, because he is love. Nothing that is defiled or that maketh a lie shall enter, because he is pure, true and holy. There will be no wretchedness, no failure to do right, no unreturned affection, because he is chosen above all, and having chosen him and having been freed from all things earthly, we shall partake of the heavenly, and having him we shall have enough, and shall be satisfied with his likeness. Then shall we understand the meaning of the titles of our Lord—the Alpha and the Omega, the first and the last, the King of kings and Lord of

lords—for of him, and by him, and through him, and to him are all things, to whom be glory forever.

## Berean Column.

### INDIANA BEREANS

#### The Nethinims.

In the days of Joshua, about 1450 B. C., the Gibeonites, being of the nation of the Canaanites, upon hearing how Joshua, by the power of God, had destroyed Jericho and Ai, approached him in humility and desired that he make a league with them that they would not destroy them, for they said they had come from a far country and that they had come because of the name of the Lord. Josh. 9:9.

But three days after the league had been made, Joshua learned, when he led his army to that part of Canaan, that the Gibeonites were their neighbors and had dwelt among them all this time.

So the Children of Israel were very angry and murmured against the princes because they had made this league, but the princes had sworn by the Lord God of Israel, so they could not touch them. But, "And the princes said unto them, Let them be hewers of wood and drawers of water unto all the congregation as the princes had promised them." Josh. 9:21.

So Joshua called the Gibeonites before him and told them that because of their deceiving him that none of them would be freed from being bondmen and hewers of wood and drawers of water for the house of God and the altar of the Lord.

Now at the time of the Babylonian captivity these servants were also taken captive, and it was during this time that their name was changed to "The Nethinims," as the next mention of them is in 1 Chron. 9:2. This is a more appropriate name, as it means "dedicated, or set apart."

At the end of the captivity, when Ezra led the first group of Israelites back to Jerusalem to rebuild the temple, we find there were two hundred and twenty of these servants of the Levites. Ezra 8:20.

Ten years later, when Nehemiah went back to Jerusalem to rebuild the walls of his sacred city, the Nethinims were appointed to build that portion of the wall between the water gate and the tower that lieth without. Neh. 3:26.

So these people thought that by making a false statement they would live on in peace, but as everything false finally comes to light, these people were made slaves and servants the rest of their generations. So with us, we should never deceive others just to receive a temporal blessing that lasts but for a short time, for in the end we are the slave of our sins.

Yours in the hope,

Rolland Stilson.

South Bend, Indiana.

#### Zionism.

As a side issue to the war, and an important one, the Jews in America, as in other nations, are now lending extra force to their arguments for the establishment of a Jewish nation when the terms of peace come to be written. This nation they purpose to create in Palestine with Jerusalem

as the capital. This is highly interesting in view of the fact that the English may before night capture the capital of the Holy Land from the Turks and the Germans. They are expected to enter the city at any moment.

The idea of a new Jewish nation in Palestine is not wholly a dream. The plan has been under way a decade or two. It was first proposed to merely buy the land from the Turks and install Jewish colonies, for in spite of all statements to the contrary, Palestine is a fertile country when expert agriculturalists are in charge. So far had the plan matured before the war started that several thousands of Jews had returned to Palestine, bought land, established colonies and taken over control of municipal affairs in smaller cities.

"Zionism seeks to obtain for the Jewish people a legally secured home in Palestine," is the catch phrase under which the movement is progressing. At present the leaders hope to obtain the sanction of government leaders, particularly among the allies, to their scheme of setting aside Palestine for the Jews as a part of the peace terms. In this way they would regain for the scattered tribes of Israel a national life, national emblem and a national unity, although no effort is being made to create anything more than a neutral nation somewhat along the lines of the Swiss republic. The oddest feature of the plan to outsiders is that it contemplates restoration of a race unity, but specifically provides against a national Jewish church and emphasizes the idea that Jews of all religious beliefs may go to Palestine and call it "home."

This plan of the Jews, who have steadfastly declined to permit themselves to be absorbed by other races and have maintained, in one way or another, a semblance of national unity without a nation, seems probable of fulfillment. Before the war it had the backing of the leading Jews the world over. One of its exponents in this country is Mr. Justice Brandies, of the supreme court. Lord Northcliffe has favored the plan. Numerous congressmen, senators and administration officials have approved it heretofore. Ex-President Taft, Kerensky, and Viscount Bryce have been quoted in approval.

To carry out their ideal, the Zionists have imposed on themselves a shekel tax to further the movement. It is not the intention to compel Jews to move to Palestine, although those who wish to do so will be welcome in the proposed new nation, but rather to give the baited and persecuted a means of escaping race hatred and a method of placing them on a par with other natural race groups among nationalities.—Selected by a Berean.

#### Concerning War.

"War is hell," said Gen. Sherman. The notable Quaker, George Fox, said: "I cannot fight, for the spirit of war is slain within me." Dr. Adam Clarke, says of it: "War is as contrary to the Spirit of Christianity as murder." "God is forgotten in war: every principle of Christianity is trampled upon."—Sydney Smith.

Ah, if you knew what peace there is in an accepted sorrow!—Guyon.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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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.

Bro. Leonard Mancken, Dept. of Sanitation, B'ld'g 527, Camp Funston, Kansas, and Bro. Wm. C. Snow, Co. K, 153rd Inf., Camp Beauregard, Louisiana, are two of our boys who are in the selective army service. A note of encouragement from brethren would no doubt be appreciated by them.

Sr. Mary Renner, of Lanark, Ill., has been quite sick since going to Chicago for the winter. Sr. Aslaksen is reported doing nicely since her operation. We pray that both may soon be fully restored to health.

Bro. Harry Sheets, of Remus, Mich., is the first one to send in what was in our mind to go into the blank which we left for the purpose last week. Here it is:

Would it not be nice if we would all pay up our dues on The Restitution Herald before January first, and start the New Year with this motto: "Owe not any man at any time."?

Most excellent copy continues to come in. This is what makes an interesting paper. It is discouraging to an editor to have to scratch for copy. Come along with yours.

We call especial attention to our nice list of articles relating to the Jewish question. At last the world is waking up to a realization that God's great sign people are after all really a sign people. Why couldn't they have believed the Bible long ago?

Before another paper reaches you, the Christmas festivities will have passed. How quickly they come now! What may the next bring to us? Who can tell? We take this means of wishing all a Merry Christmas and a Happy New Year with health and prosperity.

Bro. Rolland Stilson of South Bend, Ind., recently spent a few days with brethren in Oregon preparatory to answering the call to camp for service. Rolland will have with him the hearts of all our people as he goes thus, as all our boys do.

**THAT LINOGRAPH NOTE.**

Due Dec. 12, 1917, ..... \$100.00.  
And accrued interest, ..... 18.90.

Total, ..... \$118.90.  
Dec. 12, 1917, we gave a check for 118.90.

The debt is paid, not by one person's efforts, but by the united efforts of a large number of brethren who have helped from the beginning. This means that within less than a year we have paid \$2020 for a linograph and that it now belongs to the service of our Master to do good in all the ways it can. We have a fully equipped shop by means of which we can reach the people with truth.

Let us together praise and thank God for his continued goodness to us.

S. J. Lindsay.

**HELPING FUND.**

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

Mrs. G. W. Young, ..... \$1.25.  
Mrs. T. J. Ellis, ..... .50.  
H. H. Chamberlin, ..... 1.00.  
Mr. and Mrs. E. R. Drabenstott, .... 1.50.

**REMITTANCES RECEIVED.**

Mrs. Will H. Scott; Mrs. Emma Eaton; Miss Adelle Starbuck; N. L. Anderson; H. D. Fales; Mrs. G. W. Young; Mrs. Ollie Bradley; Mrs. T. J. Ellis; A. J. Marsh; Wm. Jenter; Wm. H. Huls; Mrs. Lillian Dauntler; Jos. Shellenberger; G. H. Garton; H. H. Chamberlin; J. S. Gates; S. W. Præsley; D. E. VanVactor; E. R. Drabenstott.

**TRACT FUND.**

Previously reported, ..... \$48.86.  
Mrs. Emma Eaton, ..... \$1.00.  
Mrs. G. W. Young, ..... 2.25.  
Wm. Jenter, ..... 1.50.  
J. S. Gates, ..... 1.00.  
E. R. Drabenstott, ..... 1.00.  
Mrs. E. R. Drabenstott, ..... 1.00.

Total, ..... \$56.61.  
For printing 1000 tracts, ..... 2.00.

Balance, ..... \$54.61.

**Notices.**

**Berean Christmas Notice.**

The Chicago Bereans wish to announce to the friends who join with them in the work, that they will again, this year, give Christmas need and cheer to those who are needy. Send money to Leila E. Whitehead, 5439 Ohio St., Chicago, Illinois.

**AN APPEAL.**

Hastings, Neb., Dec. 12, 1917.

Dear Bro. Lindsay:

My lectures on prophecy and on the new covenant law of Christ have been interpreted as "disloyalty," and I am in jail, my bond being fixed at \$5000, which I do not expect my friends to put up. I am not so selfish as to worry about myself, but after being a soldier of the church for 28 years, will they neglect my family, or leave me to mortgage our small property for means to meet cost of trial in March? As it is already published, you may publish this, as such things cannot be hidden, and I must make some plans when federal court meets in March.

W. L. Crowe.

Care of Sheriff Cole.

**Obituary.**

Dr. O. B. Cleveland was born at Stow, Vt., and died at Anthony, Kan., at 11 o'clock, Nov. 13, 1917.

He came to Kansas in early days but returned to Vermont where he was married to Miss Delia Dround, of Brownington, Vermont. In 1880, after the death of his wife and 14 months old daughter, Wynona, he came to Harper Co., Kan. Oct. 6, 1881, he was married to Mrs. Louise Davis, of Lowell, Mass., returning at once to his homestead in Nine Cottonwood Valley, southwest of Attica.

In 1897 he moved to Anthony where he has since resided. His father being a Christian preacher, he became interested in Bible study early in life, and was a thorough Bible student in the Restitution faith.

He leaves to mourn his loss, besides his wife, a brother, C. H. Cleveland, of Wolcott, Vt., a half brother, Hiram Cleveland, of Laconia, N. H., a half sister, Mrs. Emma Boardman, of Craftbury, Vt., and Henry Cleveland and family, of Anthony, to whom he gave a home as a son, and a host of other friends.

Funeral services were held from the home with Prof. L. Dervage, of Medford, Okla., in charge. Interment was in the Forest Park Cemetery.—Ex.

We laid him to rest in the peaceful slumber of death until He comes who said, I am the resurrection and the life, then our sorrows will be turned into joy. At that time all tears shall be wiped from all 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. We would say to the sorrowing ones, Put your trust in the God of all the earth; draw near to him and take his blessed Word for your counsel and strength, and live that upright

life that you, too, should you fall asleep in death, may rest in that blessed hope and be ready to meet Bro. O. B., and with him enter into that glory that God has in reserve for those that love him.

My dead shall live; together with my dead body shall they arise, Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead and no more cover her slain.

S. C. Oliver.

Died, at the Deaconess Hospital, Nov. 26, 1917, of pneumonia, Mrs. Emma Elizabeth Perrine, aged 53 years, 10 months, 21 days.

She was the wife of M. W. Perrine with whom she has lived 34 years, residing the last four years on a farm near Chelan. Her husband and children survive her. The oldest son is Leroy W.; next comes the daughter, Mrs. Frances W. Smith, Florence, Ethel, and son, Millard Walter. She was taken to the hospital for an operation but contracted pneumonia which caused her death. She leaves a large number of sorrowing friends, and also three brothers living in No. Dakota and Iowa. She lived a number of years in Wenatchee. The funeral was held Wednesday in Wenatchee at the chapel of Hall and Templeton, undertakers.—Ex.

She was baptized in the faith of the gospel,—into Christ, constituting her a member of the Christ body and of the Church of God, by Eld. D. T. Halstead in 1885, at Andover, S. Dak., and lived a consistent Christian life, faithful to the end. She was ever ready to sacrifice for others in sickness and affliction, and to minister to those in need. She was greatly beloved and died in hope of a glorious resurrection.

Many beautiful floral offerings attested the love and esteem in which she was held. Bro. Schell officiated and spoke words of comfort and hope to the hearers.

M. W. Perrine.

Margaret Orr, daughter of Alvin and Sallie McLeland, was born April 17, 1841, in Henry Co., Ind. She came to Clinton Co. with her parents when but four years old. Here she came to womanhood and was united in marriage to Nathan Orr, Sept. 19, 1858, and they became the parents of seven children, five sons and two daughters, two of the sons dying in infancy. The family were among the pioneers of the county and did their full share of the arduous work of converting the wilderness into a land of civilization filled with comfortable homes, free schools and churches for the worship of God.

This worthy couple obeyed the gospel call two years after their marriage and were baptized by Eld. Hugh Barnhill and have been active members of the Hillisburg Church of God from its organization. They have been faithful, substantial supporters of the Lord's cause in giving of their time and means, the hospitality of their home, and their heart's love to the work of the church.

Sister Orr, faithful unto death, fell asleep in Jesus at her home in Scircleville, Ind., Dec. 5, 1917, aged 76 years, 7 months, and 18 days. She leaves her aged companion, three sons, Austin, Lorenzo,

and Clinton, and two daughters, Mrs. Etta Hatch, of Chicago, and Mrs. Ella Skinner, of Indianapolis. Also two brothers, one sister, ten grandchildren, two great-grandchildren, and many other relatives.

Sister Orr was a student of the Bible, and knowing its teachings, sought to make her life a living example and model of the great principles of truth she had learned from its sacred pages. She saw in the events of our day the fulfillment of prophecy and was looking with anxious expectancy for the coming of the Lord.

Funeral services were held at the home in Scircleville, at 10 o'clock a. m., Friday, Dec. 7, 1917. The house was filled with sympathetic friends and neighbors. We spoke words of comfort from 1 Thess. 4: 13. Burial was made in St. Paul cemetery near the old homestead in the country. Here the family took the last longing look at the loved one and said good bye till Jesus comes.

D. E. VanVactor.

## Reports.

Quarterly meeting was held at Dixon, Ill., Dec. 1-2. Four members of the executive board were present, Bro. J. M. Glotfelty, of Lanark being absent on account of sickness.

The business meeting was held on Sat. evening at the home of Bro. and Sr. W. G. Ford. Seven were in attendance from out of town.

Owing to the absence of the secretary, Sr. Anna L. Adams was appointed secretary pro tem. The meeting was opened with prayer by Bro. L. Booth, followed by the reading of the minutes of the last meeting and their approval.

The treasurer's report which followed was approved.

### Treasurer's Report.

Dec. 1, 1917.

Collections for Bible School and

Conference, Aug 1917. ....	\$395.95.
Expenses for same, .....	304.37.
Balance. ....	91.58.

With the balance (\$91.58), church pledges from Dixon, Adeline, and part of Oregon's balance due, we paid the balance of \$157 on real estate note, and Bro. Siple's salary and expense for August, finishing his year's work, leaving a balance of \$18.89 to begin the new conference year.

Cash received on this year's work	
to date, .....	\$306.50.
Balance on hand, .....	18.89.
Total, .....	\$325.39.

Expenditures:

Stamps, postcards, etc., .....	\$1.34.
Bro. Siple's salary and expenses for	
Sept. and Oct., .....	165.75.
Total, .....	167.09.

Cash on hand, Dec. 1, .....	158.30.
Pledges to the amount of .....	728.00.
Cash on back pledges and without	
pledges, .....	\$126.00.
Total, .....	\$854.00.

Anna E. Drew, Treas.

Bro. Lindsay stated that the war has opened up the way for the truth to be preached, and it is received better than ever before, but the lack of funds prevents its being carried. He recommended the sending of tracts by each member

broadcast.

Two splendid sermons were delivered on Sunday by Bro. Lindsay to good audiences, who gave rapt attention. He spoke on the Man of Sin in connection with the war, advised us to study the Bible, and stay close by its teachings, that we may be workmen that needeth not to be ashamed, rightly dividing the Word of Truth.

Anna L. Adams, Sec. pro tem.

### Report for November.

Services held, 24; Sermons, 14; Lessons, 9; Question meeting, 1.

Places visited,—Eagle Grove, Gladbrook, Koszta, Pleasant Prairie, Sac City, Stanhope and Waterloo.

### Expenses.

Car fare, .....	\$18.54.
Hotel bills, .....	.75.

Total, ..... \$19.29.

Salary for month received. Also \$8.00 in gifts at Stanhope.

The first Sunday was spent at Stanhope, beginning on Friday night. It was our first trip to this place. Our audience consisted of Swedish people. They gave very good attention. This is the home of Bro. Sealine. We noticed particularly that the young men were quiet, respectful and courteous. Bro. Sealine informs us that they are so reared in the old country and are not turned loose in their conduct as they are so much in this country.

The second Sunday we were at Koszta for our first meeting since conference. We had our usual good interest and turnout. We will hold a meeting there from Dec. 8th to 16th. Let all in reach come if you can. On the way homeward we had a Monday night lesson at Gladbrook, a very interesting time. By request our lesson was a comparative analysis of Matt. 24 and Zech. 14.

The third Sunday was spent at Waterloo. We had our usual good time. We notice that where our people conduct Bible studies they are active and zealous even if few in number.

Homeward, on Monday and Tuesday nights we met at Eagle Grove. Monday night we had a sermonette and a lesson at the home of Bro. Jones. Tuesday night I spoke to a small audience at the Salvation Army mission, on The Blessed Hope.

The following Sunday and night we had interesting services at Pleasant Prairie. Bro. Sealine was with us. The following four evenings we had studies at our home in Sac City. The writer taught the Berean class three of the weekly meetings in the month.

At most places the prospects are encouraging.

J. W. Williams.

### Report of Meeting.

The brethren at Plymouth, Indiana, desire to express their gratification at the very enjoyable and successful series of meetings begun on Friday, Nov. 23, by Bro. F. Vernon Blakely, of Grand Rapids, Mich., and closed Tuesday evening, Dec. 4.

Bro. Blakely delivered fourteen sermons in all, each of which evidenced the careful study and thought necessary to present the several subjects in their best and most forceful style, but to the writer his crown-

ing effort was on the two subjects of Baptism, and The Two Adams, in the latter of which he showed so plainly the creating of Adam and Eve on the innocent plane from which they through disobedience fell to the lower plane of sin, from which they were wholly unable to rescue themselves, but that through the obedience of Jesus a way of reconciliation and rescue was provided; whereby mankind may again lay hold of the better life.

Throughout the entire series of meetings, and also in private conferences he continuously exhorted the brethren to faithfulness to the church and its teachings; an exhortation so much needed at this place that we are hopeful of good results to accrue.

Through the coming to us of the brethren from South Bend, Nappanee, Bourbon, and North Salem, together with the fine weather throughout, we were made to feel the Lord was with us to encourage us to good works. The two weeks were made to pass pleasantly and profitably. Neither was the labor barren nor unfruitful, for on Friday evening one came forth to make the good confession of faith and was baptized on Sunday morning into the all-saving name of Jesus, and we take pleasure in introducing to the household of faith the new sister, Miss Alice McDonald.

Another source of pleasure was the attendance almost nightly of representatives of various outside churches and aliens, and all giving evidence by their close attention that the pure word as presented by the brother was falling on unstopped ears. May the Lord give the increase for which we hope.

F. M. McCrory.

## The Sunday School.

By Alta King.

### REVIEW.

God's Redeeming Love.

Lesson XIII. Dec. 30, 1917.  
Reading Lesson, Psa. 123, 124.

Golden Text: With Jehovah there is loving kindness and with him there is plentiful redemption.

Memory verse,—John 4:22.

### Questions and Comments.

Like Moses on Mt. Nebo, let us glance over the whole period of the monarchy to note the progress and development of the Jewish people, for we are still connected with them. In an editorial written two or three days before these words were written, occurs this statement in reference to the Zionist movement to bring Palestine again under the control of the Jews: "The Jewish race is the marvel of all time. Driven from land to land and from sea to sea, despoiled, chastized, even slain in great numbers, yet, like bronze fragments, they have endured thro' the centuries. Their contribution to the civilization of the world, no student of history ever fails to measure highly. In proportion to their numbers they have produced far more men of the first rank in nearly all the departments of human activity than has any other people. Any movement which seeks to promote

their welfare, and to strengthen the bonds of sympathy and mutual purpose, which preserves the race feeling of this scattered people, deserves the aid of patriotic and liberty loving Americans of every race and faith." (Peloubet's Lesson Notes).

We quote the above to show that the Jews are beginning to be recognized as an important factor in the affairs of the world. The people at large do not yet recognize them as an important instrument in God's hands by which he is to make the world realize that the God of the Jews is the one and only true God, but such they are. Read Ezek. 36:22-24, 33-38.

Following are a few of the leading historical facts contained in our past lessons, concerning this people:

1st Period: The united kingdom with its three kings, Saul, David and Solomon. About 1100 B. C. to 983, a period of 120 years.

2nd Period: The divided kingdom. Two tribes, Judah and Benjamin, forming the southern kingdom of Judah, the other ten tribes forming the northern kingdom of Israel. 982—722, about 260 yrs. Period closing with the downfall of the kingdom of Israel and the dispersion of the ten tribes by the Assyrians.

3rd Period: Judah, the sole kingdom, 722—586, a period of about 136 yrs., closing with the downfall of the kingdom of Judah and the exile of the people into Babylon.

4th Period: The exile in Babylon and the East, 586—516, a period of 70 yrs. of "discipline, of sifting like wheat of the refiner's purifying fire." The Jews learned their need of God, the value of religion, the blessedness of the word of God. They gained the broadening of their ideas and sympathies, the increase of their culture."

5th Period: "The return from exile extends from the first return, 536, to the close of the Bible history, 400, with an onward vision to the coming of Christ."

Who was the last king to reign over the kingdom of Judah; that is, the last king to reign on David's throne in Jerusalem? Can you recall the words of God spoken at the time he was taken from the throne? Find the scripture.

Read the following scriptures concerning the mission to the Jewish nation of "he whose right it is." Isa. 11:12-13; Hosea 3:4-5; Zech. 2:7-13; 8:1-13.

Is there any promise that the ten-tribed kingdom of Israel would ever be restored? Read Ezek. 37:22. Can the claim, then, that the English royal family and throne is the same as the ten-tribed kingdom of Israel be true?

In reading the many promises of restoration to the Jewish nation, have we made the mistake that the majority make? Have we read them with the church, sometimes called spiritual Israel, in mind and applied the promises to it? Read Isa. 48:4-8; Mal. 3:1-4; Jer. 31:31-33, and see that spiritual Israel is fleshly Israel redeemed and purified, raised to the spiritual plane.

The following scriptures teach that the Jewish nation restored will hold highest place among the nations: Isa. 60:8-22; 61:4-11; 66:10-12.

The church, composed of both Jews and Gentiles, has its own particular high mission to fulfill as kings and priests, a part

of the Jewish nation restored, but the foundation even of the church is Jewish, Eph. 2:19-22. The Gentile members of the church are grafted into the true olive tree, into the family of Abraham, Isaac and Jacob, David, etc., the royal family of the Jews, by their allegiance to Jesus, Rom. 11:17; Gal. 3:27-29, and they partake of the root and fatness of the tree, that is, of the Jewish promises, covenants, faith in the true God, and glory and authority in God's kingdom on earth.

In this family, nationality does not count. "There is neither Jew nor Greek." Worth is based on character developed thro' faith. But this does not mean that the Jewish nation will lose its identity under the reign of its long promised Christ. God says that tho' he makes an end of all nations, yet will he not make an end of the Jewish nation. Jer. 30:10-11.

From what nation has God decreed that salvation should come? John 4:22.

### General Notes.

"Rejoice and be glad, the Redeemer has come;  
Go look on his cradle, his cross and his tomb.  
Rejoice and be glad! for the Lamb that was slain  
O'er death is triumphant, and liveth again."

"Ring out the old, ring in the new,  
Ring happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true."  
"Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

"For he dipt into the future as far as human eye could see;  
Saw the vision of the world, and all the wonder that could be.  
Till the war drum throbbed no longer,  
and the battle-flags were furled  
In the kingdom of God, the hope of the world."—Sel.

We have substituted the last line in the above for these words: "In the Parliament of Man, the Federation of the World." These words point to man as his own savior.

## Jewish Items.

City of Palestine Taken by British.  
(By Associated Press).

London, Nov. 7.—The British have captured the city of Gaza, in Palestine, the war office announces. The British have made an advance of nine miles, carrying the whole Turkish system of defenses in this region and capturing two towns in addition to Gaza.

The new British offensive in Palestine, which is being prosecuted vigorously, is being developed along a front extending eastward from the Mediterranean coast. Gaza is thirty miles north of the Egyptian border, near the coast. It is about thirty miles southwest of Beersheba, which the British captured a few days ago, and fifty miles southwest of Jerusalem.

London, Nov. 18.—At a reception given

here by Lord Rothschild in celebration of the official declaration by the British government in favor of a Jewish home land in Palestine, Lord Rothschild announced that his younger brother, Charles Rothschild, has joined the Zionist movement.

The late Lord Rothschild left the bulk of his estate to Charles, who thereby has become the financial head of the British banking house of Rothschild.

Baron Edmund de Rothschild, head of the French branch, has also joined the movement, Lord Rothschild announced.

Well informed Zionists here believe that Russia will urge the inter-allied conference, to be held soon, to give its approval to the Zionists.

The Zionist movement is worrying the Germans. The Berlin newspaper, *Germania*, urges the kaiser's government to take steps against the alliance of Great Britain and the Zionists.

A league of British Jews has been formed to combat the view that the Jews form a nation as indicated in the British government's declaration. The league, however, will assist Jews to settle in Palestine.

#### —o— "PALESTINE FOR THE JEWS." —o—

IN SPITE of all our predilections to the contrary, there are increasing evidences of a strong international sentiment that favors a restoration of the land of Palestine to the Hebrew race. Nor does that sentiment seem in any way to be an outgrowth of any Jewish restoration propaganda as carried on by such believers, or even by Zionists. It springs rather out of the international complications of the time. With the general expectation that the rule of the Turk is near its end in Europe, and the increasing feeling that it must end in Palestine and to a large extent in Asia Minor, the probable disposition of Palestine becomes a question of great moment. It is quite likely to excite the jealousy of nations, and it seems quite plausible that the restoration of the land to the Hebrews would be the easiest solution.—Editor F. L. Piper in *The World's Crisis* of Dec. 5, 1917.

We are glad to note that some of the leading people of the Adventist body are coming to see the great truth above stated. Better come over thoroughly to the Biblical teaching of Israel's return, restitution, and all. Then we can all see how great and how good is our God.—Ed.

#### —o— IS THE WAR DEVELOPING NEW VIEWS OF PROPHECY? —o—

ALL GREAT movements have been related by zealous Bible readers to the prophetic writings. It is no wonder, therefore, that the present world-wide cataclysm has developed a variety of views as to its prophetic significance. One of the earliest writers to pen his views of the war in relation to prophecy, was Marr Murray, in a book entitled "The War and Prophecy." That this book has entered a second edition, and been followed by another of same nature, shows how ready men were to hear a voice which undertook to show what was the Biblical significance of the war. This book has some excellent features, but to my mind is great-

ly marred by its advocacy of the "Anglo-Israel" theory. It is to be noted that this theory has taken a fresh hold on the public since the eventful 1914. True, the notable prophetic students generally reject it as a fancy, but a great deal of Anglo-Israel literature is in circulation among the people. In Toronto and other cities weekly meetings are held to advocate this view, and the attendance is good.

Another outcome of the war is a greatly increased interest as to the future of the lands of the Bible. A large number of articles have been printed on the revival of the East, and the return of the Jews to Palestine. Thirty years ago few Bible readers thought of the Bible lands as having a future. They were looked upon as past redemption. The predictions of the prophets were supposed to be fulfilled. The war has caused a new reading and the discovery has been made that the predictions regarding Egypt, Moab and cities like Babylon and Jerusalem have had only a partial fulfillment. Now there is the disposition to admit that the cities and lands of Bible fame may revive and have a place in the last-day scenes. The number has largely increased who look for a restoration of Babylon on the Euphrates, and Jerusalem in Palestine, not to speak of other restorations.

The world is talking of a new city on the Euphrates as the center of commerce in the East, and this has led to a different reading of Jer. 50 and Isa. 13 and like portions.

That Jerusalem is to be chosen again and have a place in last-day events is now thought quite probable. I think prophetic students in general are giving the prophecies a more literal interpretation than ever before. Of course the new theology views do not regard prophecy as having a real fulfillment either in the past or future.

One of their scholars says, "The Old Testament prophecies of Isaiah and Ezekiel never have had a fulfillment and now in the nature of the case cannot in the future." That the prophecies regarding Egypt, Moab, Babylon and Jerusalem have never been fulfilled is not to be questioned, but that they never will have a fulfillment is not certain. The war has brought many to new views as to this matter.

The article on "Mesopotamia in War" by Sir A. Wingate, in *Crisis* of May 9th, is only a sample of much that is written, that points to a new view of the future of the East.

That the Jews as a people would never be restored to Palestine has been the Advent doctrine to a large extent. In years gone by I have had many a debate with Adventists on this point. I find now a lessening of hold as to this matter. With the Zionist movement and the outlook from where we now stand, many are reading the prophecies regarding Israel in a new light. It has been my contention always that those who preach the personal, literal return of the Lord Jesus were inconsistent in not accepting the equally plain statements as to the national restoration of Israel to God and to their land (Amos 9:14-15; Joel 3:17-21; Micah 4; Zech. 2; Jer. 33:17-26). If Jerusalem means the church, then Christ means a providential event, and one need not believe in a per-

sonal coming of Christ.

This war has certainly put a damper on the Post Millennial teaching which was so popular at the outbreak of the war. The men who preached the social betterment and conversion of the world through the Gospel, are not so much to the front as formerly. Here in Canada those who preach the personal coming of Christ are getting the ears of the people as never before. They have a message—others have not. The common man now sees the world is not moving heavenward. The powers that be are not restoring the earth to righteousness and peace. I am of the opinion that the preaching of the Lord's coming is now acceptable where it was not three years ago.—Frank S. Weston, Toronto in *The World's Crisis*.

#### —o— What is a Sacrifice? —o—

THE WORD sacrifice is usually distasteful to you. It implies the unpleasant doing without or giving up things that you greatly desire. But the popular notion of sacrifice is wrong. The philosopher defines it as giving up something of less value, to obtain something of far more value. As you look into it, you will find that every sacrifice is exactly that. The word sacrifice comes from the scriptural name of the offering placed on the altar in ancient Hebrew times. But why did the Hebrew place choice grains, oils, fruits or beasts upon the altar? It was to obtain forgiveness for his sins. It was all a type, of course, but that was what it literally meant to the Hebrew. In other words, he saved his soul at the price of a few of his possessions. If after a shipwreck you found yourself sinking in the ocean, drawn down by a belt containing your gold, you would willingly part with it to save your life.

Garfield worked hard, sacrificed leisure, rest, pleasure, and the things money would buy for an education. He gave up the smaller thing for the bigger, and it led him straight on to one of the highest points of human life.

If you will examine the things that are put before you as duty, and which you think require sacrifice, you will find that every one is a giving up of small good for great. Even the things that you apparently do entirely for others are benefiting you, in making you strong and kind and ennobling your character. If you were really the most selfish person in the world, and understood the matter, you would go in for all the sacrifices you could find.

—Selected.

#### —o— What are another's faults to me? —o—

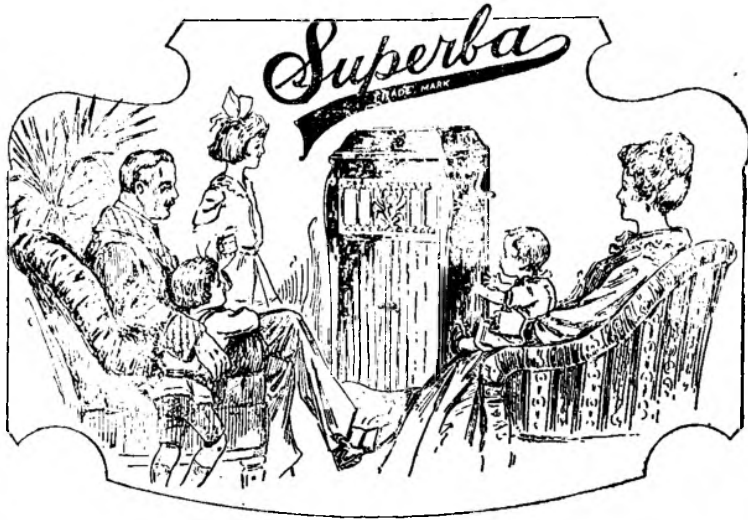
I've not a vulture's bill,  
To peck at every flaw I see  
And make it wider still.  
It is enough for me to know  
I've follies of my own,  
And on my heart the care bestow,  
And let my friends alone.

Selected by Lillian Dauntler.

—o—  
I couldn't live in peace if I put the shadow of a wilful sin between myself and God.—Eliot.

—o—  
Unholy tempers are always unhappy tempers.—Wesley.

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Your sister in Christ,

Jessie M. Wilson.

625 Long Avenue, Austin Sta., Chicago, Illinois.

A pastor once said: "Every once in a while I am told that such and such a brilliant young man or woman has come into our congregation, and that he or she is likely to prove a great acquisition. I confess it is a bait I nibble less than I used to. If I want a light to read by I would rather have a good, long tallow dip than a streak of lightening. A very small river will carry a great deal of water to the sea if it keeps on running."—Sel.

Every lot is happy to a person who bears it with tranquillity.—Boethius.



# THE RESTITUTION HERALD.

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Number 12.

## NOTICE TO READER.

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—A. S. Burleson, Postmaster General.

## ARMAGEDDON.

The Last Hope of the Church and the World.

John Temple Graves.

○ Prince of Peace, who once didst rise  
In splendid triumph to the skies,  
Before the rapt disciples' eyes,  
Lord Jesus quickly come!  
For Thy appearance all things pray,  
All nature sighs at Thy delay,  
Thy people cry, "No longer stay"—  
Lord Jesus quickly come.

Hear, Thou, the whole creation's groan,  
The war-swept nations' plaintive moan,  
The lands made deserts all forlorn;  
See signals of distress unfurled  
By states on stormy billows hurled;  
Thou Pole-star of a shipwrecked world,  
Lord Jesus quickly come!

Hush the fierce blast of war's alarms,  
The tocsin's toll, the clash of arms.  
Incarnate Love, exert Thy charms—  
Lord Jesus quickly come!  
Walk once again upon the face  
Of this sad earth's tempestuous seas  
And still the waves, O Prince of Peace—  
Lord Jesus quickly come!

Lo, Thy fair Church with garments torn,  
Of her celestial radiance shorn,  
Upturns her face with watching worn;  
Her trickling tears, her piteous cries,  
Her struggles, fears and agonies  
Appeal to Thy deep sympathies—  
Lord Jesus quickly come!

By doubts and sorrows inly pressed,  
By foes beleaguered and oppressed,  
Hear the strong cry of world unrest!  
Hope of the sacramental host;  
Their only glory, joy and boast,  
Without Thy advent all is lost—  
Lord Jesus quickly come!

Flush the dark firmament afar,  
Above the crimson cloud of war,  
Shine forth, O lustrous Morning Star—  
Lord Jesus quickly come!  
Break through these lowering clouds  
of night,  
Put these sepulchral shades to flight  
Flash out, O resurrection light  
Lord Jesus quickly come!

Come with Thy beauteous diadem,  
Come with embattled cherubim,  
Come with the shout of seraphim,  
Come on Thy seat of radiant cloud,  
Come with archangel's trumpet loud,  
Come, Savior, let the heavens be bowed—  
Lord Jesus quickly come!

And when the astonished heavens shall  
flee,  
When powers of earth and hell to Thee  
Shall bend the reverential knee  
In that great day of doom,

## THE NEW YEAR. George Cooper.



song for the Old  
While its knell is tolled,  
And its parting moments  
fly!  
But a song and a cheer  
For the glad New Year.  
While we watch the Old Year die!  
Oh! its grief and pain  
Ne'er can come again,  
And its care lies buried deep;  
But what joy untold  
Doth the New Year hold,  
And what hopes within it sleep!

A song for the Old  
While its knell is tolled,  
And the friends it gave so true!  
But with hearts of glee,  
Let us merrily  
Welcome in the bright, bright New!  
For the heights we gained,  
For the good attained,  
We will not the Old despise;  
But a joy more sweet,  
Making life complete,  
In the golden New Year lies.

A song for the Old,  
While its knell is tolled!  
With a grander, broader zeal,  
And a forward view,  
Let us greet the view,  
Heart and purpose ever leal!  
Let the ills we met,  
And the sad regret,  
With the Old be buried deep;  
For what joy untold  
Doth the New Year hold,  
And what hopes within it sleep!

Be ours the happy lot to stand  
Among the white-robed, ransomed band  
And hear Thee say with outstretched  
hand—  
"Ye blessed children, Come!"

Personal influence is an unseen power springing from the individual life, which is capable of making itself felt for a hundred generations; and the influence of a single act may penetrate through every material obstacle, bid defiance to space, and reach to the span of eternity—get yours headed in the right direction before it gets away.—Sel.

## Secretary of State Speaks.

A timely message of warning to the church comes from the Hon. Robert Lansing, Secretary of State, which may well command most serious consideration. He says:

"Society today tends toward materialism; and even the church is drifting away from spirituality. The tendency is to materialize the church, to make it a place for social meetings, of intellectual profit and even of entertainment. Now the questions arise: Is not the church doing the very thing it ought to avoid? Is not morality supplanting religion as the chief purpose of the church? The social meeting is taking the place of the prayer-meeting,

the popular lecture the place of the gospel sermon; the whole tendency of the church seems to be away from the spiritual and toward the material, which we are apt to term the practical."—Exchange.

## Pope Rejects Plan to Move to Jerusalem.

Rome, Dec. 13.—Vatican authorities said today that Pope Benedict is intensely gratified at Christian liberation of Jerusalem from the hands of the Moslems, but is greatly concerned as to the city's future.

Some suggestions have been received at the Vatican that the Pope leave Rome and re-establish the seat of the Catholic Church in the Holy City. It was stated authoritatively the Pope does not approve such a plan.—Exchange.

Not yet.—Ed.

## A Christian's Credentials.

CHRISTIANS have credentials other than those signifying their election as delegates to a convention or conference and these credentials can be read daily by those with whom they come in contact.

Everything that has life in it carries its credentials along with it. A ship's flag and papers are its credentials. The trees put out their credentials in the spring days in the shape of leaves and flowers. The Christian has his credentials, too. The fruits of the Spirit are to hang in ripening clusters on the boughs of conduct and conversation. Paul, in his letter to the Philippians, expresses the deep anxiety of his heart that his children in the Gospel should carry such clear credentials in their lives that they might be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God (Phil. 1:9-10).—Sel.

## All That She Had.

MASTER, to do great work for thee,  
my hand  
Is far too weak! Thou givest what  
may suit,

Some little chips to carve with skill  
minute,

Or tint, or grave, or polish. Others stand  
Before the quarried marble, fair and grand,  
And make a life-work of the grand design  
Which Thou hast traced; or, many-skilled,  
combine

To build vast temples, gloriously planned.  
Yet take the tiny stones which I have  
wrought

Just one by one, as they were given by Thee,  
Not knowing what came next in Thy wise  
thought,

Let each stone by Thy master-hand of  
grace,

From the mosaic as Thou wilt for me  
And in Thy temple pavement give it place.

Anonymous.

Glorious things are not easy, nor easy things glorious.—Sel.

## THE KINGDOM OF GOD.

Alta King.

In 2 Tim. 4:8, Paul says that Jesus when he comes will give a crown of righteousness to all those who love his appearing. To love his appearing means something more than merely looking for it as a fact in fulfillment of prophecy. It means longing for his appearance, an earnest desire actually to see him face to face.

What is there connected with the physical appearance of Jesus on earth which would generate such love, such intense longing for it?

Why do those who know him long for his appearance?

Because they know that then he will begin his reign on David's throne (Matt. 25:31); that then he will change their vile bodies to glorious bodies like his own, according to the workings whereby they shall be able to subdue all things even as he is able to do thro' his glorious body. Phil. 3:20-21. That then in this glorified, perfected state, they shall be kings and priests with Jesus over the people of the earth. Rev. 20:6.

Then God's government will be above all other governments and under its influence perfect law and perfect teachings will be given to all nations and peoples, which is not the case under man-made governments. The warring nations, now causing so much unhappiness and suffering, will be rebuked until peace results. Isa. 2:1-4. Then the mountains (governments) will bring peace to the people, instead of war and oppression.

Then right judgments will be executed for the needy and the poor and the oppressed and the oppressor will be broken. The influence for right will be stronger than the influence for wrong, for the righteous will flourish instead of the wicked and the oppressor. All kings and nations will serve Jesus, and under his influence as King of kings, the whole earth will finally be filled with God's glory instead of man's. Psa. 72 and 102.

Then, not only the poor, the needy and the oppressed will receive justice with equity (Isa. 11:4), but the sorcerers, the adulterers, the false swearers and the oppressors will receive sure and swift judgments against themselves. Mal. 3:5.

There will be no bribing of judges by moneyed power, nor making black appear white and white, black by sharp lawyers, for the Judge will know the intents and purposes of the heart and judge accordingly. Isa. 11:3.

Then many people and whole nations will seek to know God instead of many people and whole nations making no effort to know him as now. Zech. 8:20-23. The heathen will have peace spoken to them, Zech. 9:10, and God's name will be great among the heathen, and incense and pure offerings will be given him by them. Mal. 1:11. God will not be unknown among the heathen as now. Then false shepherds and teachers will be displaced by true shepherds. Ezek. 34:10-16; Jer. 23:1-4. Jesus will be the leader and commander of the people, Isa. 55:4-5, and as such he will say to the prisoners, "Go forth;" to those in darkness, "Show yourselves."

He will guide and lead them by springs of water and they shall feed in the ways

and high places. Isa. 49:6-10. He will hear the groaning of prisoners and loose those appointed to death. Psa. 102:16-21.

The mind, hasty in drawing conclusions, as Peter was, will learn knowledge, and the slow, dull mind will be ready to speak plainly. The wicked will not be able to appear righteous and thus deceive the poor and needy. Isa. 32:1-8.

Then the veil cast over all nations will be removed, Isa. 25:7, and satan will be bound that he may not deceive the nations for a thousand years. Rev. 20:2; 7.

Then the Jewish people, instead of being the cause of their God's name being blasphemed among the heathen, will be a source of glory and honor to God's name. Ezek. 36:20-38. Instead of being a people cursed by God they will be a people blest by God. They will be missionaries leading people of all nations to know their God, the one and only true God. Zech. 9:13-23.

As we view the kingdom of God in the light of these scriptures, can we not see an abundance of reasons for loving and longing for the appearance of Jesus, since the fulfillment of all depends on him as the Christ of the Jews, the King of the whole earth in actual fact and not by faith as he is now?

The conditions to be met before man can receive salvation in the kingdom will of necessity be the same as they are now; namely, faith, repentance and obedience, but the scriptures make the fact very evident that the conditions and influences leading men to the knowledge of the true God and to repentance will be far above what they are now.

If God's plan of salvation is working at its fullest capacity now, if he is doing all he can do, or all he ever intends to do to redeem all men, why then should the kingdom ever be established at all?

Why will whole nations seek God in the future age while now they pay little attention to him? Will it be because the people who are carried from this age over into the next, are a different and better race of people, made of better material? or will it be because the conditions will be different and better? because there will be a different and a better, a perfect King over all the earth?

Will the people then claim part of the glory for their own righteousness, or will Jesus have it all?

Jesus came into this world ordained to a certain mission. That mission is to be the salvation of God unto the end of the earth (Isa. 49:6), to seek and save that which is lost (Lu. 19:10), to save sinners (1 Tim. 1:15). If false teachers, deceivers, hypocrites, kings and rulers on the fleshly plane are not hindrances to the fulfillment of the mission to which he was foreordained, why does he then do away with these conditions during his reign on David's throne? If physical and mental defects are not hindrances to the fulfillment of his mission, why were the three short years he was on earth crowded, day in and day out, with curing and healing and thus causing these people and those who witnessed the works to glorify God?

It is very evident that these conditions are hindrances to the spreading of the

knowledge of God and his saving truths, and hindrances, too, which cannot be counteracted except by the personal presence of Jesus on earth as the King of kings, the reigning Christ of the Jews. If they could be eradicated now, then they would be, for God would leave nothing undone which would serve to save all men, since it is his desire that all be saved and come to the knowledge of the truth. 1 Tim. 2:4.

God surely has his purpose in permitting these conditions to exist; but whatever his purpose we can not say that all not followers of Jesus as long as these conditions exist, are not followers because they are rebels to God's mercy offered thro' him. If he permits these conditions to exist because there are some whom he has no desire to save, then very well and good, but where is the scripture which says such is his desire?

Why is the kingdom to be established? As the means to furnish overcomers among baptized believers of this age with high positions of authority and worldly glory? or as the means of teaching all people the knowledge of the true God and destroying all influences and men hindering this work, the overcomers, among baptized believers of this age being kings and priests, instruments in God's hands to accomplish this work?

There is a vast difference between the effects which these two conceptions of the kingdom and its purpose have upon the minds of believers. The one emphasizes the personal glory and honor, not much tho't being given to Service, and pride results. The other emphasizes the Service which overcomers render to God thro' service to man. They see glory and honor only thro' Service, and realize that he who would be greatest must be servant of all, as Jesus so clearly exemplified while on earth. There was no greater or truer servant to mankind, to publican and sinner as well as to the refined and pure, than he who is to hold highest position in God's world-wide kingdom.

## TODAY.

"This is the day which the LORD hath made; we will rejoice and be glad in it."—Psa. 118:24.

Our marginal reference refers us to 2 Cor. 6:2, where salvation is the subject matter, and that it belongs to "now." This should be a matter of consideration for today, and not be put off for a more convenient season. A great tendency of the human race is to live either in the past or the future, instead of the present. It seems to matter but little whether we have been a great success or dismal failure in the past, it is what we are right now that counts. In the same manner are great plans made for the future when favorable conditions shall arise, all of which usually robs us of present service and successes. Neither yesterday nor tomorrow is ours—today is.

What privileges and opportunities confront us with each new day! It is as the page of a book opening before us each morning, to be marred or beautified by the record of the day. Jesus says (Matt. 21:28), "Son, go work today in my vineyard." It is a sacred privilege to serve

the Lord, but too few that appreciate it. Some feel that they must have a certain measure of "goodness" before they can render any service that will be acceptable to God, and so lose a golden opportunity of not only strengthening themselves but of blessing the life of someone else. It might be that to-day someone's heart would be in a receptive mood for acceptance of the truth which condition or circumstance might be utterly changed by tomorrow. It would be much better for us to abound in good words and deeds to-day, rather than in good intentions for a later day. The Apostle Paul says (Heb. 4:1). "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." From subsequent language, we learn that it is a matter of faith; also, that it should be exercised today. Why? Because we have no promise of tomorrow.

The Christian has so much to rejoice over. We have the sunshine and the flowers, the hallowed influences and associations of home, our daily necessities provided, loving friends, and Spiritual blessings without number. We have the love of God to comfort us, His hand to guide us, and His Word to cheer us. These are all ours TODAY. How can we but rejoice!

Again Jesus says (Matt. 24:42), "Watch therefore: for ye know not what hour your Lord doth come." Today, then, may be the day of exaltation, the "crowning day." Are we living up to this possibility? Are we so occupied with unworthy worldly things that we are not watching, and at the same time expecting to be thrilled with the vision of Jesus at his appearing? Are our ears so intent on forbidden sounds that we will fail to hear the vibrations of the Trumpet call? Are our tongues so engaged in careless converse that they will be unable to attune with the majestic chorus of heaven, at the coming of our King? We may not acknowledge that these are so very important, but, my dear reader, they are. Consistency is truly a jewel. We surely do not expect to sow seeds of indifference and carelessness and expect to reap a harvest of joy and satisfaction.

God help us that we may fill each day with just what we would want it to hold of sacred joy, worship and service if it were the closing day.

Your brother in hope of eternal life,

F. V. Blakely.

Grand Rapids, Michigan.

#### THE MESSAGE OF THE BIBLE.

J. W. Williams.

It is our purpose after finishing the present article, to take up the books of the Bible in turn and show their relation to the message of the whole Bible and the particular message of each book.

There is a unity in the revelation of the Bible from beginning to end. That unity consists in setting forth Christ and his work. He is "the word of God." He is "the first and the last." He is "all in all." He is the beginning and the end, the root and also the offspring, the author and the finisher of saving faith.

Then we shall see him in every book. We shall find him revealed in type and shadow,

in plainly worded prophecy, in simple, plain biography, in sublime, poetical music, in grandeur of power and glory. In all the forms of words that revelation can take we shall find him, the Word of God. But if we have not ears to hear, we shall mostly miss the vision and see him only in the simpler, plainer words. We may see him only as the lion of Judah, and miss him as the lamb of God as Israel did, and so, like them, miss the throne because we missed the sprinkling of his blood. A momentous message, this Jewish Bible! Let those who listen to the voice of God prepare their ears.

We have seen the two-fold title, lion and lamb. This is the message of the Bible, to reveal Christ in his two-fold work, a priest to teach and to offer sacrifice for sin, and a king to rule those who refuse the word and the offering. Melchizedek, a king and a priest in one. Bearing a sword with two edges, truth and judgment.

We have called it a Jewish book. For we shall meet Israel in the Bible at every turn, for they are the human agency of this priestly King. For he is the lion of Judah. Nearly every Bible writer was a Jew. "Salvation is of (by means of) the Jews," he said. "The hope of Israel" is the hope of the whole world. If Jehovah is the God of the Jews, he is of the Gentiles also. It is through Israel as a national priest that the Gentiles shall be offered to God and accepted. And this is to be finished in his Melchizedek reign, when the Gentile remnants after Armageddon come to worship him at Zion and keep the feast of tabernacles, a Jewish ordinance. So in the Bible we shall find much Israel. They are not the earliest nation, but they are the first. Foremost. They are the center of the nations; and their territorial boundary is the measuring stick of Gentile boundaries. Palestine is the geographical middle of the earth and this Jewish Melchizedek is the center of God's plan of salvation, and hence the chief theme of his word. We shall see him much in his priestly work and prophetic reign in all the books we shall examine.

We will begin "in the beginning."

#### Are We Patterns?

Several years ago, when our oldest daughter was a very small child, a little incident occurred which has come to my mind many times since, and I have felt strongly impressed to tell it to others.

While out walking one day, little Marvel (who happened to be walking behind me as it was over one of our rugged Washington trails that we were passing), made the remark, "I am walking right in your steps, mamma."

What a lesson that became to me! What an incentive to make as straight as possible the way, that those little feet should not be led astray by the one whom she was following.

What an earnest prayer went up from my heart that I should never have cause to regret that my child had followed in my footsteps until she became old enough to choose her own way.

And then I realized, as never before, how very closely I should follow in the footsteps of my Master, if I was to be a

pattern for my little ones.

Paul's injunction to the brethren was, "become joint imitators of me, and watch those who are thus walking, as you have us for a pattern." Phil. 3:17.

Why, Paul? Because, "It is not I, but Christ that dwelleth in me."

"If we have not the spirit of Christ, (Christ dwelling in us) we are none of His."

Christ says, "Without me you can do nothing," and, "I spoke not from myself, but the Father who sent me, he has given me a commandment, what I should say, and what I should speak."

How could one poor little stick in the house, (whose house are we, if we should hold fast the confidence and the exultation of the hope), even have a thought to move this way or that without being directed by the head? (Which is Christ). And here comes in the thought of our utter inability to please him, without his help and guidance. And have we a promise of that help?

"If you abide in me, and my words abide in you, ask what ye wish and it will be given you." Jno. 15:7.

Now another thought: can we ask amiss in Christ, or will the spirit help us intercede?

"And in like manner also the spirit assists our weakness, for we do not know what we should pray for as we ought; but the spirit itself intercedes with unspoken groans. And he who searches the hearts knows what is the mind of the spirit, because according to God it intercedes on behalf of saints. Rom. 8:26, 27.

With God's help we may become patterns of the right kind with whom our lives are in daily contact.

Grace Lawrence.

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

G. Macdonald.

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

J. Martineau.

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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.

The editor will begin a series of meetings at Ripley, Ill., on Wednesday evening, Jan. 2, 1918, if the Lord wills. Let all who are within reach make it a point to attend this meeting.

Sr. Mosher, of near Hibbard, Ind., recently fell, breaking the bone in the hip, and latest report says she is coming along nicely at her sister's home in Plymouth.

Bro. H. V. Reed has been giving a series of lectures at the South Bend, Ind., church. We hope for a report later.

We have just turned out from our job department a Year Book for the "Do Good to Others Club" of Coats Grove, Mich.

There is much talk that the coal situation will force the closing of schools and churches in some places. We suggest that if it comes to that, we also close the pleasure resorts, billiard and pool halls and the anarchist-making saloons that still

exist.

### REMITTANCES NOT OTHERWISE ACKNOWLEDGED SINCE LAST ISSUE.

Sarah C. Kerr; Mrs. T. R. Swindler; Jacob Reed; Mrs. Norman Warner; Mrs. Nettie M. Daharsh; J. H. Morse; Mrs. Mary Eberhardt; Leroy Austin; R. A. Humphrey; Golda Darby; Mrs. J. A. Garard; W. J. Huston; Mrs. Lola Clark; Wm. Huffer; Mrs. Clarence Eyster.

## Reports.

### Report of Meeting.

Our brother, Frank E. Siple, came here to Happy Woods, near Hammond, La., and commenced a meeting Nov. 14, and continued over the third Sunday. The weather was delightful, and the interest and attendance were good throughout the meeting. Three of the brethren, who are owners of Fords, assisted the meeting very much by not only bringing their own families, but by each one of them bringing an extra load nearly every night.

As Frank was born and raised at Hammond, there were some who came largely through curiosity to see what kind of a preacher the boy had become, but the best of it was that most of them continued to come and we hope that some of the seed fell in good ground, and will bring forth fruit unto everlasting life.

Sermons were given on prophecy and its relation to present conditions, on the kingdom, the nature of man, and on every-day Christian living. When Frank was a little boy he loved to hear mother tell him Bible stories, and now she can rejoice to hear him tell, in a way that interests others, the story of God's plan of the ages, and how it will give eternal life to those who accept it.

Mrs. Agnes Malbrough requested baptism and was buried in the likeness of Christ's death, that she might rise to walk in the new life. That she may walk in such a way as to win a crown when the Master comes is our prayer.

On Sunday, Dec. 9th, he preached in the Christian church in the town (Hammond), both morning and evening by special request, and we hope some of those who heard will search the scriptures to see if the word spoken is in harmony with God's revealed plan.

Albert Siple.

## The Sunday School.

By Alta King.

JOHN PREPARES THE WAY FOR JESUS.  
Lesson 1. Jan. 6, 1918.  
Lesson Text, Mark 1:1-11.

### First Quarter—January to March.

Lesson topics for January:

Lesson 1, Jan. 6: John prepares the way for Jesus.—Mark 1:1-11.

Lesson 2, Jan. 13: Jesus begins his work.—Mark 1:12-20.

Lesson 3, Jan. 20: Jesus at work.—Mark 1:21-45.

Lesson 4, Jan. 27: Jesus forgiving sin.—Mark 2:1-12.

Golden Text: Behold the Lamb of God that

taketh away the sin of the world. John 1:29.

Time: The birth of Jesus—the last part of B. C. 5, probably at or near Christmas.

The ministry of John the Baptist began in the summer of A. D. 26. Baptism of Jesus A. D. 27, in Jan.

Place: Bethlehem and Jordan.

Memory verse: Luke 1:16-17.

### Questions and Comments.

We closed our lessons for 1917 with the account of the first advent of the Jewish Messiah, to whom they were looking for their national redemption.

During the first two quarters of this year's lessons we study his life and works among the Jews, as recorded by Mark. Let Mark's writings be our special study during these months. Not only the portions taken for Sunday School lessons, but the whole book, striving to gain a clear conception of his teachings.

Verse 1. Meaning of the word "gospel;" of "Jesus." See Matt. 1:21. What people are here referred to by "his people?" Jer. 33:14-16; Acts 3:22-26; of "Christ?"

Son of God: What was the all-important work of Jesus? John 14:5-11. Read John 5:18-20; 3:13, 30-36; 6:46, and explain how he was so eminently fitted for the work of revealing God as Father. Does the "beginning" mentioned in this verse refer to the beginning of the gospel itself, or simply to the beginning of Jesus' presentation of it? Gal. 4:8.

Study verses 2 and 3 and describe the manner in which he and his presentation of it were introduced to the public.

What did John mean for the people to do when he said, "Prepare ye the way of the Lord, make his paths straight." Read Luke 1:15-17, and explain in your own words. When we remember how far away the Jews had strayed, how indifferent they had become to their scriptures and the prophecies concerning the Messiah, we see how necessary it was to wake them up and focus public attention on the prophecies, thus giving Jesus a foothold in the minds of the people when he should come, and they would have to be made to realize that the first requirement of their prophesied Messiah was their repentance.

Verse 4. "Preached the baptism of repentance"—thorough, complete repentance, which would immerse their whole being—"for (margin, unto) the remission of sins." John had no power to remit sins. That was the work of him whose coming he was heralding, but repentance resulting from his preaching would lead "unto" remission, since it prepared them to accept him who would have authority and power to remit the penalty of sin.

Verse 5. How did those who heeded John's call to repentance symbolize their complete repentance? Was John successful in his appointed work of "making ready a people prepared for the Lord"? See v. 5, also Mark 12:37; Luke 19:35-48. All thro' the three years of Jesus' ministry the people, the multitudes, followed him, the common people heard him gladly. They welcomed him as their Messiah and King, even when he came to the temple lowly and riding on an ass. It was thro' the opposition of Pharisees, leaders, shepherds (?) who saw their hold and influence over the people slipping away that the tide of public favor was checked. Read John 11:47-48.

His own death lost him whatever hold he had gained in the minds of the people as their Messiah, for the faith of even the apostles, his specially taught disciples, failed at this test. They could not see their Messiah in the dead Jesus, for their ideas of the resurrection were vague and far away. John 11:23-24.

What was John's message concerning the Messiah? Verses 7-8.

The story of Jesus' baptism is found in verses 9-11. Could Jesus' baptism have symbolized a "baptism of repentance" as the other baptisms had symbolized? 2 Cor. 5:21; 1 Pet. 2:22; Heb. 4:15. Discuss, then, the meaning of his baptism. Matt. 3:14-15, may help, but the question this scripture brings up is, "How was his baptism a fulfillment of all righteousness?"

In verse 11, he receives his first public approval from God. Before this did even John know what man in the vast multitude was the Messiah? John 1:31-34. Read carefully these verses and also Matt. 3:16-17. Do they not imply that no one but John and Jesus saw the dove or understood the voice? Golden Text: Explain how Jesus performs his work not only of saving "his people" from their sins, but taking away the sin of the world. For the first part see Acts 3:26; Heb. 8:8-12.

According to John 16:8-9, and 17:25, the "sin of the world" seems to be unbelief. Thro' Jesus and his faithful ones, the doubt and ignorance concerning the true God is dispelled and the sin of unbelief vanishes. John 17:21. Thro' no one else, nor thro' any other means could this work be accomplished, for Jesus is the only perfect revelation of the Father and there is, therefore, "none other name under heaven, given among men, whereby we must be saved." Acts 4:2.

#### General Notes.

That the review, at the close of the quarter, may be both profitable and interesting, each one see to it that he saves one copy of each leaflet. You will thus have the means of quickly freshening up on the lessons.

Let this be our motto for the New Year, "Search as for hidden treasures." Study. Bring something to class each time that has been a help to you and will therefore be a help to others.

During the fore part of 1917 we studied the life and works of Jesus among the Jews as recorded by his beloved disciple, John. We found that the side of Jesus' character which he emphasized was his Sonship, his perfect unity and oneness with the Father. The Fatherhood and love of God are his strong points.

Following is a short comment on Mark's writings, copied from a Bible dictionary. As we study his writings, notice whether or not it is true:

His theme is "Judah is a young lion," (Gen. 49:9; Hosea 11:10), and he depicts the Savior as the conqueror of all Satanic powers with a brevity and vividness which add force to the heroic character portrayed. Hence he gives only a few burning words of controversy and denunciation, not the longer discourses of our Lord: event follows event in rapid succession; he accumulates negatives; his favorite word is

"immediately." The Messiah seems to rouse every emotion of the soul—amazement, fear, confidence, hope, joy,—and adapts his divine power to temper each. The rapidity and completeness of his achievements, the pervading influence of his name throughout the world, his victory over death, and exaltation to the throne of glory, are the grand characteristics of the divine Redeemer.

## Letters.

Bro. S. J. Lindsay,

Oregon, Illinois.

I will send you in this a draft of \$1.50 to pay for one year for the Herald.

I will ask you a few questions. Is it possible that any one can have anything to do with these worldly institutions and affairs that are going on now, and believe and obey Christ's and the apostles' teachings?

I am afraid too many of us are trying to travel two roads and serve two masters at the same time. If we do what is required of us to do, the world will not like us very well; but that is nothing in comparison with the future life.

Lord Jesus, come quickly. Amen.

A Brother in Kansas.

Dear Bro. Lindsay:

I appreciate your kind letter and stamps. My father, and brothers Robert and David put up the \$5000.00 bond for my appearance before the federal court at Lincoln in, I think, next May. My prayer is one many others might well pray: Set a watch before my mouth, Oh Lord, and keep the door of my lips." Psa. 141:3.

I shall endeavor to say nothing that could be misconstrued as disloyal. I am no pro-German, but detest the treachery and brutality of the beastly Kaiser and his military machine, and I rejoice at the fall of Jerusalem and the sure doom of the abominable Turkish rule. I am no pacifist wanting a premature peace, for I know the war must be fought to a finish and that only Christ's coming will bring permanent peace.

I can borrow on my home, or from friends to meet the cost of defense, and as to fines or prison, I shall not worry about tomorrow. I thank the Lord for his peace and rest.

Wife's address is, Mrs. Minnie Crowe, Chanute, Kansas, 2195 Wilson.

W. L. Crowe.

Dear Brother Lindsay:

I am not a member of your church, only in half (my wife is), but I would like to enter the contest in writing the editorial which you mentioned in your last paper. By the way, your paper is a very welcome guest in our home.

Editorial.

One million people have perished in Armenia and Syria from deportation, destitution, starvation and related causes. Over two millions more, including 400,000 orphans are destitute survivors of the great war, driven from their homes without food or shelter. These people who are suffering from no fault of their own will perish within the next few months

unless we Americans give them the needed relief. Brethren, can we conscientiously spend money for Christmas presents and shut up our pocket book from these suffering people? Would it not be better for us to act the part of the "good Samaritan" and send our Christmas money to this needworthy people?

With all good wishes,

Walter C. Ratliff,

Montpelier, Indiana.

The foregoing is such a splendid suggestion of applied Christianity that we are giving it space regardless of whether it was the thing that was on our mind or not. We are thankful to our friend Ratliff for it. Wouldn't it be a splendid opportunity to get blessings which may be had only in such a way? Let's try it.

"Words of Life."

American Agency,

Brooklyn, N. Y.

As announced in the November issue of this magazine the subscription price will be 50 cents for one copy per year. This has been made necessary by the increased cost of everything entering into its make up. I earnestly hope that this increase will not interfere with my subscription list, and that renewals will come in promptly when due.

All publications advocating the truth that we do are rarely self-sustaining, and need the hearty cooperation of all lovers of the truth, at all times. This year many excellent and timely articles have appeared in its pages, which I trust have been fully appreciated by its readers, and will help to keep up the interest in the magazine.

With greetings for the new year,

Very fraternally yours,

William G. Rothe.

1301 Park Place.

Back on the Job.

After our sojourn of a month with the brethren in Louisiana, we are once more at our post in Illinois. The trip was both profitable, and enjoyable to us in many ways, and we trust that those among whom we worked may also realize some good from the effort.

The temperature in the south averaged between 60 and 70 degrees while we were there, hence you may realize the change when I landed in Aurora, Ill., Sat., Dec. 15, and they were reporting the mercury at 17 below. We had two very interesting sessions with the Aurora people on Sunday, the 16th.

At this season of the year, here in the north, it seems very difficult to arouse the necessary enthusiasm for church work. In fact, at some points, winter conditions make it almost impossible to have meetings. If there are any new places that would care to have an occasional over Sunday appointment, please confer either with us or with the conference officials.

We are entering upon the last dark night of earth's history—soon the day will dawn. May we be ready for the Master.

Frank E. Siple.

Every duty we omit obscures some truth we should have known.—John Ruskin.

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 rael, six for 10 cents.

These prices will continue till Jan. 15,  
 1918. All orders sent either to my mother,  
 Mrs. W. H. Wilson, or to me, will be thank-  
 fully received and given prompt attention..

Your sister in Christ,

Jessie M. Wilson.

625 Long Avenue,  
 Austin Sta., Chicago, Illinois.

**Berean Column.**

Edited by  
**NATIONAL BEREAN SOCIETY,**  
 Leota B. Hanson Editor,  
 5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.  
 Slogan: We Stand For Unity, Truth and  
 Righteousness.

Our Next Conference Will Be in Omaha,  
 Nebraska.

**The Spirit.**

"Then shall the dust return to the earth  
 as it was: and the spirit shall return to

God who gave it."

In Luke 8, we have the story of Jairus' daughter, of her sickness and death, and also of the miracle Jesus performed in bringing her out of the death state. Verses 54 and 55 read, "and he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway." Now the question arises, What is the spirit? Some tell us it is the immortal part of man. The real man that thinks and acts. That the body is only the house in which the real man lives.

What does the Bible say?

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

Then the spirit that returns unto God is the breath of life. In other words, it is a power God has placed within us that permeates our whole being, and causes us to breathe, and live, and when that power is taken from us, we are dead. The spirit returns unto God. If the spirit is conscious then, it must have been conscious before we had it. For myself I can say I have no consciousness of anything that occurred before the spirit entered my body, or of anything that happened after until I was two years old, so it seems to me that the spirit is the life-giving power God has lent us for a little while. "A vapour that appeareth for a little time, and then vanisheth away."—Jas. 4:14. Something over which we have no control.

Eccl. 8:8: "There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war."

Very few people would die if they had "power over the spirit to retain it." Life is sweet, even this mortal life; and how much sweeter that "gift of God, eternal life," that is to be bestowed upon all who obey God.

Lillie H. Willis.

**Light.**

God's work on the first day of creation was to bring forth light.

"And God said: Let there be light and there was light. And God saw the light, that it was good."

So we, in starting out to perform some service or duty, first seek for light on that subject, for without light our efforts are wasted.

When someone hears the good news of the kingdom of God, and earnestly desires to become an heir of that kingdom, and a joint-heir of Christ, he seeks for light.

The Psalmist tells us, "Thy word is a lamp unto my feet, and a light unto my path."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Paul in speaking to the Ephesian brethren says: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"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. For God hath not appointed us to

wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him."—1 Thes. 5:8-10.

Anna M. Wertz.

**The Sheep.**

"We oft hear the plea for trying to keep  
 The lambs of the flock in the fold,  
 And well we may; but what of the sheep,  
 Shall they be left out in the cold?"

'Twas a sheep, not a lamb, that wandered  
 away,

In the parable Jesus told,  
 A grown up sheep that had gone astray  
 From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
 'Twas a sheep the good shepherd sought,  
 And back to the flock, safe into the fold,  
 'Twas a sheep the good shepherd bro't.

And why for the sheep should we earnest-  
 ly long,

And as earnestly hope and pray?  
 Because there is danger if they go wrong,  
 They will lead the young lambs away.

For the lambs will follow the sheep,  
 you know,

Wherever the sheep may stray;  
 If the sheep go wrong, it will not be long,  
 Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
 For the sake of the lambs today,  
 If the lambs are lost what a terrible cost  
 Some sheep will have to pay."

—Selected by Mrs. J. M. Glotfelty.

**Thoughts on the Acts of the Apostles.**

After Jesus was taken up into heaven, the apostles returned to Jerusalem, as he had commanded, to wait there until the Holy Spirit should be sent upon them. And they gathered together in an upper room, and there prayed and gave thanks to God. Other disciples also were with them, the number of those who met together being about a hundred and twenty.

Then Peter stood up among them and said, Men and brethren, the words which the prophet spoke about Judas must come true, for it is written of him in the scriptures that he should be put away from being an apostle, and another should take his place. Therefore of these men who have believed in Jesus, and been with him ever since he was baptized by John until he was taken up into heaven, one must be chosen who can go with us, and preach to the people about Jesus, and tell them that he is risen up from the dead. And the disciples agreed to what Peter said. Then they took two men, named Joseph and Matthias, and prayed, saying, Thou, Lord, who canst see every man's heart, show us which of these two thou hast chosen. And they cast lots to know which one it would be; and the lot fell to Matthias and after that he was counted with the eleven apostles.

When the day for the feast of harvest, or Pentecost, was come, the disciples were all met together in one place. And suddenly they heard a sound like the rushing of a great wind from heaven, which filled the house where they were sitting. And there appeared in the room what seemed to be flames of fire, in the shape of tongues, and one of these flames rested on the head

of each of the disciples. Then the Holy Spirit came into them, as Jesus had promised, and they all began to speak in other languages, such as they had never understood before. The Holy Spirit made them able to do this, so that they might go to far off countries and preach the gospel there.

Now there were at that time in Jerusalem, Jews, who had come from the countries where those languages were spoken; and when they heard the disciples they were astonished, and asked, Do not all these men live in Galilee? How, then, are they able to speak the languages of those countries where we were born? Others, who did not understand the words that the disciples spoke, mocked them, and said they had been drinking wine, and were drunken.

But Peter, standing up with the other apostles, said to the people, These men are not drunken as ye suppose, but God has sent his Holy Spirit into them. Therefore listen, ye men of Israel, to what I now say: Jesus of Nazareth, who did great miracles among you, which showed that God had sent him, you have taken and wickedly have put to death. But he has risen up from the dead, for it is written in the scriptures that God would raise him up, and we, his apostles, have seen him since he rose. Therefore you, and all the children of Israel, may surely know that this Jesus, whom you have crucified, is the Savior that was to come into the world.

When the Jews heard these words, they were filled with sorrow for what they had done, and they said to Peter and the other apostles, Men and brethren, what shall we do? Peter answered them, Repent of your sins and be baptized, and the Holy Ghost shall be given to you also; for God has promised to send him to you, and your children, and to all who hear and obey him when he calls. Then great numbers believed on the Lord Jesus, so that about three thousand persons were baptized that same day. These all came and met together with the apostles and with the rest of the disciples; and such as had money gave to those who had none. And they went to the temple to worship there, and did eat together in each others' houses, being full of joy; and God made all the people kind to them, and every day, others who repented and believed, came to the apostles and were baptized.

Eva M. Norris.

#### My Yoke is Easy and My Burden is Light.

Shortly after having commissioned his apostles to go into all the world to preach the gospel, "Jesus departed thence to teach and preach in their cities." The time had arrived in his life-work when he should appear as a judge to those who would decline to accept him as the Savior the Messiah.

Among the most favored cities of Galilee, which had witnessed the marvelous works of his ministry, were Chorazin, Bethsaida, and more especially Capernaum. Those proud cities had heard his preaching, his pleading in mercy, to accept him as the Son of the Highest. But they rejected him, thus incurring his just indignation. He therefore pronounced more grievous and severe judgments over those cities

than those which befell Tyre and Sidon, Sodom and Gomorrah, which may be found in the 26th, 27th, and 28th chapters of Ezekiel, which gives in graphic description the warnings against Tyre and Sidon. Their names are preserved by the historian, and their sites are visited by curious tourists. The name and a portion of the remains of Sodom may still be seen on the shores of the Dead Sea, but you will look in vain along the shores of Lake Gennesaret for a sign pointing to the spot where once stood the proud city of Capernaum. What a great change has come over that city since Christ spoke those words which doomed it to a worse fate than that which befell Sodom! In the days of its grandeur, other cities flourished on the shores of the lake; the beautiful plains and the vine-clad hillsides around. Dotted, then, were the waters of the little lake with the white sails of Galilee's jolly fishermen. But where are all those cities? Where are the fishermen and their white sails? Gone! All gone. The angel of death and destruction has passed over them, and Oh! what a woeful change has passed over all the land! Not a city, village, or house remains. Not a sign of permanent homes will you find, except a few miserable huts and the ruined city of Tiberias. A mournful silence reigns over the solitude, and desolation has spread its mantle over those fertile plains and beautiful cities; because of the sins of men. How wondrously has time changed the prophetic picture, "I will make your cities waste, saith the Lord; I will bring the land into desolation," into a visible reality.

This sad picture might not have been, if only the inhabitants of those cities had accepted the invitation of Jesus, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Had they taken upon themselves his yoke and learned of him, they would have won his praise and a sweet rest.

The closing three verses of this chapter contain a lesson which Christ sought to teach the doers of the Mosaic law under which they had been living, which Paul in Acts 15:10 styles a yoke "which neither our fathers nor we (meaning Paul and Barnabas) were able to bear. The 28th verse contains an invitation to those who labor, and are heavy laden, to come to him and find rest. Only they who are heavy laden seek to lay their burdens down. Only the weary seek for rest. Only they who wear the yoke and are galling under its pressure, seek to lay it aside.

The expressions labor and are heavy laden, in the 28th verse, correspond nicely to yoke and burden in the 30th verse. The two expressions include the different modes in which all working animals are commonly employed. They wear a yoke to draw a load, and are laden when they carry a burden. You will readily see how beautifully he contrasts the two ideas. He contrasts himself with the proud and arrogant teachers of the law, who, with their multiplied statutes and numerous ceremonies burdened the minds of those who labored to comply with all the requirements of that law, and that through fear instead of love. The doers of the law obtained no peace nor consolation, no rest. But the friend of publicans and sinners invites all who feel their wretchedness to

enter his service and learn of him; stating that he was meek and lowly. He has refused none because of their burden of sin and misery, administering to the necessities of all, removing the heavy load from the weary worn laborers instead of imposing grievous burdens, and promises them peace and joy and rest.

"My yoke is easy" does not imply entire freedom from labor; because the wearer of a yoke knows there is something to be done. Neither is it worn for an ornament. The beast that wears a yoke soon learns to obey his master. If that master is kind and gentle, the animal soon learns obedience and will perform its labor with seeming pleasure. On the other hand, if the master be cruel and harsh, there is rebellion at once, and trouble soon follows. The beast soon learns of its master; be the lesson one of gentleness or cruelty.

Our Master invites us to take his yoke upon ourselves and learn of him. When one takes the yoke of Christ upon himself, he is to learn of Christ,—to drink of his Spirit which will make the restraints of our Master easy and light. Let the mind of Christ first be in you and you will take his yoke through love, "for this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. How can his commandments be grievous, coming as they do from the kindest of masters. They cannot be grievous because they enjoin only love and good will. To the truly obedient they are a source of perpetual joy, and the service of loyalty and love is a never-ending charm to the loving heart.

L. Booth.

#### A Detroit Minister's Opinion of Americans.

On Sunday last, at the Simpson M. E. church, the Rev. M. C. Hawks preached a sermon on the "Trials and Temptations of Business Men." Among other things he said:

"America is a vast gambling hell from the shores of Maine to the quays of San Francisco. This feverish haste to be rich, is begetting a host of people who are measuring eternity with a yard-stick.

"A man with such thoughts may attend church, but even then he is a living, walking advertisement of his business. If he dared to do it, he would leave the tag on his coat which he wears to church with the cut-down price on it. In church he is in a half-sleeping state, dreaming about his business. While the preacher talks of the wedding garment, he wonders if it is all wool, and if he could not discount the price. The 'bread of life' suggests to his mind a provision store. While the preacher talks of the New Jerusalem he meditates on speculations in corner lots and heavenly hills, and wonders if the pine is all cut off. When the streams of life are spoken of, which make glad the city of God, he dreams of saw-mills and dock-room. He could look right into the face of an old-fashioned orthodox hell and plan to use it for a brick-kiln." Sel.

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



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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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

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 mem-

bers. 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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

**THE SUNDAY SCHOOL LEAFLET**

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Fractional parts of a year at the same rate.

Some questions in botany:  
Do potatoes ever get dirt in their eyes?  
Does the neck of a squash ever need collars and ties?  
Are flower beds made up with blanket and sheet?  
And wee lady slippers fit what kind of feet?—Anonymous.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, January 2, 1918.

Number 13.

## 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. S. Bursleson, Postmaster General.

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

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

E. B. Pussey.

## Present Truth.

Dear Brethren of the Restitution Herald:

I saw by your editor a short time ago that your ministers were not writing much for the paper. Thought I would take the liberty to write a short article, although I do not belong to the same church organization you do, but yet there is only one thing of vital importance that I know of we differ on, and a great many of the brethren agree with me, which I shall not mention now.

The subject I wish to write on now is "Present Truth." Matt. 24:37, "But as the days of Noah were, so shall also the coming of the Son of man be." In verse 38 we find they were eating and drinking, marrying and given in marriage until the day Noah entered into the ark, and that is the way it will be from now till Jesus comes in the clouds of heaven with power and great glory. Today, if you look over the court records you will find about as many divorce cases as marriage licenses issued.

Jesus said, "It hath been said, Thou shalt not commit adultery, but I say unto you, whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart, and if your eye offend you, pluck it out and cast it from you. 'Tis better that one of your members should perish than your whole body be cast into hell." I wonder how many one-eyed men and women there will be. I fear there would be a great many without any eyes at all. You can see we are living in an evil time. Jesus said, "He that is ashamed to confess me before this adulterous generation, him will I be

## NO MORE DEATH.

There's death everywhere.  
Life's brightest, sunniest morn, is followed by the sombre shade of the night of death.

Just beyond the Palace there is a tomb,

And over the warm, radiant smile,  
There steals the chill of sadness and pain.  
There is an open grave, a tomb,

Or a grassy mound, where the  
Beautiful form of youth, manhood's prime,  
And withered age, all alike will sometime  
Crumble and decay.

'Tis but a little time and life is over:  
It's hopes, fears, ambitions, envies, loves  
All past, all quiet, all so still.

Day succeeds day, month, month, and  
Generation generation, as the  
Long line of life marches down into death.

But there will come an end at last.

The longest lane will have a turn,

And the deepest canyon has an  
Outlet for its water.

The heart stilled by death, so long,  
Will throb again.

The cheek so pail will blush

Anew with life, and

The tomb—the grave, the grassy mound

Will yield their treasures up

And all will live again.

'Tis ours now to choose, and so prepare

That we may with the just arise

And be clad with immortality.

Beyond that morn,

On which the dead arise,

There'll be no night,

No tears will flow, no more pain,

No death.

The past all gone, and all things new.

And when the life that has no end—

That life that is to be, is ours,

No longer, then, shall we

Be mortal.

The song of holy seer, and prophet dream

So long foretold,

Will be the new Paradise of God, and home

Of man redeemed.

A. J. Eychaner.

ashamed to confess before my Father and the holy angels." Jesus is the light of the world; in coming to him our deeds are made manifest. Therefore many people are ashamed to confess him, and go on to judgment with their sins.

Oh, confess them, and forsake them, and let them be washed white in Jesus' blood, be buried with him by baptism and arise to walk in newness of life. In Mark 10:11, 12, Jesus saith unto them, "Whosoever shall put away his wife and marry another committeth adultery against her, and if a woman shall put away her husband and be married to another she committeth adultery." Luke 16:17 says it is casier for heaven and earth to pass than one tittle of the law to fail, and verse 18 says, Whosoever shall put away his wife and marry another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adul-

tery. Matt. 19:6, says, What, therefore, God hath joined together, let not man put asunder. Jesus does not approve of a divorce for anything except fornication, and anything else is from the rulers of the darkness of this world. Most all blind watchmen take a hand in uniting divorced people for filthy lucre's sake, but preachers of righteousness reprove them. It don't make us quite so popular, but we will get eternal life, "Praise the Lord." If most preachers of today didn't have so much charity for sin they would say like Jesus did to the woman at the well that came to draw water. When she asked for the water so she would never thirst, he told her to go get her husband, and he also said the one she had now was not her husband. Read John, 4th chapter, the gospel is the power of God unto salvation to every one that believeth; if we fail to warn the people and they die in their sins, their blood will be required at our hands. There are thorns this way, but the beautiful crown at the end of the race for them that love and obey the Lord. There are many temptations in the world today, evil men and seducers are waxing worse and worse, deceiving and being deceived. "Present Truth." They were eating and drinking and Jesus said it would be that way at the time of his coming. We see almost all the churches today have turned their places of worship into an eating house. I can remember when such a thing was not thought of. In my boyhood days people paid the preacher out of their pocket, but now will resort to anything but murder to get money. Shame on such preachers that are so wicked. Why don't they teach the good way, contend for the faith once delivered unto the saints? Please read Gal. 3:8-18. We find it is an ordinance that God instituted, and people that observe it are blessed above their fellowmen that do not. Please notice especially the last clause in Matt. 23:23 and Luke 11:42. I call attention to these texts to show this is God's way, and Jesus approves of it by saying you ought not to leave this undone.

I hope this will meet your approval, and that God will bless these words to every one that reads them.

Your humble servant,

Eld. C. E. Groshans.

Baroda, Mich.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.

T. C. Upham.

"Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.—Carlyle.

## BIBLE IMMORTALITY.

**T**HERE is nowhere to be found between the lids of the Bible the orthodox (?) idea of an immortal soul, or "a never dying soul," or "an immortal and deathless spirit," or any spirit of God in man, save the Holy Ghost, or any of "our loved ones up in heaven singing glory."

But there is a clear-cut, plain and definite exposition of future life and immortality in the Bible that no unbiased minded person can possibly fail to see when it is shown, and which reads as follows:

"To them who by a patient continuance in well doing, seek for glory and honor and immortality, **eternal life.**" —Rom. 2:7.

This shows that they haven't immortality in this life and that they have to seek for it by well doing if they want it. And therefore that it is **conditional** and not inherited at birth as some would have us believe.

Jesus said, "That which is born of the flesh is flesh."—John 3:6. Paul said, "They that sow to the flesh shall of the flesh reap corruption."—Gal. 6:8. Then where does natural immortality come in? And in another place where the term "immortality" occurs, it is said of God himself; viz., "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ; which in his times 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. 6:13-16.

In the light of these scriptures how can any one claim the possession of immortality now? The scriptures say that **only God has it.** (Then didn't Jesus at that time have immortality?—Editor.)

It seems to us that to do so is sacrilegious presumption. And further, especially where it works such havoc with the word of God and the faith therein contained, which was once delivered to the saints (Jude 3), and squarely nullifies the great and grand doctrine of the second coming of Christ our Savior; as also it does with the doctrine of the glorious resurrection of his saints. "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:43-44; and with the living caught up to meet the Lord in the air. —1 Thes. 4:13-18.

And then a little later, in "the times of restitution, Acts 3:21, to come and reign with him on the earth. —Rev. 5:10, and for a thousand years. —Rev. 20:6, and judge the world. —1 Cor. 6:2.

"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 his

saints. Praise ye the Lord." —Psa. 149:5-9.

But instead of this, if the souls of the saints were immortal and went right off to heaven at death and reigned with Christ there, instead of going into their graves and awaiting his second coming and their resurrection to life at the voice of the archangel, and the trump of God; etc., we say, if they thus go to heaven at death, then all the scriptures we have quoted, and arguments adduced, are squarely antagonized by that supposed immortality and brought to naught—made absolutely null. It will not do for a Christian to let his Bible be falsified that way. Here is some more of it thus undone; viz., "No man hath ascended up to heaven but the Son of man which is in heaven." —Jno. 3:13. And this, "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 unto you." —Jno. 13:33.

But the worst thing about this supposed immortality is that it furnishes a base or ground work for the eternal, conscious torment doctrine of not only a single soul, but probably of the great bulk of the human race. How is that for a righteous, omnipotent and infinite God! And how it maligns and traduces the character of Deity and puts his pity, love and mercy in burlesque, and even makes satan hide his face in shame! But say! who really believes that now-a-days?

Such theology catches the average thinking person on its injustice and barbarism and trips him up and throws him into unbelief, infidelity, or swings him off into spiritualism and necromancy; or, any one of scores of other heresies, even universalism, which is so unscriptural and unwarrantable.

Satan is at the bottom of it all by what he said to mother Eve in the garden of Eden, that she should not surely die, a flat contradiction of God's saying that she should die, and which being transposed, means that you are immortal.

And the half-truth that he sugar-coated the lie with, was the fact that the tree of knowledge would make them wise, and that was a sore temptation to their ambition,—they wanted to know things.

Now the other three places in scripture where the term immortality occurs are 1 Cor. 15:51-54; and 2nd Tim. 1:10. They are as follows:

"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

This fact proves that the immortality which Socrates and Plato taught several centuries before,—that the soul or life of man is immortal and consequently indestructible,—is absolutely erroneous and constitutes a false gospel, is begotten in paganism and rounds up as strictly anti-christ. It nullifies or adulterates every doctrine in the Bible from Genesis to Revelation. Especially, as we have said, of the grand doctrine of Christ's second coming, which the angels at his ascension announced, Acts 1:11, and Paul said, "And unto them that look for him shall he appear the second time without sin unto salvation." —Heb. 9:28. Jesus himself said, "If I go and prepare a place for you, I will come again, and receive you unto myself;

that where I am there ye may be also." —Jno. 14:3.

The late D. L. Moody said of it, "To my mind it is a precious doctrine—for such I must call it. The return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it! There is hardly any church that doesn't make a great deal of baptism; but in all of Paul's epistles, I believe baptism is spoken of only thirteen times; while it speaks of the return of our Lord fifty times; and yet the church has had very little to say about it."

And we say there is a logical reason why. It is because it isn't in harmony with her pet theory of immortal souls going to heaven or hell at death, and the conscious torment doctrine for the wicked and lost.

Now we will finish up what the Bible says on immortality.

"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; for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we (who are alive) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying as it is written, Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ." —1 Cor. 15:51-55.

Now which kind of immortality shall we believe? Christ's gospel immortality, or Plato's pagan immortality?

Of course, the Bible scholar can have but the Bible kind which we have faithfully shown. Let us then stop talking about our friends in heaven, and of our going there to meet them when we die.

Applied to the scriptures, which doctrine makes out that our loving and all-wise Father is vindictively going to torment in anguish and pain, the vast majority of his human creatures! Then it may be asked, What will he do with the wicked? Let God answer.

"For evil doers shall be cut off; but those that wait on the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." —Psa. 37:10. And satan is also to be annihilated!

"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 hath the power of death, that is, the devil." —Heb. 2:14.

In Rev. 20:11-15, is a pen picture of the eventuation of the wicked; and the prophet Malachi says:

"The day cometh that shall burn as an oven...ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day when I shall do this, saith the Lord of hosts." —Mal. 4:1-3.

And Jesus said he would thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff

with unquenchable fire. —Matt. 3:12.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire. —Matt. 13:41-42.

May God open your eyes and hearts to see if you will lay hold on immortality and eternal life. "Gift of God." —Jno. 4:10; and be saved. Read Heb. 6:17-20; Rom. 8:19-24; 1 Pet. 1:3; Rom. 10:6-17. Do not fail to read this.

My prayer is that you will perceive Jesus "The chiefest among ten thousand and the one altogether lovely," or your Savior; for he says, "The Son of man is not come to destroy men's lives, but to save them." —Lu. 9:56. And that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —Jno. 3:16.

"And as many as receive him, to them gives he power to become the sons of God, even to them that believe on his name."

The Philippian jailor wanted to know what he must do to be saved, "and they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." —Acts 16:31.

A. J. Marsh.

Retsil, Wash.

#### The War and The Church.

We see many statements, and hear many opinions on the attitude the church should assume in time of war.

Some believe we should stand aloof from war or any other state responsibility. Others that we should refrain only from war and accept other state duties; still others that our following of the Master would keep us only from the part of war that would cause us to kill, but that our duty lies along the line of ambulance and hospital work, even though these duties would take us near, or even down to death.

In looking over the attitude of these different classes, we should think clearly, along charitable and definite lines, using as our final guide, Bible examples and precepts.

Of one thing there is no doubt. If we accept the favors and protection of the government of a country, we owe a measure of service to that country. If we ask such a government to guarantee our church charters, (if we have any), or our land titles or our rights in every way as citizens, we surely owe some service in return for the favor.

But some will say, we are not even citizens, therefore owe no service. Some even claim it wrong to work for the state. I have in mind a case where one was criticized for reporting the state of the weather each morning to the Weather Bureau.

Now for some examples. Joseph was Secretary of the Treasury of the Pagan empire of Egypt, and at the same time took on his hands the food control of the empire during time of stress, due to war, for Egyptian history seems to show that the drouth in Egypt was caused by the warring enemies of the people with whom Joseph lived interfering with the irrigation waters of the Nile. Joseph was the Herbers Hoover of Egypt and the favorite

and close advisor of the Emperor.

Then look at Daniel. President of the province of Babylon, and right hand man of four emperors of his time, but all the time loved and favored of God. Much of the time the country was at war, and part of the time at war with his own people.

But some will say that was the old dispensation. Paul did not hesitate to claim the rights due him as a Roman citizen, and boasted that he was free born. Numerous cases can be sighted of the conversion of officers of the Roman government, soldiers, prison wardens and others, without finding a single instance of one being told to quit the service he was in.

Coming down to our time. Among all the objectors, we do not hear of any who would hesitate to have their sons or daughters teach public school. They even spend money to train them for the work. Yet that is state work, one of the requirements is that patriotism shall be the key note.

Our sons train for doctors and our daughters for nurses, for the getting of gain, or for the helping of the afflicted, yet when the nation calls for doctors or nurses and other elements of the medical department of the army, the church is supposed by some to stand aloof.

The "Good Samaritan" was the ideal of service set forth by the Master. To him there was no question of to whom the service was to be rendered, no question of how he was wounded, but only that help was needed. The Samaritan waited not for the call, but seized the opportunity. He was not a drafted man but a volunteer. How different with the others who, in passing crossed to the other side of the way, drawing their robes closer, lest they be defiled.

The Master said, "He that is without a sword, let him sell his garment and buy one." But we are not asked to use the sword. A generous government, founded on the principles of personal liberty, and freedom of thought, opens the way to service in the noncombatant branches of the army, which we may enter without any prejudice, and with no slight on our personal bravery, as the hospital and ambulance corps offers a fine chance for facing death in many forms, and of offering a quality of service alike to the nation, the sick and wounded and the one who serves, as much as any branch goes down into the valley of death.

Our nation has not entered the war for the conquest or the acquisition of territory or for the lust of power or glory, but in the protection of the lives and virtue of women and children and the liberty of our own and other peoples.

The confidence and love of a centurian of the Roman army, brought forth the praise of our Master in the saying, "I have not found so great faith, no not in Israel." A centurian again at the death of Jesus was one of the few who acknowledged the Christ, saying, "Surely this was a righteous man." A centurian once again is shown to us whose prayers and alms came up before God and were heard, yes and answered, and he was to send for Peter, who would tell him what he ought to do. Peter baptized him and his household, but we are not told that he reprimanded him

as a soldier, and no doubt he (the centurian) was loved and accepted for his faith and service.

We are told to stay out of the service so that people may know we are the Church of God. "By their fruits ye shall know them," not their appearance. Thistles may be handsome plants and bear fine flowers, but you cannot pick figs from them. So churchmen may put up a fine appearance, but it is service in the way of righteous acts, which are to form the white robes of the saints. "Blessed is the man, who, passing through the valley of Baca (tears) findeth in it springs." And where could the valley of tears be more surely found than back of the lines in war stricken Europe. Or who needs the springs of the water of God more than the millions of boys who are there or are going? And who so able to render the right kind of service as a clean young man trained in the ways of God, and enlisted in the hospital service of his country?

We look for and pray for the time when war shall cease to the ends of the earth, but it has not yet arrived.

J. E. Adamson.

Pomona, California.

#### Facts in Fragments.

Common sense is not hereditary.

Obstinacy is sometimes taken for orthodoxy.

The popular editor is luminous but not voluminous.

Real patriotism begins before the band begins to play.

Some men get rich and fail. Others fail to get rich.

If you have a son and also a fortune, keep them apart.

Have you noticed how many friends a man has until he needs one?

Opportunity calls once at every man's door, but misfortune seems to be more sociable.

The more room we give in our hearts to folks, the more we will have for God.

If people told only what they know, there would be less talking.

"How to keep the boys on the farm," is a subject about which a lot of city folks seem to be deeply solicitous.

There was more lion in Daniel's heart than he found in the den.

Not all self-made men have reason to be proud of the carpenter.

Verily every man knoweth about the pebble in his own shoe.

What doth it profit, my brethren, if a man is on the right road and headed the wrong way?

Honest, now, are the people who live in Poverty Street as welcome in your church as those who come from Wealthy Avenue?

"I never jump at conclusions," said the preacher. "No," remarked the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly.

Bishop Joseph F. Berry.

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

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.

A great many are making use of our "four for three months" subscription offer by sending in four addresses and a dollar. We have added about 30 new names within the last two weeks in this way. Why not try to do evangelistic work in this way?

We have mailed out the bound volume No. 6. If by the time you read this item you have not received yours, please notify this office at once.

Among the Christmas packages coming to us was one—a box of holly and Spanish moss— from the Bro. J. C. Lindsey family of Hammond, La., which made us live our last winter's stay all over again. Then in another we found several pounds of real, sure-enough, pork sausage from Bro. and Sr. J. E. Miller, of St. Jacob, Ill. Johnnie and Mae know the editor pretty well. Thanks for so substantial a remembrance. Then here, too, the express man is bringing another package. Let's see. It is from Fred, Elsie and Bertie Drew. Just like

em. Please, no one tell Mr. Hoover, food administrator. Thanks all around.

In response to many Christmas remembrances we wish in this general way to thank one and all. It is pleasant to be remembered. We wish you, one and all, a happy and prosperous year.

Saturday, Dec. 22, we were called by telegram to preach the funeral discourse of Bro. J. H. Morse, of Valles Mines, Mo. It was with a heavy heart that we went to this duty. Obituary will be given later.

Brethren, in sending in money to this office, always be sure to state the purpose for which it is to be used. This will save us trouble in more ways than one.

We are indebted to Bro. Milford C. Boice, of Champaign, Ill., for photos taken by him at the Michigan Bible School and Conference. The work is well done and we appreciate being remembered.

Again we call attention to the need to sign your full address to each letter you send us. Your address is but one for you to remember, while it means hundreds for us to remember. A little care on your part will save us much unnecessary work. Also, in sending in names be very careful to write plainly so that there is no chance for mistake.

### HELPING FUND.

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

Mrs. T. R. Swindler, .....	\$1.00.
Jacob Reed, .....	3.25.
Mrs. Mary Eberhardt, .....	3.75.
R. A. Humphrey, .....	1.00.
Mrs. Lola Clark, .....	.50.
H. Dickel, .....	3.50.
Bro. and Sr. (Friends), .....	100.00.
Ferd Winfrey, .....	2.50.
Mrs. H. C. Hammond, .....	1.75.
Glen Strock and Family, .....	5.00.
M. Logan, .....	.50.
Mrs. C. A. Gray, .....	.50.

### Remittances.

Mrs. Chas. Williams; Levi Gabrielson; F. M. McCrory; Wm. G. Snow; Mrs. Lena M. Duvall; Emma Murray; H. Dickel; J. E. Boyer; Mrs. Wm. Lansberry; E. Elton and Sr. Elton; Ferd Winfrey; A Sr. in Mo.; Mrs. Joshua Thomas; Mrs. H. C. Hammond; Albert Eberhardt; Mrs. Minnie Rogers; Hugh Logan; Glen Strock and family; M. Logan; Walter S. Koontz; Everett Halstead; W. L. Crowe; John W. Hutchings; Mrs. C. A. Gray.

## Obituary.

### Emily Tilton.

Emily Tilton was born in Ogle Co., Ill., April 18, 1850, and departed this life Dec. 18, 1917, being, at the time of her death, 67 years and 8 months old.

She was one of a family of eleven children, six of whom, together with the father and mother, have preceded her in

death. She was married to W. B. Tilton, Aug. 27, 1871, and to them were born two children: Fred, of Ashton, Ill., with whom she spent the last 5 months of her life, and Mrs. Dollie Pentz, of Chana, Ill. She was baptized in the all saving name of Jesus by H. V. Reed, July 10, 1898, since which time she has lived a faithful Christian life, and through all her months of suffering was very patient, and died believing she would receive a crown of rejoicing when Jesus comes to make up his jewels.

She leaves a husband, two children, five grandchildren, two sisters and two brothers, besides a host of friends to mourn her departure.

In Jesus now she sweetly sleeps,

Her trials all are o'er.

And when Christ comes to claim his own  
She'll rise to die no more.

We spoke words of comfort from Psa. 39 and John 11:25-26, which texts were chosen by the deceased. The funeral was held at the Washington Grove Christian Church on Thursday P.M., and burial was made in the beautiful cemetery across the way. There she sleeps in hope, which hope she held firm unto the end. It is a source of heartache to see those who hold the truth go down thus in death, but it will not be long until the victory is ours through Jesus Christ our Lord.

S. J. Lindsay.

Wednesday, Dec. 26, it was our sad duty to speak words of comfort upon the funeral occasion of the infant of Mr. and Mrs. Fishel, of Aurora, Ill., who brought the little one to Oregon for interment beside its grandmother, Mrs. Minnie Stroh. Mrs. Fishel was formerly Vera Stroh, known by many of our Bible School students of former years. Little Vera Belle spent but 8 short months in this life, and now her place in the home is made vacant by the work of death. Those present gave evidence of deep sympathy for the sorrowing ones.

We are glad that after death has done its worst, there is One who is able to overcome it all. We pray for his appearing.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### JESUS BEGINS HIS WORK.

Lesson 2, Jan. 13, 1918.  
Lesson Text, Mark 1:12-20.

Golden Text: Repent ye, and believe in the gospel. Mark 1:15.

Time: Temptation of Jesus, Jan. and Feb., A. D. 27. The four fishermen disciples were called in April or May, A.D. 28, one and one-half years after the temptation.

Place: The temptation, in the wilderness of Judea. The call of the four, by the sea of Galilee.

Memory Verse: Heb. 4:15, 16.

### Questions and Comments.

Three events of Jesus' life are recorded

in the lesson:

1. Jesus' temptation, verses 12, 13.
2. The beginning of his Galilean ministry, verses 14, 15.
3. The selection of his first disciples, verses 16-20.

The temptation: Mark does not give the details but merely asserts his victory over temptation. What words does he use to tell of his victory? Verse 12 says "and immediately." Immediately after what? Study the account of the temptation as given in Matt. 4:1-11. Note following points, the number of temptations. The first two temptations spring from a very human desire to prove what God had just told him. What was it? Source of the first temptation—fleshly appetite; of the second—desire to please the eye of Israel and gain their acceptance of him as the Son of God; of the third, desire for honor, power and glory, which, as was proven by his after life, could have been his if he had adopted worldly, satanic instruments of war and force. See John 6:15.

How does Jesus put to flight each temptation? Why was Jesus able to grasp the exact meanings of God's teaching and to know the exact application of each? Why was he able to think of the right scripture at the right time, and to exercise his will power to apply it? He was without spot and without blemish, 1 Pet. 1:19. Because of the influence of the Holy Spirit he was holy from his birth, Luke 1:35. He was without physical weakness or defect, and the power of God could operate through him without measure. God gave him the spirit without measure. Jno. 3:34.

Why, then, cannot any man overcome as he did, that is, without sin or mistake? Since Jesus was perfect as a human being on the fleshly plane. What does it mean when it says he was made perfect through suffering? Must not this perfection refer to the perfection he gained as a spiritual being at the resurrection?

Notice in Heb. 2:10 the perfection he gained through suffering was to make him the captain of salvation in bringing many sons to glory—to the glorified state of the first resurrection.

Compare Jesus' three-fold temptation with Eve's, Gen. 3:6, and with John's all that is in the world, 1 Jno. 3:16. Now read Heb. 4:15. All temptations may be traced to one of these three sources. Jesus received a supreme temptation from each.

The beginning of his work in Galilee: There is over one year's work between verses 13 and 14, which Mark does not record, but which is recorded by John in John 1, 2, 3. This first year's work was chiefly in Judea, but he made one trip into Galilee, where he performed his first miracle in Cana. He then returned to Judea and the cleansing of the temple, and his talk with Nicodemus occurred, all of which we studied in last year's lessons.

Jesus' second year's ministry was in Galilee, and Mark gives the detailed story of it in our following lessons.

In the light of their prophecies, what significance did the "gospel of the kingdom of God," bear to the Jews? Isa. 9:6, 7; Psa. 89:28-37. Since these prophecies are plain and permit of only one interpretation, were they mistaken? "The time is fulfilled," this cannot mean that the time decreed for the setting up of the kingdom

(see Dan. 2:44) had arrived, else the kingdom would have been set up. The development of God's plan is not left to chance obedience or disobedience of any people. Every event occurs on scheduled time which cannot be changed. The event to occur at this "fulfilled time" is found in Dan. 9:25, 26. "The kingdom of God is at hand." At hand in that he who was to be king was there, and through his miraculous power and perfect teachings, was giving them a foretaste of the glories and power of the kingdom. Read Heb. 6:4-6.

The selection of the first disciples: Relate the story as found in verses 16-20.

It would be unreasonable that these men should leave their means of livelihood and unquestioningly follow a perfect stranger. Read John 1:35-51 and see how two of them had been pupils under John the Baptist, and how all had met and acknowledged Jesus to be the Christ during his first year's work. Notice nothing is here said about them leaving their daily work and following him from place to place. Can you remember any of the things which Jesus did during the first year which would strengthen their conviction that he was the Messiah, and prepare them to answer the invitation in today's lesson?

These humble fishermen were afterwards told that they should be judges over the 12 tribes of Israel, Matt. 19:28. From what kind of material is Jesus selecting all the government officials for God's kingdom? Luke 10:21.

It is this fact of the creative power of choice, that shows how temptation, which always demands a choice between good and evil, is so necessary in building up character, and character in its largest sense is the man.—Sel.

#### General Notes.

It is sometimes claimed that Jesus' victory over temptation is a source of encouragement to fallen man, in the sense that he, a man made in all points like unto his brethren, overcame, therefore I can overcome. But is this true? Jesus' victory over temptation was without the slightest misstep, without the slightest sin either consciously or unconsciously. If his victory over temptation is taken as the pattern of fallen man's, then is man not left without the slightest gleam of hope? Is not the nature of his victory over temptation proof of his perfect, indwelling, God-given power against the forces of evil and of man's lack of this power? Does it not make man admit his own fallen, helpless condition and Jesus the only Savior? Does it not prevent us from interpreting the fact that Jesus was made in all points like his brethren to mean that he was on a level in every way with fallen man? He was surely above fallen man, else he could not have gained the victory over temptation as no other man has been able to gain it. Without discussing the means by which God made him superior to the rest of mankind, let us all admit his superiority from his birth, else we are without a Savior.

Temptation is the testing of a person with the purpose and desire of making him yield and do wrong. Testing is the means of finding out what a man is with the hope that he will stand the strain, for

the purpose of knowing what he can do, how far he can be trusted, and helping him to be better and more useful. Satan and bad men tempt. God and good men never tempt, but test, and transform bad men's temptations into trials and tests. —Selected.

The above would more nearly harmonize with James if it read, "Temptation is enticing a person." The tempter has no desire to test. His whole thought is to draw away and entice. God never tempts to evil, but he does watch the temptation, making it a test and standing ready to help in time of need.

When the fight begins within himself  
A man's worth something. God stoops  
o'er his head,

Satan looks up between his feet—both  
tug—

He's left, himself in the middle: the  
soul wakes and grows.—Browning.

## Letters.

Dear Brother Lindsay:

As I sit here in my home tonight, sad, and so lonely, the thought comes to me that I might write a few lines for the much esteemed paper. While I am all alone and so sad, the comforting words come to me, "thy dead men shall live."

Our loved ones are only sleeping, they will be awakened in the morning. Not with that terrible suffering they had when they closed their eyes here. They are only resting, sleeping in Jesus. Oh, I want to live where no tears are shed, no sorrowing hearts are ever found. Let me live in the land where graves are never made.

Blessed hope. If we are the children of God we can look up; we can soon greet our loved ones in that glorious land where God himself shall wipe all tears from our eyes. Oh, it is worth striving for. Let us be ready.

Your sister hoping to be in that sweet  
by and by, Sarah Armitage.

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

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

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak. —R. Cecil.

I will direct all his ways.—Isa. 14:13.

## Lesson 2, (Continued).

Church of God of the Abrahamic Faith  
Sunday School.

Subject:

Does it Make a Difference What We  
Believe?

—o—

I call the International Sunday School Lessons the Immortal Soul Believer's Sunday School System, because the immortality of the soul believers are the originators of the International Sunday School Lessons. This system is a question and answer system. About 99 percent of the scholars that go to Sunday School on Sundays cannot answer the questions until they have read the answer then and there off of the Sunday School leaflets. Peter says, Add to your faith virtue, and to virtue knowledge. Peter also says if we do not have the knowledge of God dwelling in us we are blind and cannot see afar off, and have forgotten we were purged from our old sins. To have knowledge of a Bible subject we must be able to quote the scripture pertaining to that subject.

We may have faith on a Bible subject but not be able to quote one verse of that Bible subject by knowledge. We have faith when we believe what the preacher preaches to us, or a Sunday School teacher teaches, or what we believe when we read the Bible; but if we cannot quote one verse or more we do not have any knowledge of the subject. Now faith is necessary but faith is not enough. Peter said if we do not have knowledge we are blind and cannot see afar off, and we have forgotten we were purged (or baptized) from our old sins. 2 Pet. 1:9. Paul said, Take the helmet of salvation and the sword of the spirit which is the word of God.

We must have a knowledge of the Bible or we cannot use the sword of the spirit, for the sword of the spirit is composed of the words of the Bible we are able to quote, and which proceed out of our mouth. If we do not have a knowledge of the Bible we could not quote any verses of the Bible, could not have any sword of the spirit, consequently a no-account soldier for our Lord Jesus. Eph. 6:17. If we want to please the devil we will please him if we do not have any sword to fight him with, and this immortality of the soul Sunday School system does not require us to get the verses to memory. Brethren, whom do we please?

Paul said we must have the spirit (or word of God) dwelling in us to be quickened from the dead. We read in Rom. 8:11, But if the spirit (or word) of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit (or word) that dwelleth in you. The spirit or word dwelleth in us through knowledge and it is necessary for us to have knowledge dwelling in us in order to be quickened from the dead. (If we are dead when Jesus comes.) And if this immortality of the soul Sunday School system does not require us to get knowledge, that is, verses to memory, and if we depend upon this immortality of the soul Sunday School system to have knowledge, what hope have we of ever being quickened from the dead? This immortality of the soul Sunday School system gives

us more faith perhaps, but how many of us through this immortality of the soul Sunday School system are able through knowledge to repeat one verse of the Bible? And the verses of the Bible we are able to quote through knowledge composes the sword we fight the devil with. The apostle Paul says, Now we have received, not the spirit of the world, but the spirit which is of God (brother, how many verses of the spirit can you quote?), that we might know the things that are freely given to us of God. To know those things they must dwell in us by knowledge, then we are able to quote the scripture which Paul said he was able to do, as recorded in 1 Cor. 2:13.

Brother, sister, do not the immortality of the soul believers preach a false doctrine when they preach we go to heaven at death? Paul said, If any man or an angel from heaven preach any other gospel than the apostles preached let him be accursed, and the Apostle John, the divine, said if we bid them God speed we are partakers of their evil deeds. 2 Jno. 1:11. Brethren, don't you think this scripture is as much true today as it was in the day of the apostles? And it was such an evil deed to preach a false doctrine that the Apostle Paul pronounced a curse upon all those who preach a false doctrine. And it is such an evil deed to wish them God speed, that the Apostle John said we are partakers of their evil deeds if we bid them God speed. In the day of the Apostle Paul, Hymeneus and Philetus preached a false doctrine, and all those who believed that false doctrine, their faith was overthrown. Brethren, do you think it is a safe plan to use the immortality of the soul Sunday School system? A system that does not require you to get verses to memory? And brethren, is this system pleasing to God who wants us to have knowledge that we may be quickened from the dead, that we may add to virtue knowledge, and may have the sword of the spirit through knowledge? The devil has transformed himself into an angel of light, and is working all the time to deceive us and get us damned, 2 Cor. 11:14. Through ignorance we are alienated from the life of God. Eph. 4:18. I believe the devil has deceived us through the immortality of the soul Sunday School system, making us believe we are getting knowledge, when in fact a big percent of us can't repeat one verse we have learned from the Bible through this system. Perhaps some of the teachers think if they can repeat a few miscellaneous verses that is sufficient for all. I, for one, believe we must all have the knowledge of the scripture dwelling in us in order to inherit eternal life. I demand a system whereby we can get knowledge. I demand a system that is a complete subject system, that is, take verses wherever they may be found in the Bible on a subject, and memorize several verses.

John W. Burget.

—o—  
The Woman of En-dor.  
—o—

The incident of Saul consulting her who had a familiar spirit is often considered strong evidence of the existence of dead people still in a state of life, and of the

ability of special people to consult with these dead. This woman is, by such, thought to have brought back the dead prophet, Samuel, to consult with Saul as to the wise course to follow, as he had formerly advised while alive. The title, "familiar spirit" thus seems to have been given because such people were on familiar, communicating terms with the dead. Let us read the narrative and see what we find:

Samuel was a prophet, 1 Sam. 3:20. Because of Saul's disobedience he lost title to his throne, in favor of David, and God was now about to establish David as king by the vacancy to be caused by Saul's death. God had, therefore, refused Saul any further communication, either by dreams, by the high-priest's ephod, or by mediation of a prophet. Since that was so, and since Samuel was a prophet, was this woman able to thwart God's declared purpose and give Saul an answer by a prophet, Samuel, by calling on him to advise Saul? This alone proves her whole performance as a fraud.

We notice further that in those days the immortality of the soul had not grown to its present proportions. In fact, this incident does not even suggest Samuel was alive while he was dead. His immortal soul was not in heaven. He was down, for the woman pretends to call him "up." He was not active, he was in a state of deep inactivity, for the woman puts the words in his mouth, that he was by Saul and the woman "disquieted." We do not accuse this woman of fraud and pretending it was Samuel who talked, without authority. By turning to Isa. 8:19-20 we find that those of her profession peeped and did the muttering themselves, and that when people appeal to their authority we are to refute their statements by the statements of God's word. In this way we refer you to the words of God that "the dead know not anything." How, then, could Samuel speak to Saul?

By referring further to Isa. 29:4, we find that the voice that speaks when supposedly the voice of the dead speaking to the living, is, in reality, the voice of the one having the familiar spirit. Therefore, the supposed conversation Saul held with Samuel was in truth between Saul and this woman of En-dor. Were we, therefore, not correct in charging her with fraud, when we do it on the authority of God's word?

Isaiah says the voice out of the ground was the voice of the one with the familiar spirit. So this woman was what we call a ventriloquist.

We notice further: Saul did not see anyone at all from the realms of the dead; he only took the woman's word for it that he talked with Samuel. It was dark, at night. Fraud always works best in darkness. Seances are held at night in our day. Her fraud is evident by the fact that at first she pretended not to know Saul and that she knew him only when he asked her to call up Samuel. But will anybody say that Israel would not have known their king anywhere in his realm when he stood head and shoulders above all others? How could these fortune tellers have been on their guard against death by Saul's previous decree of vs. 3 and 9 and been on the watch for the king and

his officers if they did not know of his remarkable stature? It was the woman alone who supposedly saw Samuel, v. 12.

When Saul asked her what she saw, (for he saw nothing) she replied, "gods." That is, the spirits of the dead, according to Psa. 106:28, 36-38, called "devils" and "demons." In the days of our Lord on earth the idea prevailed that these wandering spirits of the dead invaded living bodies where one immortal soul already dwelt, and caused disease and infirmity. Of course it is hard for two humans to live close together without trouble resulting, so we can excuse their superstition. This devil-worship still prevails in so-called heathen lands, but the missionaries who go to convert them generally have the same disease.

In those days of king Saul, however, the dead did not wander about and get in the bodies of the living. They stayed in the ground where they were put, v. 13, and remained quiet, v. 15. The immortality of the soul, like other ideas, is an evolution. If Samuel went to heaven when he died, so did Saul, v. 19. Could this wicked king go to heaven with Samuel and not to hell torment where they say he belonged? But in those days the dead all, righteous and wicked, went to the same place, the ground, and the only people supposed able to recall them to the surface were these wizards. Not a very reputable character to prove the dead still alive, this woman of En-dor.

When she said gods were coming up Saul was so excited he said, "what form is he of?" He did not think "gods," his mind was full of Samuel, so he said "he." She overdid the thing. He wanted only one, not the whole citizenship of the land of the dead. If we become too thickly encircled with the hosts of the dead swarming about our heads we shall be terrified. So the woman at once accommodates herself to his train of thought, and says, "An old man comes up," even though she must lie in one case or the other, between "gods" and "an old man." But all little lies would be as nothing to one who first adopted the one satan told.

Someone might say that after she saw the "gods" she then later saw Samuel come up, and hence did not tell a lie. But Saul asked for the form of what she first saw, which she called "gods," and she replied, "Samuel." She called the same thing by both words. Which was it? And if she lied in one case or the other, would anything she said be reliable?

Now test her prophecy by Deut. 18:21-22. You find it in v. 19. It took no wizard's insight to know who would win the battle, for God had already refused Saul and his people further aid and had declared through the living prophet what would happen. That part of her prophecy came true. "Tomorrow shalt thou and thy sons be with me." Count the days in the next chapters and see if Saul died "tomorrow." Most prophets trap themselves when they set times. A weather prophet is safe when he predicts any kind of weather whatever which we have already had, but if he tries to tell when he has a hard job on hand.

We have called it the woman's prophecy and someone may say that vs. 16-19 are declared to be the words of Samuel. But would Samuel be a false prophet and say

"tomorrow" when it was not that day? If so, what support can you draw from the declarations of the departed? Are we not right in charging the error to the woman, according to Isa. 29:17? The narrative merely follows the supposition of the woman that Saul and Samuel talked, as it does that demons caused sickness and that there are more gods than one, 1 Cor. 8:5.

When anxiety fills the mind the temptation is strong to consult some fortune teller, palmist, clairvoyant or medium, but the child of God will put his trust in Him and walk confidently forward, even if he knows not what lies ahead.

J. W. Williams.

### Twenty Years of Zionism.

In Palestine Zionism has already made a deep impression. We do not ascribe the colonists to our credit. They are not our work, but that of Baron Edmond de Rothschild. But what ought to be credited to us is the new spirit which animates the colonists. They consider themselves the apostles of an idea, the advance guard of a nation on the march, the pioneers of a fatherland that is to be built up, the missionaries of a utopian ideal.

We have seriously studied the economic possibilities of Palestine and are now able to indicate the course which the agricultural development of the various sections of the country must take in order to be remunerative.

We have nationalized the schools established in Palestine by other organizations prior to the rise of Zionism and have developed public education to a considerable extent. Our secondary schools in Jaffa and Jerusalem have risen rapidly to the level of the good European schools, and their diplomas have opened to their graduates the doors of the universities of several European countries, as, for example, Switzerland and Spain.

We have created a great medical service with the highest modern standards, with research laboratories and all the resources of scientific therapeutics.

We have established a corps of militia, those valiant "chomvim" who have given proof of the highest military qualities—discipline, energy, fearlessness, initiative and skill.

Thus Palestine has been endowed by a free and spontaneous Jewish effort with the institutions essential to a country. The immigrant finds there the safety that is guaranteed by our "chomvim," the best medical care, facilities for giving his children a good education—the first consideration of every Jewish family—and credit given by our own bank. On these foundations we may confidently build. These beginnings are rich in promise of happy future developments.

During the first twenty years of its existence modern Zionism has not yet been able to give Palestine to the Jewish people. That is true. But it has accomplished a positive work, the importance of which cannot be exaggerated. It has prepared Russian Jewry for the liberty brought to it by the glorious revolution—glorious despite all the aberrations of March, 1917.

Let us stop to view this great fact. Without the rise of the feeling of Jewish

nationality, the fruit of Zionist education, without the firm resolve to renew the historic life of our people, the emancipation would undoubtedly have had the same effect in Russia as in the western countries—it would have robbed Jewry of its traditions; it would have impoverished the Jewish soul of all idea and all desire of a national future; it would have thrown the Russian Jews into the bottomless morass of assimilation.

That was probably a mortal danger for the entire Jewish people, for six million Jews were concerned, half of our people, a living, vigorous half, the largest reservoir which has for a century alone fed the Jewries of the other countries and prevented them from evaporating and disappearing. If Russian Jewry were to be assimilated, nothing would any longer stop the desiccation of the other detached members of the ethnic body, and it would be, after but a short time, the *finis Judaeae*.

We are at the turning point of world history. The gigantic war which is desolating humanity has inflicted more tortures on us than on any other people. We know our losses, our sufferings and our tears. But we are sustained in the midst of these disasters by the certainty that we are approaching the culmination of our national destiny.

In the vast redistribution of territory that will take place, a place will be made for us, exactly the place which we will be capable of occupying to good purpose. All the belligerents are ready to take our claim to Palestine into consideration, and it is for us to convince them that Zionism is not a war of words, but an active force; that we have not only a vague desire, but the serious resolve and the means to realize in the land of Israel a great work of reconstruction.

We can no longer solicit charity. We must appeal to the big capitalists and reassure them on the safety of their investment and on their remunerative returns. We must create an instrument easy to handle, to employ advantageously, to supervise, to raise a billion and more if necessary. We must prepare a program of work which will endow Palestine with roads and harbors, irrigation canals, schools of every grade, hospitals, a judiciary and a police, an armed force ready to protect our creations against illegitimate attacks and efficient in the execution of its duty. We must settle in advance the framework of an administration with multiple functions. We must from the present moment on arrange two lists of people intending to immigrate to a Palestine intrusted to the Zionist organization—the one containing those who have the means to settle there at their own cost, the other for those who ask to be aided and who must be carefully selected.

The work before us is formidable, but glorious! Chicago Examiner, by Dr. Max Nordau.

Look up and not down; look forward and not back; look out and not in; and lend a hand. Hale.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—Cecil.

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Has Christ Failed?

In these war days we are very apt to say that “Christianity has failed.” But just what Christianity do we mean? A mere nominal Christianity? Yes, of course it has failed: it failed before the war: it always will fail! A pious Christianity? Sure. A soulless Christianity? Of course. A Christianity that thousands have professed and failed to live? Certainly. All these forms of Christianity have failed. So do the same kinds of banks and businesses fail. But does that mean that the idea of a bank or the idea of a business is a failure? Because we misuse a spring, or pollute it, and it brings on disease and the end of human lives, is that the fault of the spring or of the water? We might, with equal truth, say: “Water has failed.” But has it? We know very well that it has not. And exactly the same is true of Christianity—that is, the Christianity of Christ.

Christ has not failed: His doctrines have not failed. It is our failure to accept Christ and his doctrines that is so evident; our wrong conception of Christ's real Christianity that is at fault. It is we who have failed: not Christianity: not Christ.

We want to remember this distinction at this Christmastide when we would say that “Christianity has failed.” For if we say that, then why celebrate Christ's birthday? We don't celebrate the birthdays of failures. And which one of us is ready to say at this Christmastime, with all the weight of war upon us, that Christ has failed?—December Ladies' Home Journal.

To recognize with delight all high and generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy, this is the only spirit which can heal the love of slander and of calumny. —F. W. Robertson.

Man, by living wholly in submission to the Divine Influence, becomes surrounded with, and creates for himself, internal pleasures infinitely greater than any he can otherwise attain to—a state of heavenly Beatitude.—J. P. Greaves.

By persisting in a habit of self-denial, we shall, beyond what I can express, increase the inward powers of the mind, and shall produce that cheerfulness and gentleness of spirit as will fit us for all good purposes; and shall not have lost pleasure, but changed it; the soul being then filled with its own intrinsic pleasures.—Henry More.

That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.—Joseph Butler.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, January 9, 1917.

Number 14.

## NOTICE TO READER.

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—A. S. Burleson, Postmaster General.

## TEMPTATION.

Alta King.

JESUS was tempted in all points as we are. James 1 says we are tempted when we are drawn away and enticed by our own lusts—the natural desires of the human flesh condition. These natural desires are not in themselves sins or weaknesses. They have been given us by God, and in verse 17, James says such gifts are good and perfect. In verse 13, he warns against jumping to the conclusion that since natural appetites are the basis of our temptations, therefore it is God that does the tempting. In verses 14 and 15, he explains how God is clear of any such charge. Each natural desire has its right use. Hunger, thirst, ambition, desire for glory and honor, for pleasure, etc., all have their God-given purposes. But man thru his knowledge of good and evil gained thru the fall of Adam and Eve, sees how these desires may also be used for unrighteous purposes, and permits his mind to be drawn away, enticed to these unrighteous uses of them. This is temptation, and this was the nature of Jesus' temptation. But from here on, Jesus is distinct from all the rest of mankind.

James says when lust conceives, it brings forth sin. Lust never conceived in Jesus, for he never sinned. But all the rest of mankind, thru ignorance and the many weaknesses brought upon it thru the fall of Adam, dallies long with the enticing thoughts of unrighteous use of right desires. By means of this weakness lust conceives and brings forth sin, and sin results in death. This is the common lot of all mankind except Jesus. He gained complete victory at the first trial and not one desire was ever used for an unrighteous purpose, but all of them, always, as instruments of righteousness to God's glory and honor.

Although Jesus' victory is not encouragement to man in the sense that one man overcame, therefore another man can; still much courage and comfort flows from the fact that he was tempted as we are. The fact that he was tempted makes us know, as we could have known in no other way, that he understands the power, the strength of temptation, and knows that it took his own human perfection, the Spirit without measure, his perfect one-ness with the Father from babyhood up, to with-

## ONLY GOD IS GREAT



CERTAIN pasha, dead these thousand years,  
Once from his harem fled in sudden tears,

And had this sentence on the city's gate  
Deeply engraved: "Only God is great."

So these four words above the city's noise  
Hung like the accents of an angel's voice,

And evermore from the high barbacan  
Saluted each returning caravan.

Lost is that city's glory. Every gust  
Lifts, with crisp leaves, the unknown pasha's dust.

And all is ruin—save one wrinkled gate  
Whereon is written, "Only God is great."  
—Thomas Bailey Aldrich.

stand the force of those temptations. We know that he knows this and therefore know that he will sympathize with our inability, that he can be touched with the feelings of our infirmities, which infirmities he did not have. We can therefore come boldly to the throne of grace to obtain mercy, knowing that we will find grace and forgiveness, the only means of man's salvation. Read carefully Heb. 14:15-16.

God has always had this sympathy for mankind and is willing to extend it as soon as it will work to man's good, Ps. 103:12-13, but until man knows that God is such a God he will not seek him for grace and forgiveness. To reveal the Fatherhood of God toward all men was and is the great work of Jesus.

Jerusalem God's and Ours.

Break forth in song, O Christians,  
Like those on Red Sea shore!  
Jerusalem, the Holy,  
Is God's and ours once more!

Millennium down trampled,  
By Ishmael' hating horde;  
Victorious hosts of Israel,  
Restore it to the Lord!

The sepulcher of Abram,  
Tomb where the Christ arose;  
Gethsemane and Calvary,  
Delivered from our foes.

Mount Zion, throne of temple,  
Made free from pagan Joss;  
Down, gone the Moslem Crescent,  
Up, come to reign, The Cross!

Jerusalem, by the Gentiles,  
Down trodden shall be till  
Their times, as Christ foretold us,  
The Age-end should fulfill.

Sing, shout your hallelujas,  
Redemption now is near!

"I'll come again," said Jesus,  
His time foretold is here.—Sel. by  
Bro. Graham.

Answers to Questionaire.

Dear Bro. Lindsay:

As I had to help some of our registrant brothers on their questionnaires I thought perhaps what I gleaned of information and the legal counsel I found might aid others, so am sending answers to questionnaire in hope it may get in this week's paper.....

Very Truly, J. W. W.

Question 1. Answer yes. The Church of God. (a). If you are in a state having a conference, give location of conference. (b). If not state that our only head is state conferences, of which there is none in your state. (c). If isolated in a state having no conference, make some reply as under (b).

Question 2. If not a member of local church (for example, if isolated) state so, or if member of local church give date of its organization. If unable to give such date, state so, and give reason.

Question 3. The number of us must be estimated. We have estimated it at five thousand.

Question 4. We can show records of 1864; 1861; 1893, of resolutions to this effect. Also that members all over the U. S. on May 14, 1917, through Geo. B. Alldridge, of Cleveland, O., sent through Hon. Wm. Gordon, Representative from the 20th District of Ohio, a letter and petitions to congress asking military exemption on religious grounds.

Question 5. Give place and date of baptism and state you thus became a member (that is, by baptism). Or, if admitted to a local congregation otherwise, so state.

Question 6. If member of a local church, so state. If not say isolated or such like statement.

J. W. Williams.

A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates himself to the soul that longs to partake of him.—Wm. Law.

Blessed is any weight, however overwhelming, which God has been so good as to fasten with his own hand upon our shoulders.—Faber.

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



John Henry Morse

was born in Ottawa, Illinois, Sept. 22, 1851, and died in St. Louis, Mo., Dec. 21, 1917, aged 66 years, 3 months.

He moved to Jefferson Co., Mo., shortly before the Civil War, which locality has been his home almost continuously ever since.

Nov. 21, 1872, he was united in marriage with Miss Hattie C. Tuttle, to which union were born five children, three of whom survive. They are Arthur W., Mrs. E. M. Crow and Miss Saidee, all of DeSoto, Mo. Feb. 14, 1896, he was called upon to lay his wife away in the sleep of death. On Dec. 26, 1896, he married Miss Ellen Pearson, who survives him.

In 1881 he united with the Church of God and has ever stood firmly for the faith of the gospel.

In his death, the writer feels that the cause of truth has lost an able defender. He stood for no compromise with error. His time and means were used to advance the truth. He realized that it required money to do the Lord's work as much as in any other line of endeavor. In his taking off, The Restitution Herald and its editor lose a warm personal friend. It was with a sad heart we went to the service to which a telegram from Sr. Saidee called us. The funeral was held from the M. E. church in DeSoto where a goodly audience paid their last tribute of respect. He now sleeps in the family lot in the cemetery in DeSoto. We think he will not have long to sleep. May we all be prepared to meet him in the morning.

S. J. Lindsay.

Eliza E. Green.

Eliza E. Green was born in Alleghany Co., Md., March 4, 1840. Came to Illinois with her parents, Isaiah and Nancy Miller, in 1843. Was united in marriage to F. T. Green, Feb. 22, 1859. Died Dec. 28, 1917, aged 77 years, 9 months, 28 days.

To this union were born nine children—five sons and four daughters. One son and one daughter preceded the mother in death. Seven children and the aged husband are left to mourn their sad loss. The children are John Thomas, of Minn., Elias Wm., of Knox, Ind., Mrs. Aurora Alice Green, of Chandler, Minn., Mrs. Minnie

Ellen Fager, of Rockford, Ill., Joseph Thompson and Elmer Franklin, of Freeport, Ill., and Mrs. N. Myrtle Bowman, of Harper, Ill. Besides these she leaves five brothers, three sisters, twenty-two grandchildren, ten great grandchildren.

She was baptized in the faith of the gospel in 1857 and held her hope firm unto the end.

Funeral service was held from the Church of God in Adeline, Illinois, Monday, Dec. 31, where, in spite of the bitter weather, a large concourse of friends met to pay the last tribute of respect to a faithful woman.

The writer has known the family his life time. The home of Sr. Green was one place where we boys could go with the assurance that there would always be a welcome. Sometimes boys are always in the way, but not so with her. Always a word of good cheer and some sacrifice for others—these were her characteristics. We have laid her away to rest. We expect to see her again when the eternal morning dawns. Let us all cling fast to the hope as an anchor in these troublous times. Lord Jesus, quickly come! S. J. Lindsay.

#### WISDOM—WHAT IS IT?

Let God tell us, he makes no mistakes. Wisdom is the principal thing. Get wisdom, get understanding; forget it not; neither decline from the words of my mouth, and with all thy getting get understanding. Hear, O my son; and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. Prov. 4:5, 7, 10, 11.

So here as in all places in God's word it is termed knowledge (Webster defines it as such) 1. The quality of being wise; knowledge, and the capacity to make due use of it, discernment and judgment. 2. The results of wise judgment; scientific or practical truth; acquired knowledge. A scorner seeketh wisdom, but findeth it not, but knowledge is easy to him that understandeth. Prov. 14:6. No doubt but ye are the people, and wisdom shall die with you. Job 12:2. Doth not their excellency which is in them go away? They die, even without wisdom. Job 4:21. How much better is it to get wisdom than gold? And to get understanding rather to be chosen than silver! Prov. 16:16. He that getteth wisdom loveth his own soul. Prov. 19:8.

We find Solomon asked only for wisdom, not riches, and God gave him more wealth than all the kings before him or ever after him. Labor not to be rich; cease from thine own wisdom. Prov. 23:4. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. Eccl. 1:18. (What wisdom? Man's). For he saith, By the strength of my hand have I done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people and have robbed their treasures, and I have put down the inhabitants like a valiant man. Isa. 10:13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with lips do honor me, but have removed their heart (or mind) from me, and their fear toward me is taught by the precepts (or wisdom) of man. Therefore, behold I will proceed

to do a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent (or wise men) shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark and they say, Who seeth us? And who knoweth us? Isa. 29:13-15.

So here we find man seeking his own wisdom instead of God's wisdom. And this has been, and is, the greatest trouble in our arriving at a clear understanding of God's truth. It is because we want to mix a little of ours in with God's and help him, as though he was not all-wise, knowing all things from before ever the worlds were. Now, ye say, We are wise, and the law of the Lord is with us. Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed; they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. 8:8-9. For John came neither eating, nor drinking, and they say he hath a devil. The Son of man came eating and drinking and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children. Here we find they would not believe the wisdom of John or the Son of man after he had received the wisdom of God and man. Give therefore, give thy servant an understanding heart to judge thy people, that I may design between good and bad for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou asked this thing, and hast not asked for thyself long life or many days, neither hast asked riches for thyself; nor hast asked the life of thine enemies (Quite different now) but hast asked thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and understanding heart; so there was none like thee, neither shall there arise any like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 1 Ki. 3:9-14.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand of the sea shore. And Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt For he was wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spoke three thousand proverbs; and his songs were one thousand five. And he spoke of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowls and of creeping things, and of fishes. 1 Ki. 4:29. And all the earth sought Solomon to hear his wisdom which God had put in his heart. 1 Ki. 10:24. And the Lord gave Solomon wisdom as he promised him. 1 Ki. 5:12.

A scorner seeketh wisdom, and findeth it not, but knowledge is easy unto him that

understandeth. Go from the presence of a foolish man when thou perceivest not in the lips of knowledge. Prov. 14:6-7. The wisdom of the prudent is to understand his way. v. 8. Fools make a mock at sin, but among the righteous there is favor. v. 9. A sound heart is the life of the flesh; but envy the rottenness of the bones. v. 30. The wicked is driven away in his wickedness; but the righteous hath hope in his death. v. 32. Righteousness exalteth a nation; but sin is a reproach to any people. v. 34. Curse not a king, no not in thy tho't; and curse not the rich in thy bed-chambers; for a bird of the air shall carry the noise, and that which hath wings shall tell the matter. My son, attend unto my wisdom, and bow thine ear to my understanding. That thou mayest regard discretion, and that thy lips may keep knowledge. Prov. 5:1-2. Doth not wisdom cry and understanding put forth his voice? She (wisdom) standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. There we find wisdom or knowledge used in the feminine gender, not in the masculine gender, as some claim, it refers to Christ before ever the world was, down to his first advent into the world and that he only existed as the wisdom of God, and it was wisdom miraculously born and made flesh. The Lord possessed one in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, when there was no depth, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were, I was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world, when he prepared the heavens, I was there; when he set a compass upon the face of the deep. Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city, Who is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine that I have mingled. Forsake the foolish and live; and go in the way of understanding. Prov. 9:1-6.

Here we have the answer to wisdom in the last verses. Will say in closing, I have tried to show how important it is to get the wisdom of God first, then the wisdom of men, for man has sent out many inventions in the last hundred years; knowledge has increased, so men have run to and fro and knowledge has been increased from the sickle to the cradle, from the scythe to the mower, till now we can cut, thresh, sack, haul from the same field, and not stop, instead of the horse to plow we have the farm tractor as well as the steam engines. Man has sought out all I have spoken of and many more inventions I have not spoken of, and we have as great improvements in war implements to destroy mankind both on land and sea which was tho't impossible, and still men are trying out more new inventions. When will these things stop? God's wisdom tells us, let us

study it well.

G. H. Blood in Bible Advocate.

### Troubling The Baptist Waters.

AS A STEP toward church harmony Mr. John D. Rockefeller, Jr., would have the Baptists surrender the tenet that makes them a distinctive church. His proposal is startling, even though it touches a sympathetic chord in the minds of some fellow members. It naturally raises opposition in certain quarters, and the problem is now perhaps in the arena for the Baptist denomination to wrestle with. Mr. Rockefeller declared at a recent dinner of the New York City Baptist Mission that he did not think immersion a necessary qualification for membership, and remarked that the rite was an obstacle which kept "perhaps better Christians than you or me out of the Baptist Church." Immersion as a condition for membership he describes as "man-made," and predicts that "in the church of the future form and ceremony will play a minor part." The Baptist Church, therefore, since it wishes to bear its part in the leadership of the church of the future, "must not exclude good Christian men and women on matters of form." The war, he thinks, is hastening the consummation of the future church, which he visions in this form:

"I see all denominational barriers obliterated, and if the Baptists today have the courage and the breadth to stand on the platform of the founders of the church it can be a part of the foundation of the church of the future, a leader in the church of the living God. What a privilege! What an opportunity! In God's name I ask, does any one dare to let it pass?"

The daily press, which give much currency to Mr. Rockefeller's words, also supply the cautions, or outspoken opposition of certain prominent Baptists. The Rev. Dr. Charles A. Eaton, of the Madison Avenue Baptist Church, is liberal, but not revolutionary:

"With all that Mr. Rockefeller said about the church of the future I agree. As to immersion as a prerequisite of membership—that is a great theological question and a matter of policy for Baptists to consider. Mr. Rockefeller is entitled to his view and I am glad that he has expressed it. I feel the force of his contention, but do not know that I am prepared to go as far as he. I doubt if his opinion will find general support in our denomination. But I repeat that all Christians agree with him regarding religious cooperation in the future."

Mr. Rockefeller's present pastor, Dr. Cornelius Woelfkin, takes the stand that immersion should be a voluntary privilege:

"It should be taken from the door-sill of the church and placed upon the altar. It should not be a matter of first importance in church-membership, but love of God and service of Christ should be the essential thing. Thousands of men are loyal to Christ whose names are not on the roll of any church. In many of the fundamental principles of the church our fathers have tied our hands because they were made ritualistic instead of high privileges."

The pastor of an interdenominational church, Rev. Joseph W. Kemp, a former

Baptist, sees Mr. Rockefeller as "one of the few men who can speak out." He believes "many more hold the same opinions, but do not dare to utter them." But wholesale dissent from the new position is uttered by Rev. G. W. Matherson, the evangelist whose work is well known in the South as well as in the North. He is reported to have said "just such apostasy to all religion as that brought out by Mr. Rockefeller has caused the Germans to regard the truth lightly and brought on the war." The New York Times shows him as somewhat vitriolic:

"Never mind for the moment Baptist belief concerning forms of baptism. The question is whether we are to tolerate John D. Rockefeller, Jr., even with his wealth, and allow him to stay in a Baptist church in good standing, when he denies the fundamental doctrines of the Christian faith—an inspired and infallible Bible, the substitutionary atonement of Jesus Christ, the resurrection, and the second coming of Christ in bodily form."

John D., Jr., was poisoned in his religious belief by pastors of the Fifth Avenue Baptist Church in this city. Among the pastors were the Rev. Dr. J. H. Johnston, an evolutionist, and the Rev. Dr. C. F. Aked, a new theology apostate. Both of these men have dropped out of the Christian ministry, or practically so. Churches don't want them. Johnston tried politics on Washington Heights and failed by being beaten, and Aked is hustled to such an extent that churches are not seeking him as pastor. The fruits of the poison of false theology of these men are seen in the utterances of the younger Rockefeller.

I repeat that I wish to say nothing unchristian of any man, certainly not of the Rockefellers, for whose benefactions and labors for enlisted men I entertain sincere admiration. But the matter is not giving of money. It is not ethics alone. It is sound faith and American patriotism. Besides, we must beware of young men with hobbies. Mr. Rockefeller's hobby is the trust. It is the thing in religion he wants that made his father rich in oil. It is argued there should be a trust in Protestant Christianity, at the expense, if need be, of the destruction of some of the most cherished and vital doctrines of the Christian faith. My advice to Mr. Rockefeller is, instead of trying to break down the Baptist denomination, to get out of it and go to the liberal church, where he belongs.

The present Rockefeller pastor, the Rev. Dr. Cornelius Woelfkin, is an amiable, Christian gentleman, yet he, too, so far as I can learn, has adopted the new theology, the latest apostasy, and is preaching a pussyfoot, jellyfish Christianity. Some men cannot stand prosperity. We have them in the Baptist ministry as elsewhere."

—Literary Digest, Dec. 26, 1917.

Fame is a bubble, and it often comes from blowing your own horn.—Bishop Berry.

"Evil delights in the cover of darkness; but purity rejoices in the light." Do you love darkness? If so, look out!—Sel.

Doest thou well to be angry? Jonah 4:4.

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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Adeline, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

Bro. L. E. Conner and family, of Cleveland, Ohio, spent Christmas with "Bob" who is in the cantonement at Montgomery, Alabama.

Brethren, will you look at your labels again? If your label bears a 17, that means that you are in arrears from the 1st day of the month named in the year 1917. Please remit, or write saying that you will remit later.

Funeral work has kept us away from the shop so much that our editorial column must suffer. When this goes forth we expect to be engaged at Ripley, Ill., in special meetings. If your mail isn't answered at once, you will know the reason why. Don't expect too much of us.

HELPING FUND.

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

Mrs. Rose McCurry, \$1.00.

Mrs. R. J. Worthington, . . . . .50  
Mrs. Mauvine H. Green, . . . . .50  
Mrs. Clinton Fager, . . . . .50  
Mrs. Grant Bowman, . . . . .50.

Remittances.

Ben Hitchens; Mrs. Orpha Richardson; Mrs. Rose McCurry; Mrs. R. J. Worthington; Mrs. Mauvine Greene; Mrs. E. R. Beardslee; Mrs. Ethel Manken; H. M. McInturff; L. D. Decker; Mrs. Margaret Donaly by Peter Jeffrey; Mrs. Grant Bowman; Mrs. Chas. Green; Mrs. C. S. Fager; Chas. Gesin; Mary Kumpe; L. A. Crouch; Rufus A. Curtis; Calista Glotfelty; Eliza W. Morris; Bertha Drew; Mrs. H. F. Hill; Mrs. J. A. Tuttle; G. W. Sornberger; Mrs. Flora M. Dorsey.

Reports.

Report of Meeting.

The South Bend, Indiana, church was favored by a series of meetings by Bro. H. V. Reed, beginning Sunday morning, Dec. 16, and ending Sunday evening, Dec. 23. There were nine sermons in all and every one was full of spiritual food for the brethren. Some of his subjects were: "The World's Crisis," "The Great Tribulation," "Did Christ and the Apostles Enforce the Keeping of the Sabbath as Recorded in the Fourth Commandment?" "Revealed Mysteries of the Bible," "The True Foundation, or Building on Peter, Moses or Christ," "The Three World's," "The Resurrection," and "The Crucifixion of Christ the World's Greatest Tragedy." The attendance was good, many coming from a distance to hear our aged brother who has been such an able defender of the scriptures for many years, present the gospel message. It was an inspiration to the small body of believers here to see other brethren coming so far to be fed upon the bread of life.

An attempt was made to hold a discussion with a Sabbatarian minister who had previously boasted of his success in discussions with ministers of all other denominations, and had been very persistent in trying to convince some of our members that they should keep the Sabbath. However, it was impossible to make any satisfactory arrangements with him as he refused to divide the time evenly each evening, and requested two hours in which to review a forty-five minute sermon previously given by Bro. Reed. An hour and thirty minutes were granted him but his loudness and positiveness would not answer for argument. In a reply of thirty minutes Bro. Reed in a forceful way made a few strong points against the two law theory, the strongest being Paul's argument in 2 Cor. 3, which could not possibly apply to the building of an altar by Joshua after Moses' death, and that such a position could but cast a reflection upon the intelligence of its advocates.

Bro. Reed's vitality and clearness of perception are remarkable for one of his years. He desires to devote his entire time to work in the Master's vineyard and he has been asked to visit us each third Sunday. Our hope is that his health will permit him to preach to us regularly.

Leta G. Railsback.

The Sunday School.

By Alta King.

JESUS AT WORK.

Lesson 3. January 20, 1918,  
Lesson Text, Mark 1:21-45.

Golden Text: I must work the works of him that sent me while it is day. Jno. 9:4.

Time: April or May of the second year's ministry, A. D. 28.

Place: Capernaum as headquarters, but extending throughout all Galilee.

Memory Verse: Heb. 5:4-6.

Questions and Comments.

We left Jesus in last Sunday's lesson on the shores of the sea of Galilee where he had just called his first disciples. Recall their names and occupation. What other important event in the life of Jesus was studied?

Luke records how Jesus went into Nazareth, his childhood home, before going into Capernaum. Read or tell the story of his shameful treatment there. Luke 4:16-31. What does the word "straightway," and the expression "as his custom was," in Luke 4:16, prove as to the habits of Jesus? We can imagine that even before he began his public ministry, Jesus, being a Bible student of unusual ability, was a familiar sight in all public meetings, teaching and asking questions which astonished his hearers. Luke 4:16, 17 shows that the people expected him to teach. Jesus was not a recluse holding himself aloof, but entered into the social and religious life of the people, verse 22. He taught them as one that had authority. Read Matt. 5:27, 28 and explain how Jesus showed authority in his teachings. He also showed authority when he applied Old Testament prophecies to himself, Luke 4:18-21, and proved them by actually performing the work he claimed he was sent to do, as is shown by verses 23-27 of the lesson. According to Mark 5:15, being possessed with evil spirits was the Jewish idea of insanity. What words show that such people recognized the oneness of the man Jesus with God, and therefore his power over all forces of evil?

What does verse 28 prove as to the influence Jesus held over the people at large? Read Mark 12:37, Luke 19:47, 48. Can we not imagine how the "leaders" as they saw the influence of Jesus growing, met secretly, planning how they might counteract this influence? Mark 12:13; John 11:47-53; 7:31, 32.

Relate the incidents in the rest of the chapter which are proofs that Jesus taught with authority and not as the scribes.

In verse 34 it says that Jesus did not permit the devils to speak because they knew him. Many times after healing a person he would charge him to tell no man. Give your opinion as to why this was. What insight into Jesus' character do we get from verse 35? Why "a great while before day?" See verse 37.

We know that the purpose of Jesus' miracles was to prove that he was the

Christ, the Son of God. John 20:30, 31, but we should be careful that we do not regard them as mere proofs, losing sight of the fact that every miracle that Jesus performed was prompted by deep pity for the sufferers. See verse 41. His mission as the Christ the Son of God is to undo the mischief done by the first Adam, to do away with sin and suffering for all who will accept his services. What better proof of his mission could he give than to actually perform on a small scale, the works of his redemptive mission to the world? When the Pharisees failed to recognize these works as proofs, it showed they did not know what the mission of their Christ was to be. When they asked for a sign as a mere proof Jesus refused to give it. Matt. 12:38, 39. What was Jesus' mission during his first advent? Verse 38. Could it then have been to set up the kingdom if the Jews had been willing? If God had purposed to set up the kingdom at the first advent, providing the Jewish nation would accept Jesus as their Christ, then the kingdom would have been set up, for the masses were ready and willing to make him their king.

#### General Notes.

Mark, in his first chapter gives a wonderful foretaste of God's kingdom on earth and its redemptive work. His mind, as it reviewed the life and works of Jesus, must have been crowded with events which portrayed the kingdom to those Jews and brought it very near at hand indeed to them. But they knew not the day of their visitation. The masses, while acknowledging him as their Christ, were filled with the idea that he was to set up the kingdom immediately. On one occasion they tried to force him. But when he died without establishing the kingdom, they lost faith. If they had known the day of their visitation, that his first advent was to bring the kingdom "at hand" and give them a foretaste of its glories, and to fulfill the prophecies of his sufferings found in Isa. 53, their faith would have remained firm to the end, and to-day they would have been looking for their Messiah to come as we are looking for him.

We have this foretaste of the kingdom only by faith, not by actually seeing the works of the kingdom and its King. But Jesus said to Thomas: "Blessed are they that have not seen and yet have believed." Jno. 20:29.

To-day's lesson illustrates vividly how Jesus "took our infirmities, and bore our diseases." When the woman, as she supposed, secretly touched the hem of Jesus' garment, he felt virtue, strength, go out from him, showing that the health he gave to others literally sapped his own strength. Being mortal, such works could not be performed for ever, but what a vast store of strength he must have had to give as much as he did. But finally the moment came when he could say "I have finished the work thou hast given me to do," and weakened, worn out, his life spent in service to those about him, which was only half appreciated, even by his closest followers, he performed the last great service, yielded his life in accordance with his Father's will, that he might be glorified

with eternal life, a life that cannot be diminished by any amount of service, and become "the author of eternal salvation unto all them that obey him."

Do we half appreciate what he has done? There were few whose gratitude kept them his faithful friends in spite of the black charge of "Impostor" placed upon him, even by his chosen twelve, and chief among these few was Mary Magdalene, out of whom he had cast seven devils.

She may not have seen in him for the time being, a great and glorious king, but she did see in him a true friend worthy of her highest love and service. Do we see as much? Our lives give the answer.

#### Doctrine.

Modern lexicons define the word doctrine, "That which is taught; precept; a principle of belief; what the scriptures teach on any subject." Modern religionists seem to be drifting away from doctrinal preaching to sensational themes. Doctrinal themes are tabooed. "Prophecy not unto us right things, speak unto us smooth things," is their plea. Isa. 30:10. He who spake as never man spake, "taught them many things, . . . . . and said unto them in his doctrine," etc., Mark 4:2. This is the way our blessed Master imparted instruction to his hearers. Mark 12:38. When Jesus was questioned concerning "his disciples and of his doctrine," by the high priest, "Jesus answered him, I spake openly to the world. I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? Ask them which heard me what I said unto them; behold they know what I said." For this answer to the high priest, "one of the officers which stood by struck Jesus with the palm of his hand." Jno. 18:19-22 "Jesus answered them (the Jews in the temple) and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jno. 7:16, 17; 12:49, 50. "And they (of Capernaum) were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes." Matt. 7:28, 29; Mark 1:22.

If you would "not walk in darkness," but "have the light of life," believe in Jesus' doctrine implicitly, obey him submissively and triumph through him gloriously. Jno. 8:12; 3:14-16; Heb. 5:9; 1 Cor. 15:51-58.

"His doctrine" "touching the resurrection of the dead," astonishes a great many of the people today as much as it did the Sadducees of old. "They were astonished at his doctrine." Matt. 22:31-33. "The scribes and chief priests (at Jerusalem) sought how they might destroy him, because all the people were astonished at his doctrine." Mark 11:17, 18. We should cling to God and his doctrine and reject "the commandments of men." 1 Tim. 6:1; Matt. 15:9. "If any man teach otherwise," he is but advertising himself as knowing nothing, and "destitute of the truth." 1 Tim. 6:3-5. Well might the inspired penman add, "from such withdraw thyself," and avoid them, lest their "good words and fair speeches," deceive those not wise unto that which is good and simple (or

harmless) concerning evil." Rom. 16:17-19; Col. 2:2, 3, 6-8; 2 Pet. 2:1-3. If we would be perfected or thoroughly furnished unto all good works we should never forget that all scripture is given by inspiration of God, and is profitable for doctrine, as well as for reproof, correction, and instruction in righteousness. 2 Tim. 3:16, 17; 2 Pet. 1:20, 21.

"In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:7, 8.

We should adore the doctrine of God our Savior in all things. Titus 2:10. Of primitive Christians it is said, "And they continued steadfastly in the apostles' doctrine," and example worthy of our emulation, Acts 2:42. No wavering is permissible among those who would faithfully follow Jesus as their captain, but steadfastness is enjoined. Heb. 10:23-25; 2:10; 1 Cor. 15:58. There can be no excellence without stability of character. Gen. 49:12; James 1:8. Teach no other doctrine but sound doctrine, good doctrine, sound speech that cannot be condemned. 1 Tim. 1:3, 5-11; 4:6; Titus 2:7, 8.

In view of the wide spread apostasy so prevalent when men are throwing off all religious restraint, how significant and solemn are the words of Paul to Timothy, presenting as they do, the most solemn charge that can be uttered by human lips, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Thes. 2:1-12; 4:1-4. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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 John 1:9-11.

Rufus A. Curtis.

#### Comfort Ye My People.

"The devil shall cast some of you into prison." Rev. 2:10.

"Then the devil leaveth him, and behold angels came and ministered unto him." Matt. 4:11.

"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Psa. 107; 20; and 46.

And the peace of Christ which passeth all understanding will keep your mind and heart through Christ Jesus."

"Casting all your care upon him for he careth for you."

As thy days, so shall thy strength be.— Deut. 23:25.

## A Study of Revelation 3:12.

AND I WILL give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Rev. 11:3.

We see in the above that God has given power to his "Two Witnesses." Who are the two witnesses? The question is, perhaps, more easily asked than answered. Let us search.

We find in verse four that "These are the two olive trees, and the two candle sticks standing before the God of the earth." "Then answered I, and said unto him, What are these two olive trees on the right side of the candle stick, and upon the left side thereof?" Zech. 4:11. "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:14.

As to who or what these two witnesses are many learned men have disagreed. Some say that they are: "The Old and New Testaments," "The Law and the Gospel."

May I ask these questions? Can the Old and New Testaments be killed when we are told that the Word liveth and abideth forever. Does the word of God kill people who resist its testimony during the period in which it bears witness, as these witnesses do? Is the time of witness bearing of the Testaments limited? Can the Old and New Testaments or the Law and Gospel turn water to blood, or do the other things attributed to the two witnesses?

In the tenth verse we read that the two witnesses are prophets. And they are mortal men that can suffer death. We know that they are true men because they have "mouths" and feet, and not inanimate objects as would be the case if they were the Old and New Testaments or the Law and Gospel.

In searching the scriptures can we find two prophets that were removed prior to their death? Yes, Enoch and Elijah.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. Elias truly shall first come, and restore all things. Matt. 17:11. And other texts might be added. Some people think that John the Baptist was Elijah. And indeed some of Christ's own utterings seem to substantiate their belief. Christ said, Matt. 17:12, "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

It appears as though if John the Baptist was really Elijah, he would have come as a man and not as a little babe as he did. Luke 1:5-65.

In reading the account given in Luke 1:5-65, we read, (17th verse), "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

We find that the very first glimpse we get of Elijah he is pronouncing stern judgment upon a wicked people, and his whole life was a life of reproof. Likewise, the first glimpse that we get of the public

life of John the Baptist is as a "Voice crying in the wilderness," that denounces a wicked people; his whole life was one of denunciations. Therefore John comes with the same reproving spirit that Elijah did. The power of Elijah was to turn the people to righteousness. John did the same that he might prepare the way for Christ.

Readers, can we see that John and Elijah are two separate persons and further see how Christ could say with truth that "Elijah truly shall first come, and restore all things," and that "Elias has come already?"

To prove that Enoch is to be the other prophet witness is perhaps a more difficult thing to do.

If we were to search in the Apocryphy we would read: Enoch pleased God, and was translated into paradise, that he may give repentance to the nations. Ecclesiasticus 44:16.

Elijah was often called the Tishbite. 1 Kings 17:1; 21:17, 28.

"I am Enoch, who was translated by the word of God; and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot.

"Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him in Jerusalem, and to be taken up alive again into the clouds, after three days and a half."

The above explains itself and also gives the purpose for which they (Enoch and Elijah) are to return to earth.

The Jews have long held the idea that Enoch and Elijah were to return to earth again. We hear them ask John the Baptist if he was Elias, and again, as our Master was crying out in the agony of his crucifixion we hear the Jews say "He calleth for Elias to come and save him. This shows that the Jews believed Elijah still alive. Again, we hear Ephraim, the Syrian, saying: "The merciful Lord will send Elijah the Tishbite, and with him Enoch, to teach religion to the human race and they shall preach boldly to all men the knowledge of God, exhorting them not to believe in the tyrant through fear. They shall cry out and say 'This is a deceiver, O ye men. Let none of you in any way believe him; for in a little while he will be utterly abolished. Behold, the Lord, the Holy One, cometh from heaven.'"

I hear you say, These two witnesses are to die and lie unburied in Jerusalem. Rev. 11:7-9. And Enoch and Elijah were translated that they should not see death. Very true, in the Garden of Eden God pronounced a curse upon the whole Adamic race. We realize that curse only too well. God's word altereth not. Therefore Enoch and Elijah surely must fulfill that curse and pay the penalty, which is death. They were translated that they should not see death at that time.

In that chapter we again get a glimpse of the great love of God. Men's hearts are hardening fast even now. Soon they will not listen to common men at all. But God in his great mercy, in a last effort, sends Enoch and Elijah to work miracles among the people to get them to repent that none be lost.

The above has been submitted by the aid of W. H. Wilson's "Revelation Made Easy to Understand," and information gained through other sources. And thanks to Bro. Browning, of Chicago, for his gift of "The Popular and Critical Bible Encyclopedia."

All criticisms will be joyfully accepted because I am,

A student of God's Word,

Harry A. Sheets.

## A REVIEW OF HEBREWS.

Hebrews 5 and 6.

F. H. Lawrence.

IN HEBREWS 5 and 12, Paul is rather upbraiding them for not making better progress, for he tells them that by this time they should be teaching others, but have become such that they need one to teach them the first elements of the oracles of God.

Paul was anxious to feed them strong meat, but found they were yet babes and could not understand the deeper spiritual teachings which he wished to give them. We find that the Corinthian brethren were in the same class (1 Cor. 3:1-2). And I, brethren, was not able to speak to you as spiritual persons, but as fleshly, as to babes in Christ. Milk I gave you, and not solid food, for you were not able to receive it. 1 Cor. 2:14. Paul says the fleshly or animal man can not understand spiritual things. But those who have formed the habit of schooling their minds can discern the spiritual, and through the Spirit can digest the solid food. Heb. 5:14.

Heb. 6:1-2. Paul is telling us to advance in our learning of the doctrine of Christ. He wants us to complete the foundation and then start the building.

How could we ever erect a structure if we put in all of our time on the foundation? Verse 3. Paul says, This we will do if God permit. He says he is not yet perfected, "But I pursue, if indeed I may lay hold on that, which also I was laid hold on by Christ, but one thing I do, even forgetting the things behind and stretching forth towards the things before, I press along the line towards the prize of the high calling of God by Christ Jesus." Phil. 3:12-14.

Could a better copy be written than Paul has given us in the above quotations? I think not. He has given this as an example of how he has progressed since leaving the first principles of doctrine, of reforming, of immersion and of the resurrection of the dead, and the age-lasting judgment.

With God's help, may each of us follow the specifications of the building and grow in favor and knowledge of God.

Verses 4-8. "Those once enlightened, those having tasted these good things (the deeper spiritual food) and know what power they will have in the coming age, and they fall away, it is impossible to make a new creature of them again." How can they rise to walk in newness of life? Matt. 12:31-32, says, "A word spoken against the Son of man will be forgiven, but he who may speak against the holy Spirit, it will in no wise be forgiven him, neither in this nor in the age to come. No one could speak against the Spirit but

those having tasted." Again, Heb. 10:26, "For if we should voluntarily sin after having received the knowledge of the truth, there is no longer a sacrifice left for sin; and 2 Pet. 2:21-22, "For it were better they had not known the way of righteousness, than to have turned back from the holy commandment delivered to them, like unto the dog returned to his vomit and the washed hog to rolling in the mire." We must have the Spirit of Christ or we are none of his, so once having been in possession of the Spirit, and then turning back, are we not recrucifying him, and exposing him to contempt as it says in verse 6?

Some may wonder how they recrucify and expose him to contempt. Had they not taken him for their guide and leader, their standard of life, and possessed the Spirit, and if they fall away, their actions proclaim to the world, or give the world the thought that what they had been following was false.

Heb. 10:29. How much worse punishment do you think will he deserve, having trampled on the Son of God, and esteemed a common thing the blood of the covenant (new covenant), by which he was sanctified, and insulted the Spirit of favor? For we know him who says, Vengeance is mine, I will repay."

In the 7th verse he is comparing the ones who are partakers of the holy Spirit and have tasted the good word of God, to the land having absorbed the rain falling on it and producing vegetation useful to those for whom it is cultivated. For that reason those remaining in the vine bring forth fruit unto life, but those branches that wither may have produced some fruit; they either fall or are cut off and are gathered and burned. He confidently hopes for better things for those connected with salvation, and says God will not be forgetful of their works and the love they have manifested for his name, and admonishes them to be diligent in service for the full completion of the hope to the end, in order that you may not become sluggish. Paul is trying to impress the thought of continual diligent service, of cultivating, dressing, fertilizing and conserving all the truth and light imbibed. How anxious we farmers are to conserve all the moisture that falls on our land in order to produce better crops.

But now, brethren, do we have as much concern and anxiety for the spiritual crop that we must cultivate? What of the harvest! We must pull out the cheat and wild rye now, if we expect the measure to be filled with the clean wheat that will stand the test. If we are diligent to cultivate the spiritual we will not be sluggish, but will be imitators of those who are inheriting the promises.

Verses 13-18. God's promise to Abraham was in blessing and multiplying him, and he confirmed his promise to him with an oath, and for that reason God wishes to show to the heirs of the promise the unchangeableness of his purpose. So by God's promise and oath we have strong consolation, a firm anchorage, sure and steadfast which reaches into the home port. And if we are Christ's, then we are Abraham's seed and heirs to these same promises, and will inherit them with Christ as he (Christ) was the promised

seed through Isaac.

So, believing in God's promises to Abraham, and having the Spirit and faith of his seed (Christ), we surely have a firm anchorage, more sure and steadfast than any bark that might be moored and anchored to Gibraltar. The promises were such a strong consolation that Paul says we have fled away to lay hold of them, or in other words, he means that he has left all worldly things to invest his life and service to heavenly things, and hopes that it may enter into the veil where Jesus, the forerunner, has entered on our behalf and has become a High Priest for the age, after the order of Melchizedek. (Dia.).

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Hebrews 7.

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Fern A. Lawrence.

**M**ELCHIZEDEK, king of righteousness, and then king of Salem, which means king of peace, is said to be "without father, without mother, without genealogy, having neither a beginning of days, nor an end of life, but having been made like to the Son of God, remains a priest perpetually."

There was no record kept then, so we have no account of his father or mother, or even a genealogy. He was made like unto the Son of God and remains a priest perpetually, or forever; that is, we have no account of his death, so it is as though he was still living and continuing as a priest.

Verse 4. Melchizedek being a priest and so great a person, Abraham gave to him a tenth of his spoils. Though Melchizedek was before Levi, he tithed the people. But the sons of Levi who received the priesthood, tithed the people through a commandment of the law.

The superior Melchizedek blessed the inferior Abraham who had the promises.

Levi (the great grandson of Abraham) whose tribe was set apart for the priesthood, was not yet born when Abraham met Melchizedek.

Perfection was not through the Levitical priesthood, so there was need for another priest to arise according to the order of Melchizedek. Not through the Levitical tribe or according to the order of Aaron, for we know that Melchizedek was not from either of these, so Christ (who was the Priest made after the order of Melchizedek) could not come from them. He was from the tribe of Judah, according to verse 14.

Verse 12. Now the priesthood was changed because there was no one that came up to the standard of God's high calling, therefore a change of law was necessary.

Christ, coming of a tribe that did not attend at the altar, or of which Moses spoke nothing concerning priesthood, is a greater example and pattern than if he had come from a tribe so honored, as the Levitical, with priesthood.

Christ is the one made after the order of Melchizedek, but he did not obtain this priesthood through a fleshly command, but by the Spirit of God which upheld him.

The law was changed because it was weak and unavailing and perfected nothing, and through the new covenant we have a better hope through which we can draw near to God.

The priests of the Levitical tribe came

by the priesthood without an oath, but Christ with an oath through him who says to him, "The Lord swore and will not change, thou art a priest for the age;" and by this Christ has become our example to help us obtain the new and better covenant.

There were many priests before Christ because of death, and because of his continuing for the age, he has the priesthood which never changes, "and hence, he is able to save completely those drawing near to God through him, always living to interpose on their behalf."

On account of his holy life and righteous ways, he was highly exalted so he didn't need to offer daily sacrifices as the priests before him; because he offered himself once for all. "For the law appoints men high priests, having weakness; but the word of that oath, which was after the law, a Son who has been perfected for the age."

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Hebrews 8.

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Alice Miller.

**T**HE CHIEF point among those which Paul has been discussing in the preceding chapter is that Christ who is our high priest now, has sat down at God's right hand and is the minister of the true tabernacle. The priests under the old covenant had to offer gifts and sacrifices every year for their own sins and the sins of the people. Christ offered his gift once for himself and his followers when he gave up his will to do God's will; likewise his life was a continual sacrifice because he never tried to please himself.

Now Christ could not be a priest here on earth because there were already priest on the earth offering sacrifices which were a shadow of the true sacrifice and true priesthood which Christ fulfilled and is fulfilling. If the old covenant had been faultless, God would not have sought a second, but the old covenant was but a shadow, not the reality, besides the people kept it in the letter, not in their hearts as God wanted them to do, because of their fleshly nature they could not keep from coveting and putting other gods before Him. Because of this God said, I will make a new covenant with the house of Israel (this means fleshly Israel). I will write the law in their hearts and remember their sins no more. At this time they will not have to teach each other, for Christ will rule over them and every one will know God from the least to the greatest.

The last of this chapter refers to the time when the Jews will be gathered back to their land and Christ will come as King, then the law will be inscribed in their hearts. This also refers to spiritual Israel which is the church, or Christ's followers, only we are to have the law written in our hearts now. The follower of Christ does not follow him by a set of rules or written law, but worships and follows him in Spirit and in Truth.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—John Ruskin.

It is the common virtues that make uncommon saints.—Sel.

SUPERBA



SUPERBA

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Genesis.

IN THE BEGINNING." For "Genesis" I means beginning. So we have such derivatives as "generate," "regenerate," "genealogy," and "gender," from the same root as the title of this first book comes from.

In Genesis we have the beginning of most things in the world. The beginnings of heaven, earth and life, including man. The first marriage. The first birth, when parents looked fondly upon a dear, innocent babe for the first time. The beginning of sin, suffering and death, when Adam's descendants sought out their first "inventions," as Solomon calls it, as well as the inventions of musical and industrial apparatus. The beginning of city life with Nimrod. The first drunkenness, begun by such a good man as Noah. The first lies. Even such good men as Abraham, Isaac and Jacob all doing it. Perhaps Isaac knew his father's lie, for he told the same one under similar circumstances. The first funeral, that of a brother slain by a brother. The first judgment, the severest one the world has yet seen. The beginning of Gentile nations in chapter ten. Then the beginning of the twelve Ishmaelite nations and the Edomites. The beginning of the Israelitish nation in the call of Abram. The most of the remainder of the book is a history of Israel. Because of the plan of the ages and the plan of salvation as centered in them.

Then the beginning of their slavery in Egypt, which becomes the basis of the next book.

Christ in Genesis: The first words of the book suggest John's beginning of his gospel account of the Christ. Let there be light, and he is the light of the world, the Sun of Righteousness. The first man Adam is a figure of him that was to come. We see him constantly in shadow and promise. We cannot enumerate them all. It will do you good to search them out. Jesus pointed out to his disciples the things concerning himself "in all the scriptures," and Peter says all the prophets foretold the days of his sacrifice and resurrection. You will find him everywhere in the scriptures, for his name is "the word of God" for he is God's prophet and a prophet is a spokesman for God as you find in Ex. 4:15-16 and 7:2, where the word first occurs. Not a prophet, a priest and a king, as we so often are told, but a prophet-priest first, then a priest-king, for in the days when he spoke for God he offered his offering, then he became "a priest upon his throne," to intercede while he rules now over us, and also in future to be a Melchizedek priest upon his throne over the world. Hence all sacrifices reveal him and all prophets and kings foreshadow him as well as the many shadows and types and promises.

J. W. Williams.

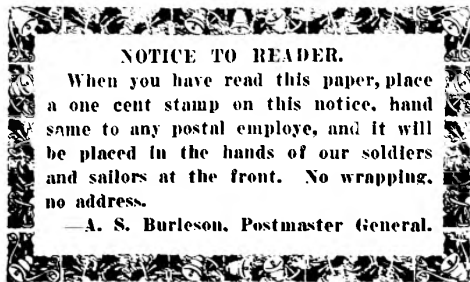


# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, January 16, 1918.

Number 15.



## Jewish Items.

### ZIONISTS OFFER THEIR ALL TO NATION AT WAR.

Max Shulman, President of Federated Societies, Opens 21st Annual Meeting With Pledge.

**P**ATRIOTIC ENTHUSIASM marked the opening yesterday of the twenty-first annual convention of the Federated Zionist Societies of the middle West. Seven hundred delegates and visitors of the convention rose to their feet and cheered when Max Shulman, president of the societies, opened proceedings with these words:

"Permit me on behalf of the Federated Zionist Societies of the Middle West to Pledge to the government of the United States and to our great President, the champion of democracy and social justice, Woodrow Wilson, unswerving loyalty, unwavering allegiance and the full support of our fortunes and lives, to the end that this war shall be waged to a triumphant conclusion on behalf of the fundamental principles of equality, liberty and justice." Zionism is Patriotic.

Mr. Shulman went on to point out the fallacies in the belief that Zionism and patriotism are incompatible.

"This belief," said Mr. Shulman, "is founded on the conception that a loyal citizen can have no other ties that those which bind him to the state of which he is a member. This is not a fact. The state does not expect that the individual shall relinquish his individuality or his family relationship.

Nor does it ask of any group to give up its historic associations or traditions. It has the right to demand that all citizens shall when necessary put the needs of the country in which they live in the forefront and give it unqualified support.

We Zionists can appreciate what it means to fight for a righteous cause. America and her allies must and surely will win this war. May our victory be speedily and completely achieved."

The greater part of the opening session was spent in the selection of the various committees which are to handle the business of the convention and report back to their home organizations.

## THE NATION'S PRAYER

**G**OD of our fathers, Lord of all,  
Who sits on justice for a throne,  
Both right and might are thine  
alone,  
Beseechingly on thee we call.

Forbid that greed should vanquish right,  
That haughty power and selfish lust  
Should strangle justice. Thou art just;  
Let justice triumph by thy might.

Save us from foolish men and blind  
Who sell their souls to save a cause  
And trample under foot the laws  
Thou hast decreed for all mankind.

Have mercy on the few who hold  
The millions' welfare in their hand,  
Who fail to see or understand  
That justice pays a thousandfold.

And pity, Lord, as pity's thine,  
The arrogance that mounts a throne  
And robbing thee of what's thine own  
Proclaims its rule by right divine.

Let caste and class be checked again,  
And ranks and orders, let them pass,  
And let us, looking at the mass,  
Find beings God has made for men.

And give us patience to command  
The faith to hope that right at last  
Will triumph. Till the storm is past  
Let reason lead us by the hand.

The burden of our brother's wrong  
By fellow feeling let us learn,  
And if allowed this one return  
Help us to suffer and be strong.

—Selected.

### Movement is Gaining.

Leon Zolotkoff, chairman of the executive committee, told the convention of the great strides the Zionist movement has taken during the last year in the middle West. His report showed a growth in the number of Zionist societies from 76 to 115, and a membership growth from 4,200 to 6,500.

Telegrams were received from prominent American Zionists, including one from Nathan Straus, New York philanthropist.—Chicago Examiner, Dec. 31, 1917.

### Jews of America Planning Return to Palestine in Month.

(By Associated Press.)

Baltimore, Md., Dec. 16.—Two hundred leaders of the Zionist organization of the country launched at a convention here today a great movement to realize Jewish national entity as a result of the recapture of Palestine from Turkey. Intimation was given during the meeting that a practical reoccupation of the Holy Land would be under way within a month or two.

A cable was received from London stating that physicians and nurses and medi-

cal units could go to Palestine within another month, and it was informally announced that the American Jewish unit, organized by the Hadassah, the women's Zionist organization of the country, is ready to begin work in Palestine.

Outlines of a plan to raise \$100,000,000 to make the Jewish reoccupation real and practical was given and within a few minutes \$85,000 was raised toward an initial \$1,000,000 of the international fund with which to begin the reassimilation of the "promised land."—Sel. by J. W. Good.

### Israel Will Be Restored and Converted, Predict Noted English Preachers.

**T**HE LONDON CHRISTIAN last month printed the following remarkable article, headed "The Present Crisis," and signed by some of the most distinguished preachers and religious authors in the world:

"The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement, with the request that all ministers of religion in London and its vicinity, who are in agreement with it, will forward name and address, with a view to a united meeting for considering the question of its further advocacy. We agree:

That the present crisis points towards the close of the times of the Gentiles.

That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

That the completed church will be translated to be 'forever with the Lord.'

That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

That all human schemes of reconstruction must be subsidiary to the second coming of the Lord, because all nations will then be subject to his rule.

That under the reign of Christ, there will be a further great effusion of the holy spirit upon all flesh.

That the truth embodied in this statement is of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

G. Campbell Morgan,  
A. C. Dixon,  
W. Fuller Gooch,  
J. Stuart Holden,  
H. W. Webb-Peploe,  
F. S. Webster,  
Dinsdale T. Young,  
Alfred Bird,  
J. S. Harrison,  
F. B. Meyer."

— Selected by J. W. Good.

Sufficient unto the day is the evil thereof.—Matt. 6:34.

## God's Covenant With Abraham.

AT VARIOUS TIMES God has made covenants with various members of the human family, but there is one covenant upon which is based a sure hope of the world's salvation, we may say "the sure hope," for there is no other hope revealed.

It is the covenant made with Abram, a descendant from Shem, the eldest son of Noah. It is recorded first in Gen. 12:2, 3. God promised him, first that he should be the founder of a great nation; second, that he, (God,) would bless him and make his name great; third, that he, (Abram,) should be a blessing to all families of the earth. Then when Abram reached the land which God told him he would show him, he added another item to the covenant. He said he would give the land of Canaan to his seed, (verse 7.)

In chapter 13:15, 16 he repeats this promise and adds a promise to greatly multiply this seed which should inherit the land.

In Gen. 17:2-8 God covenants with Abram. He changes his name to Abraham, and says that he will make him, notice, not only the founder of a great nation as in Gen. 12:2, but the father of many nations, and that kings should come out of him, and again he promises the land of Canaan to him and his seed for an everlasting possession.

The same covenant is repeated to Abraham in Gen. 22:16-18, and in accordance with Gen. 17:7, where God says he will establish this covenant with his seed after him in their generations; we find God making the same covenant with Isaac, Abraham's son, Gen. 26:3, 4, and with Jacob, Abraham's grandson, Gen. 28:13, 14.

Briefly, then, God's covenant with Abraham, Isaac and Jacob is, 1st, I will make of thee a great nation. This was fulfilled in the Israelitish Nation. In Gen. 46:3, God told Jacob to go down into Egypt for food when there was a famine in his own land, and that there he would make of him a great nation, which promise was fulfilled. Read Ex. 1:6-9; Deut. 26:5, And the Israelits stand today a living testimony to its fulfillment.

2nd, That he would bless Abraham and make his name great, and that he would make Abraham and his seed a blessing to all families of the earth. 3rd, That this seed through whom the blessing of all nations should take place, should be multiplied exceedingly and inherit the land of Canaan jointly with him for an everlasting possession.

4th, That Abraham should be the father, founder of many nations and the ancestor of kings.

The last three items of the covenant have not been fulfilled completely, but are in process of being fulfilled.

The seed promised to Abraham, through whom the nations were to be blest, has been born, "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," says Paul in Gal. 4:16.

The multiplying of that seed is now being accomplished. Paul in the last of the chapter says, "For as many of you as have

been baptized into Christ have put on Christ...and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. According to what promise? That Abraham should have a Seed which should be multiplied exceedingly. And to what are this Seed and its multiplication heirs? Heirs to the promises made to Abraham that he should be blest and his name made great, that he should receive the land of Canaan for an everlasting possession, and be a blessing to all nations.

So then, true followers of Jesus are co-heirs with Abraham and his Seed, Jesus of these same promises. That is they are to be blest as Abraham was blest—their names are to be made great, they are to own the land of Canaan with Abraham, Isaac and Jacob, and the Seed, Jesus, and become a means of blessing all families of the earth. As Paul says in Gal. 4:9, "So, then, they which be of faith are blest with faithful Abraham." They are blest on a level with and in the same manner as Abraham was blest.

Paul explains the blessing which Abraham received to be justification by faith, accounted righteous because he believed the promises God made to him. Rom. 4:3, 9, and proved his faith by offering up Isaac, who represented to him the only and one possible means of having the promise that he should have a seed which should bless all nations fulfilled; but because of his faith he accounted God able to raise him again from the dead, from whence he had also received him in a figure. Heb. 11:17-19.

Being accounted righteous by God insures being made righteous in very fact. Being made righteous, of course, results in eternal life, for it is sin that puts an end to life. The wages of sin is death. Rom. 6:23. Having eternal life makes possible eternal possession of the land of Canaan and the fulfillment of the promise of blessing all nations. Thus we see how the blessing of Abraham by God makes possible the blessing of all nations through him and his seed.

Paul outlines the blessing which true followers of Jesus receive with faithful Abraham as follows, in Rom. 8:28-31. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose, for whom he did foreknow, he also predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, (accounted righteous by faith,) and whom he justified them he also glorified, (made righteous in very fact by the resurrection.) Thus we see that the true followers of Jesus, the multiplication of Abraham's seed, the body of the Seed of which Jesus is the head, are blest just as Abraham was blest, and they are blest with the same end in view. that they, with Abraham and his seed might be a blessing to all families of the earth.

Paul calls them, "The called according to his purpose." We find in Rev. 20:6 that the purpose for which he has called them is that they might be kings and priests with Christ over the people of the earth. Thus is fulfilled the part of God's cove-

nant to Abraham which says that kings should come out of him. And these kings and priests become the nucleus around which develop the "many nations" of which Abraham was promised to be the father. Many nations, made up not entirely of a new race of people separate and distinct from the present human race, but many nations composed of all families of the earth who have been regenerated, raised to the spiritual plane through the blessing brought on them through Abraham and his seed, Christ and his body, the church.

How many of us who lay such strong, loud claim to being of the seed of Abraham and heirs according to the promise through baptism into Christ, really know the covenant, the promises made to Abraham, which his seed is to inherit with him? If we do not know them we cannot inherit them, for coming into possession of these promises is conditioned upon faith in them and we cannot have faith in them unless we know them. If we would be blest with faithful Abraham, that is accounted and made righteous, blest so that we can receive an eternal inheritance in the land of Canaan, (the vantage ground after which all nations long, because of the power and prestige it insures,) and become a blessing to all nations, then our faith in God must spring from the same source as was the basis of Abraham's faith. These promises are the only basis of perfect, unshakable faith in God, for they dispel all doubts that the God of the universe is a God of love. Outside these promises these doubts are bound to come, when we think of all the misery and suffering and sin caused by one sin of one man and that God, the all-powerful God, permits these conditions.

Do we, who claim to be striving with Paul after the prize of the high calling in Christ Jesus know what that high calling is? Do we know our vocation, and are we walking worthy of it? Eph. 4. Or are we still "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world (Eph. 2:12,) through ignorance of these promises contained in the Abrahamic covenant, which reveals the God of Israel to be the God and only hope of all nations, all families of the earth?"

Alta King.

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 Hebrews, Twelfth Chapter.
 

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PAUL SHOWS in the 11th chapter of Hebrews, the result of faith in the past. All these obtained results from their faith, and received proof that they were well pleasing to God, and died in perfect faith of the future reward.

First of 12th chapter: We, having such a lot of witnesses (of faith and obedience) should put aside every hindrance (to doing God's will) and live with patience the life marked out for us—trusting perfectly and without fear, him, who has guided us out of darkness into the marvelous light of what is promised those will only believe and do his will. Read Col. 3:5-15.

Verse 2: Looking to our leader and perfecter of faith, Jesus, for our help when we are in a doubting mood or weighed down by our littleness and unworthiness. Who, for the joy promised him, endured the cross, disregarded the shame. If we

endure with him we shall also reign with him. 2 Tim. 2:11, 12.

Third and fourth verses: If we have to suffer, either from without, or in overcoming the evil nature within us, we should not think it strange, because only in rising above the evil of this world (or age) as Christ did, can we hope to be fitted for the work of the age to come.

Verses 5-15: We cannot become perfect without discipline. No one need expect a position under Christ, to help rule the world in the future age, unless they learn to obey him in this age or life. If we give up to our lusts or self pleasures instead of obeying his voice, (and he is ready and willing to show and help us if we will listen,) how can we expect anything of him in the future? Would you choose anyone to help you in a great work if that person refused to receive instructions? The more we resist discipline, the more will be given us, and the harder will be our cross. You know some children need, or have to have much punishment, and some very little, or maybe none at all, just a loving word from some teacher they love, and the result, obedience. If we want to be a teacher we must be full of that wonderful love of the Master and should remember those words of his, "Let him that is without sin cast the first stone." We must have love and not condemnation for each other, my brother and sister, remembering that our very thoughts are but an index of our mind and heart, and "if we have not the spirit of Christ (love and pure thoughts) we are none of his." Christ says, "if you love me you will keep my commandments." How simple this is, you know if you really love anyone you will be always trying to please them and make them happy.

Verses 16-17. I wonder how many there will be like Esau just because they will reject discipline and persist in pleasing self they will never be able to advance or learn enough to fit them for Christ's work, for we can only learn step by step, and when we refuse to learn the lesson given us today, we will not be given another, such may want to inherit the blessing but will be refused—they refused discipline and will be rejected.

Verses 18-21 refer to the giving of the old law. Read Deut. 4:11-12, Ex. 19:12-16, Deut. 9.

Verse 22 on: But we have approached or are approaching to God's permanent creation, Christ the first fruit, and those that are Christ's at his coming, who will reign over this earth for the age and beyond in righteous joy and peace; and we have the new covenant, freely forgiving our past sins, if we accept Christ and then walk in the light given us (a free gift from God). And our part is to do God's will as it is revealed to us; as Christ did, "Behold I come to do thy will, O God." If we reject God now, who admonishes us from heaven (through Christ) we have no hope left, for when he next shakes the earth the things that can be shaken will be done away with, that the things not shaken may remain. That means that the present order of things of every kind, all evil and idolatry, will be shaken to pieces and destroyed, and Christ with his chosen ones will establish an unshaken kingdom

which will never be destroyed.

Verse 28: We have received the unshaken kingdom, Christ and the perfect faith in God's favor, and through Christ we may serve God acceptably. Study Matt. 13:37-43.

To go back to verse 9 for a few more thoughts. We receive discipline from our natural fathers, how much more sensible to be submissive to our heavenly Father, or Father of spirits (permanent life). The life we receive from our earthly father will pass away and the lusts thereof, (all flesh is as grass). The spirit we receive from God is life, (permanent life,) any admonitions or spiritual uplift we receive from God, if we heed or obey means a step nearer everlasting life, or God's life. If we abide in Christ we are begotten not of the will of the flesh, but of God. Let us all with a broken and contrite heart receive this free spirit, "uphold me by thy free spirit." Psa. 51:12. For where the spirit of the Lord is there is liberty, if we are able to behold the glory of the Lord with a face unveiled (2 Cor. 3:18) we will be transformed into the same likeness.

O, the wonderful love of the Savior; O, the wonderful love divine; O, the wonderful love of our Savior that is meant for me, and for all thine.

Clement B. Miller.

#### Prophecy and Fulfillment.

**PROPHECY:** "The Lord also shall save the tents of Judah first." Zech. 14:7. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from afar, their silver and their gold with them... and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. For brass I will bring gold, and for iron, silver, and for wood, brass, and for stone, iron... who are these that fly as the cloud and as doves to their windows?" Isa. 60.

**Fulfillment:** There was an ancient Tarshish, both in Spain and in India, and ancient maps show that the Mediterranean sea was called "The Sea of Tarshish." Ancient literature shows that whatever ships carried the main commerce of "The Great Sea," the greatest trade center of the world, bordering on Europe, Asia and Africa, were called "the ships of Tarshish." Therefore, since Great Britain controls the gates of this great trade center, the Suez canal, the straits of Gibraltar and the Dardanelles, through Turkey in the past as her debtor nation, therefore our prophetic students have always expected that she would take the lead in the restoration of Judah, which we now see so wonderfully fulfilled. The airships that will carry the Jews back like clouds of doves returning home, are being manufactured by the thousands by Britain and her allies, and as Herman Bernstein says, that "huge sums of gold are now going into Palestine by ways that cannot be revealed till after the war ends."

**Prophecy and Fulfillment:** Soon we may look for the federation under the ancient persecutor of the Jews, Russia, "like a cloud to cover the land," coming into Palestine to take a spoil of gold, silver, cattle and goods from the restored Jews.

Ezek. 38. Again it is "the ships of Tarshish and all the young Lions thereof," (Britain and her colonies,) "the stick of Joseph in the hand of Ephraim," (Ezek. 37,) who fight for Judah. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and the thousands of Manasseh." Deut. 33.

(The Jews and the world are under the old covenant, which allowed fighting and killing, so they can use carnal weapons; but Christians under the new covenant are "not of the world," and their weapons are spiritual. Eph. 6; John 18:36; Psa. 137:8, 9; Psa. 139:21, 22.)

This great federation includes "Gog the prince of Rosh, (Russia,) Meshech, (Muscovy,) Tubal, (Arabic China,) Persia, Ethiopia and Lydia in Africa, and Gomer and Togarmah, now Armenia, controlled by the Turks. Herodotus says that Gomerites or Cimmerii had a colony near the Black sea which spread further west and came up along the Danube river (river of Dan,) and settled in the country which from then was called Germania or Germany.

Diodorus Siculus affirms that the Germans had their origin in the Cimmerians, and that the Jews to this day call them Ashkenazim, after that branch of Gomer's descendants. "And the sons of Gomer; Ashkenaz, and Riphath and Togarmah. —Sons of Japheth. Gen. 10:3. From the singular Gomer, the plural in the German language is Gomeren or Gemenen, which was abbreviated into German."

The Bolskaveki party now in control in Russia has made a peace treaty with Germany, and one of their writers says: "We have been fighting with an ally that we hate tenfold more than we do Germany, for it was Britain that so long upheld the Turkish Empire to cripple our commerce in the Mediterranean Sea."

A recent extract from the press says: "The Zionist movement is worrying the Germans. The Berlin paper, Germania, urges the Kaiser's government to take steps against the alliance of Great Britain and the Zionists."

In another paper we read: "Emperor William visited Constantinople in 1889, and again in 1898, visiting at the same time the Holy Land. After the Armenian massacres in 1894-5 the sultan of Turkey needed a friend, and he found one in Wm. II. At Damascus, on Nov. 8, 1898, the emperor said:

"His majesty, the sultan, Abdul Hamid, and the three hundred million Mohammedans who reverence him as Caliph, may rest assured that at all times the German emperor will be their true friend."

In 1902, the convention for the construction of the railway from Constantinople to Bagdad was concluded. The extensions of this railroad meant continuous railroad connections between Berlin and the Persian Gulf, or through Servia to the Black sea, making Germany a close competitor with Great Britain in the commerce of the Great Sea. These items all show the probability of a German-Russian alliance against Britain and the Jews. Watch!

W. L. Crowe.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

On our way from Sister Guild's funeral we stopped over night at the home of our Uncle and Aunt, Bro. and Sr. Gesin, of Freeport, Ill., and found them comfortably situated. In the morning we called on an old friend, S. W. Spencer, a very pleasant acquaintance formed thirty years ago. On our way south to meet our Ripley appointment, we stopped between trains in Dixon, Ill., to see daughter, Hazel, who is taking a nurse's training course. While there we called on a few brethren as we had time. Found all well.

Mr. and Mrs. H. T. Hill, of Remus, Mich., received a Christmas present in the shape of a fine grandson born to their daughter, Hazel. Their daughter, Jessie, had also presented them with a grandson on the 22nd.

Still new subscriptions are coming in. We have much to be grateful for in this respect for the brethren have surely done a good work. We are sending the paper to 4 addresses for 3 months for \$1.00.

While at Stockton, Ill., for Sr. Guild's funeral we called upon Sr. Dittmer and Sr. Viola (Eaton) Kuhns in their homes. Found both enjoying good health and the comforts of good homes.

HELPING FUND.

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

Mrs. Alice Wolford, .....\$2.00.  
Mrs. Lorenz Dittmer, ..... .25.  
A Sister, ..... .50.  
Sister Lear, ..... 1.00.  
Mrs. Jessie Pestle, ..... .50.

Remittances.

Mrs. Etta Martin; Simon P. Renner; Mrs. A. M. Siple; Frances W. Williford; Mrs. Lorenz Dittmer; Mrs. Ellen Morse; Mrs. H. W. Meyers; J. C. Lindsey; Mrs. J. Fish; A. M. Jones; Wm. J. Davis; Mrs. Alice Wolford; Dan. Coffin; F. V. Blakely; J. B. Morgan; N. A. Hardison; Anna Drew; Mrs. Otto H. Momsen; Harry Lesh; S. J. Knowles; Joseph Williams.

Obituary.

Margaret F. Guild.

Margaret F. Guild, eldest daughter of John C. and Mary A. VanDelinder, was born Oct. 21, 1842, in Oswego Co., N. Y., and died at her home near Stockton, Ill., Dec. 30, 1917, aged 75 years, 2 months and 9 days. She came to Illinois with her parents when but two years of age and has lived in the vicinity of Stockton ever since except for three years when she lived in Savanna, Ill.

She was married to Seabers Guild in Wisconsin, Aug. 30, 1860. One daughter, Alice S., now Mrs. Wm. Whilson, was born of this union.

She has six grandchildren, fourteen great grandchildren and one great-great grandchild. She leaves one sister, Mrs. Albert Eustice, of Morseville, Ill., and one brother, Luther J. VanDelinder, of Chicago, Ill.

She became a member of the Church of God of the Abrahamic faith nearly 50 years ago, and has ever held the faith of the gospel. We spoke words of comfort from the usual texts, after which we laid her to rest beside her husband in the cemetery at Stockton, Ill., where she awaits the Master's call.

S. J. Lindsay.

Isaac N. Butcher.

Isaac N. Butcher succumbed to senility at the Home Hospital, Dec. 29, 1917. Mr. Butcher came to Soldiers' Home from Irving, Iowa, April 26, 1910. He was born in Decator Co., Ind., Sept. 28, 1833. Enlisted in C. B. 12, Ind. Infantry, and received his discharge June 19, 1864 at Washington, D. C. He attended college at Hartsville, Ind., three years and began teaching school in Indiana. Moved from Decator Co., when 22 years of age and was married to Elizabeth A. White on Nov. 1, 1857 by his uncle, Wm. Purvis. Four children were born to

this union, one son and three daughters, Elmira S., of Marshalltown; Albert S., deceased; Ida Bell, deceased; Rose M. Spencer, of Anderson, Mo. Mrs. Butcher died Sept. 19, 1916.

Mr. Butcher and his family moved from Howard Co., Ind., in April 18, 1873. He continued in his profession as school teacher in Story, Lama, and Benton County's. He was laid to rest in the Soldier's Home Cemetery. Eld. G. E. Marsh, his pastor, preached a good and appropriate funeral sermon. Mr. Marsh also preached the wife's and son's funeral sermon at Irving, Iowa. Mr. Butcher had been in poor health for some time.

A Friend.

The Sunday School.

By Alta King.

JESUS FORGIVING SIN.

Lesson 4. January 27, 1918.  
Lesson Text, Mark 2:1-12.

Golden Text: The Son of man hath authority on earth to forgive sins. Mark 2:10.

Time: A. D. 28, a few weeks after the last lesson during which he was preaching and healing in the surrounding country.

Place: Capernaum.

Questions and Comments.

Verse 1. "And again he entered into Capernaum," what had he done when he was there before? Relate at least two incidents from last Sunday's lesson. Why did he leave, and what had he been doing in the meantime. Mark 1:39-45. "And it was noised that he was in the house." Imagine the excitement and in many cases the joy with which this message was carried from house to house. We lose much from these lessons if we do not make ourselves for the moment one of the people who came under the direct influence of Jesus' words and works.

What effect did his rumored presence in the city have upon the people? Verse 2. What was the "word" he preached to them? Mark 1:14, 15. What did "the kingdom is at hand" mean? What intimate connection did Jesus' miracles have with the kingdom being at hand?

Relate the story of how "one sick of the palsy" was gotten to Jesus and cured.

Verse 5. "When Jesus saw their faith," whose faith? Four men were helping one, who was otherwise powerless to reach Jesus. How was this bringing the kingdom at hand? Explain how the faith of these men had been made manifest so that Jesus could see it. (Faith and works again. True faith must and does result in action).

They had faith in Jesus' ability to cure a physical defect, and sought him for that purpose. Can you explain how his first words to the sick one would be the answer to their desires?

As Jesus looked over the vast crowd he saw the scribes and knew why they were there. Matt. 22:15; Luke 20:19, 20. He evidently responded in this way to the request for help to evoke criticism and drive home a truth. Read the criticism of the

scribes in verses 6 and 7. Why can "God only" forgive sins? Can anyone revoke a penalty except the one who has power to inflict it? What miraculous power does Jesus show in verse 8?

What great truth so little grasped by people of today does Jesus drive home to these people in verses 9-12?

"We never saw it on this wise before." Can we imagine the surprise of these people as it began to dawn upon them what forgiveness of sins really means?

What term of address does Jesus use toward the sick which proves that he did not perform the miracle from an abstract desire to prove himself the Messiah, the Son of God, but was prompted by personal love and sympathy?

Doing miracles from the first motive was one of his threefold temptation which he had met and resisted. He came to minister unto others and not to be ministered unto. All that he did was in fulfillment of this mission, and by thus fulfilling his mission on a small scale he proved his Messiahship and Sonship, for to minister unto others on a worldwide scale is his mission as the Christ, the reigning Son of God.

"They were all amazed and glorified God." Does this mean that Jesus, through his works, added glory to God or that he simply revealed some of God's eternal glory to a people who were ignorant of it and thus caused them to praise him?

Paul explains in 1 Cor. 6:20, how Christ's followers must glorify God, that is reveal some of his glory and goodness to others by permitting them to be reflected from us.

Find other scriptures which teach the same truth by running these words from the concordance, "glorify," "works."

Explain how the miracle of today's lesson is proof of John 5:21, 22, 26, 27.

#### General Notes.

The word forgive is a compound word. "Give" comes from a word meaning to bestow without thought of return. "For" is a prefix used to intensify and make strong the meaning of the main word. Death is the wages of sin. That is, death, preceded by loss of health and happiness is the price all must give in exchange for enjoying the pleasures of sin. It is a just and equal price, for loss of life, health and happiness is but the natural result of sin.

Forgiveness means that God gives back to man, on certain conditions being met, all that he takes away on account of sin. He not only gives all back, but he gives freely, utterly, without one thought of ever demanding again the equal price for sins, but all on the condition that we repent and seek forgiveness through Jesus, that is, that we seek the return of these things at the hands of Jesus to whom he has given the power and authority to forgive sins on earth by giving him the power to heal the sick and raise the dead to immortality.

Glorifying God: Mortal man cannot behold directly the glory of God and live. The only glory which he is able to behold is that which is reflected from man to man, as Moses's face shone with the glory of God when he came down from the mount. But fallen man is incapable of re-

flecting God's glory perfectly. Jesus, the only man without spot and without blemish, is the only perfect reflecting surface from which God's glory may shine to men. In him was found no selfish motive, no weakness which would hinder the free course of God's love and glory.

"God's forgiving love: God loves to forgive, and he will forgive as soon as the sinner comes to that state of mind when forgiveness will do him good and at least not injure others. The atonement of Christ and the condition of which forgiveness can be granted—faith in him—are to induce sinners to repent, and to prevent even God's forgiveness from increasing the sin of the world."—Sel.

#### A STATEMENT.

Being at the home of a German at Ayr, Neb., and not asking the people for money, a misunderstanding of my lectures on prophecy and on the law of Christ, led to suspicion that I was a German spy, or pro-German and disloyal.

Our church people were supporting my family at home, as can be proved by writing to Mrs. Grace Lawrence, of Burlington, Kansas, or from our religious papers, and I took free-will offerings when handed me for my own expenses.

I have not opposed the war, as Abraham Lincoln did the Mexican War, or Lloyd George did the Boer War, but I taught that it had to be in fulfillment of prophecy.

I am not a pacifist wanting a premature peace, as I taught that the war must be fought till the monarchs fell and a world democracy was set up, but that Christ's coming was the only hope of world peace.

I have nothing but detestation for the abominable Turkish atrocities, and for the beastly kaiser's treachery and barbarism, and for the cruelty of the brutal element of the German people.

I can easily prove nothing pro-German in my lectures, but if I have to be imprisoned for quoting, "Love your enemies," "Blessed are the merciful," "Resist not evil," "Overcome evil with good," "Do good to them that hate you, and pray for them that despitefully use you and persecute you," etc., then I will have Christ and Paul and the prophets for my companions in prison, and I shall resign myself to whatever befalls me.

Being asked as to what I would do if my home were attacked, I said I would try to defend it without killing anybody, but that those who fully obeyed the Lord had the promise that "No evil shall befall thee, nor any plague come nigh thy dwelling." Psa. 91. But that if we lost our life for Christ's sake and the gospel's, we were promised eternal life.

"Mr. Crowe's parents were born in North Ireland and came to St. Paul (Neb.) in 1881, and became citizens of the U. S. before any of their boys were of age. The elder Mr. Crowe does not agree with his son that a man should seek a non-combatative place in the war, but that if he were in the army he would want a combatative place.

Mr. Crowe, Jr., says that he taught the church people that they could serve their country in the army of producers, or if

drafted, in some non-combatative service, and still fully obey Christ, but that the church and the world were distinct bodies, and that church and state should be separate in this age, as the U. S. constitution teaches.

He says, "My only regret will be that if a fine is imposed, or a prison sentence, that it will punish my mother and my family, deprived of my support, more than it will myself."—Ex.

Being out of jail on \$5,000 bond, I shall endeavor in the future to preach on salvation from sin, holiness, purity, honesty and the spiritual life, and omit reference to the war in any way that could be construed as disloyalty.

Further than this I do not care to discuss with any one the merits or demerits of the case.

"And when its force expended,  
The gloomy storm had ended;  
And as the sunrise splendid  
Came blushing o'er the sea;  
I knew as day was breaking,  
My little girls were waking,  
And leaning low and making  
A prayer at home for me."

Home address,

Mrs. Minnie Crowe, 219 S. Wilson,  
Chanute, Kansas.

W. L. Crowe.

#### ZIONISTS PLAN IDEAL REPUBLIC IN THE HOLY LAND.

Convention Outlines its Scheme to Rebuild Palestine.

**A**N IDEALISTIC REPUBLIC is what Zionists would choose for the Holy Land. There will be cooperative government, with land speculation forbidden and the rights of the individual strictly conserved. And 42,386 volunteers—exactly the same number of men who returned to Palestine to rebuild the Temple after the destruction by Babylon—will be asked to go as an advance guard to reconstruct the ancient land.

These plans were debated and decided at yesterday's sessions of the convention of the Federated Zionist Societies of the Middle West. It was also decided that the men who shall visit the Holy Land and make plans for its rehabilitation, shall be selected pro rata, by vote, from the various Zionist organizations of the country. This resolution, however, is only advisory.

#### \$10,000,000 Fund Planned.

Money in plenty was forthcoming to meet Chicago's allotment of \$100,000 and an additional quota from the middle west of \$50,000 toward a fund of \$1,000,000 to be procured. Following Sunday night's massmeetings, where over \$5,000 cash was obtained, pledges which increased this to over \$15,000 were given Sunday night and yesterday.

The resolutions committee reported favorably resolutions adopted at the recent Zionist conference in Baltimore which include a pledge of patriotic support to the country. Resolutions supporting "Young Judea," the junior order of Zionists, were also adopted.

As he thinketh in his heart, so is he.—Prov. 23:7.

## Notices.

Dear Brothers and Sisters in Christ:

Mother and I wish to thank you for your kind response to our notice of Christmas book prices which Bro. Lindsay kindly published for us in the Restitution Herald.

In order that others may take advantage of the reduction we will extend the time from Jan. 15, 1918, as published, to March 1st. The list of books and tracts is printed on the back page of the paper. They are nice either for holiday or birthday gifts.

We have a good supply of all the books. Many have ordered prophetic works, showing they are awake and watching the signs of the times for Jesus to come.

I wish to say a word for Pine Woods Bible Class and Student's Text Book. The first named was intended to be used in Bible class study. It is gotten up in Bible class form, that a lesson may be used at each meeting. Many have been convinced of the truth as Jesus taught, through reading its pages.

The Student's Text Book was gotten up especially for Bible students searching for knowledge. There are many important topics in the book, with the scripture in tabulated form.

Now is the time to do what we can to spread the good news of the kingdom of God. The times show that it will not be long till Jesus comes.

Your sister looking for his coming,

Jessie M. Wilson.

625 Long Avenue,  
Austin Station, Chicago, Ill.

### Search The Scriptures.

**T**HAT THE BIBLE is of divine origin, nearly all Christendom acknowledges.

Upon this fact of inspiration hinges their authority. "In fact, it has its authenticity within itself." Here God has spoken, and has expressed his mind concerning the destiny of mankind. And therefore it is of supreme importance that we should give heed to him who has spoken from heaven, whose word is laden with a message of life.

To "the fathers," the patriarchs, who lived before Christ, he spoke by means of prophets: men who were especially endowed with the gift of foreseeing and foretelling future events. In the fullness of time—"in these last days"—he spoke to men, more particularly to the Jew, through his Son whom he sent into the world that the world through him might have everlasting life.

We see the wisdom of God in directing men to open the sacred words from his mouth and thus hand down to succeeding generations the oracles of God. These oracles, which disclose his deep plan, and his exalted purposes—as also the destiny of the world. The scriptures thus given by the inspiration of God are said by Paul to be "profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully fitted to every good work." Thus the word of God contains the most precious truths, the most perfect plan for the redemption of fallen man, the most exalted and elevating moral precepts, the

most radical and effectual remedy for sin: yet if this mine of truth is not utilized, this storehouse of wealth not used, this field not searched, it is of no benefit to those who even own it. Not in vain are the repeated admonitions to "search the scriptures." They who do avail themselves of this privilege of searching for themselves, are far in advance of those who casually and superficially glance over the sacred pages, or read a chapter to satisfy their conscience: such realize but very little of the benefit that accrues to the untiring seeker for God's truth.

The truths of the Bible are not stated categorically, but in different parts and in many ways; and we therefore see at once that in order to gain an intelligent and coherent knowledge of these truths, it is indispensable to search the scriptures carefully and persistently, knowing at the same time there are some things "hard to be understood." It has pleased God to send men into the world as heralds of the truth, and "by the foolishness of preaching to save those who believe." "Faith cometh by hearing, and hearing by the word of God." The preaching which does not come from the word of God, as the natural fruit and outgrowth of earnest, prayerful study, surely cannot save anyone. It may possibly be what is called "popular," but the true object of preaching would be entirely lost.

Now, while it is true that men are commissioned to preach God's truth in the world, it must not be supposed that unqualified approval of all that is being preached, and especially in these days, is necessarily equal to acceptance of the truth. The apostle Peter tells us that "there were also false prophets among the people (Israel), as also among you will be false teachers, who privily shall bring in destructive heresies, or sects," etc. 2 Pet. 2:1, 2. Every impartial student of church history, and every close observer of events and circumstances in our day, will notice that these prophetic words of warning have found their exact fulfillment since the day they were penned by the inspired writer; and this being true, we cannot fail to see the great importance and absolute necessity of "searching the scriptures," on the part of the hearers of the word. Every (possible) wind (and shade,) of teaching by the sleight of men and cunning craftiness "whereby they lie in wait to deceive," is brought to bear against the steadfastness of God's true children, and if they do not themselves feed upon the word of God and receive its truth into their very makeup, they are soon driven to and fro by these "winds," and become wrecks upon the sands of confusion. Paul, the greatest of all the apostles who could no doubt preach as no other apostle could, preached at Berea, but we find the Berean Jews daily searching the scriptures whether the things as affirmed by Paul were so. Acts 17:1-11.

Let no one imagine that God's dealings with men upon this earth will cease with the close of the present dispensation. The word of God is a word of prophecy, and reaches out into the future. We wait for a new order of things. Those who sit under the droppings of the sanctuary from week to week, have very little to say about what they hear from the pulpit,

they hardly remember the text. They hear very little about the "coming and kingdom of our Lord," "the hope of the promise made of God to the fathers," very little to say about the restoration of Israel, etc.

The promises are Israel's; the Messiah is Israel's; the hope is Israel's; "salvation is of the Jews;" they are beloved for the fathers' sakes, their fullness will yet enrich the world. It would seem from the present movements of the Jews, that "the time to favor Zion is about come," (a part of the great purpose of Jehovah in remembering his mercy and his truth toward the house of Israel,) resulting in all the ends of the earth seeing the salvation of God. Psa. 98 and 102.

Is it not about time that professed Christian people should lay aside human fabrics, dismiss authorities, and return to the infallible word of God for the truth. It is grievous to contemplate the amount of ignorance of God's will existing among apparently intelligent Christian people. We plead for a return to the sincere milk of the word.

Which is the best commentary? I unhesitatingly answer, "The Bible itself." There is no text book or commentary written, however pious or learned its author, that is not tainted to a certain extent to the traditions of popular orthodoxy; but the Word of God, as given by inspiration, is reliable. Many of the so-called "helps," to Bible study are very small helps, leaving many questions unsettled which the Bible plainly reveals—e.g., "man's nature and destiny," the promises made unto the fathers, which are the foundation of the "one faith," and on which the "one hope," is based and I may add also the "one baptism." Does not the reader see how necessary it is for all who are earnest to know the truth, to go to the fountain, the Bible, like the noble Bereans; and so test what they hear by searching the scriptures daily, whether the things affirmed are so?

This is your privilege, your right, your duty before God. —From "Bible Themes," by Bro. J. O. Woodruff, (deceased).

### Would You do Something For Jesus?

**I**F THE above question was pronounced to each individual who reads this periodical, doubtless the majority of readers would express a willingness to do something for him that "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. 5:15.

Since the Son of God "loved me, and gave himself for me," I ought to reciprocate his love, and show an appreciation of his unmerited favors. But I imagine someone saying, my talent is so small, and my means are so circumscribed that my efforts would not be appreciable. Gal. 2:20; Rom. 5:8; Eph. 5:2; 1 Thes. 5:9, 10; 1 Jno. 4:19.

Think of the widow's "two mites," dear reader, and the commendation of the Master that this poor widow hath cast more in than all they which hath cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living. Mark 12:41-44; Luke 21:1-4. God's saints that have made a covenant with

him "by sacrifice," will yet be remembered and gathered when our Lord shall come to make up his jewels or special treasure. He has said, "And they shall be mine. . . . in that day." Psa. 50:1-6; Rom. 12:1, 2; Mal. 3:16-18. When the Son of man shall come in his glory, and all the holy angels with him," he as the rightful king and judge of all the earth, will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:31-40. Let our motto be: "Do something for somebody."

I will close by quoting four stanzas of a poem written by C. D. Meigs. "There is a story told of General Booth, which inspired the poem. At one time he desired to send a New Year's greeting by telegram and cablegram, to all Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he was great enough to choose the biggest word in all the dictionary—"others"—so that was his message, and all of it."

#### "OTHERS."

"Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray,  
My prayer shall be for —others.

Help me in all the work I do  
To ever be sincere and true,  
And know that all I do for you,  
Must needs be done for—others.

Let 'self' be crucified and slain,  
And buried deep: and all in vain  
May efforts be to rise again,  
Unless to live for—others.

Others, Lord, yes others,  
Let this my motto be,  
Help me to live for others,  
That I may live like thee."  
Rufus A. Curtis.

From Egypt to Canaan.

**I**N GENESIS WE FOUND the beginning of Israel's slavery in Egypt. Exodus means "going out," hence that book and the four following it are a history of the journey from Egypt to Canaan, and these five books are therefore chiefly given to a record of their journey, including the departure from Egypt in Exodus, the giving of the law and the tabernacle instructions at Sinai, the ceremonies of the priesthood in relation to the tabernacle service in Leviticus, which takes its name from the tribe of Levi which was taken for the priesthood, the book of Numbers, which

is named for the number of warriors in Israel at the time of the exodus, Deuteronomy, which means "the law a second time," being a record of the repetition of the law by Moses just before his death, when Israel were at the border of Palestine, ready to cross the Jordan under his successor, Joshua, for whom the next book is named, and which is a history of their conquest and allotment of Canaan under his leadership.

These books are rich in types and shadows of the Christ in his work of priestly offering and kingly rule, as well as in direct, plain prophecies of him. The whole journey from Egypt to Canaan is a type according to Paul's words in 1 Cor. 10. He is the prophet like Moses whom that leader said would be raised up. He is the leader like Moses who leads us from our bondage. He is the passover lamb, and he answers to the priest, the offering, the altars, the veils, the mercy-seat and all the service of the tabernacle. Moses was "king in Jeshurun (Israel) as Jesus was born to be their king. He is the smitten rock and the true bread from heaven. We cannot begin to enumerate all we find of Christ in these typical books. It is no wonder he pointed out to his disciples "in all the scriptures" the things pertaining to himself. To try to exhaust the subject would defeat our purpose, which is to awaken your interest to search and find him for yourself.

All these books are very much Israelitish. We shall find it so to the end of the book. For the hope of all the world is bound up in "the hope of Israel" and redemption in their priest and king.

If the writer did not hope you are becoming more interested in the Bible and learning to understand, appreciate and love it more, he would discontinue.

J. W. Williams.

From the Jewish Standpoint.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

This admonition of the Lord affected me very deeply when I first read it, for I knew at a glance its meaning. All night long the watchers in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours to see if these were faithfully attending to their charge. If he came across any watchman that had fallen asleep, he quietly drew off his loose garments, and bore them away as a witness against him when he should wake. My Lord may come in the second or third watch; therefore I must always be ready, lest, coming, he find me sleeping, and I be stripped of my garments.—Sel.

There is another kind of silence to be cultivated, besides that of the tongue as regards others. I mean silence as regards one's self, restraining the imagination, not permitting it to dwell overmuch on what we have heard or said, not indulging in the phantasmagoria of picture-thoughts, whether of the past or future. Be sure that you have made no small progress in the spiritual life, when you can control

the imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts that are perpetually sweeping across the mind. No doubt, you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them, and by the practice of such control of your thoughts you will obtain that spirit of inward silence which draws the soul into a close intercourse with God.—J. N. Grou.

All this world will soon have passed away. But God will remain, and thou; whatever thou hast become, good or bad. Thy deeds now are the seedcorn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of his love.

E. B. Pusey.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of a God.—Sel.

There is something very solemn in the thought that that part of our work which we have left undone may first be revealed to us at the end of a life filled up, as we had fondly hoped, with useful and necessary employments.—Sel.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful. The faithfulness is all.—Sel.

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

Heed not distressing thoughts when they rise ever so strongly in thee; nay, though they have entered thee, fear them not, but be still a while, not believing in the power which thou feelest they have over thee, and it will fall on a sudden. It is good for thy spirit, and greatly to thy advantage, to be much and variously exercised by the Lord. Thou dost not know what the Lord hath already done, and what he is yet doing for thee therein.—Sel.

Why should I start at the plough of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman, he purposeth a crop.—Sel.

Let the weakest; let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—Sel.

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### Who are the Blessed?

Dear Brethren in the Lord:

In Exodus 20:6 we have these words,  
And shewing mercy unto thousands of  
them that love me and keep my command-  
ments. We who keep God's commandments  
are the people who are called the blessed.  
His commandments are not grievous. In  
the book of St. Matt. 5:8, we read, Blessed  
are the pure in heart for they shall see  
God. Now who are the pure in heart?  
Christ says, He that doeth the will of my  
Father which is in heaven; the same shall  
be saved. These are the pure in heart.  
Now the way to keep God's commandments  
is to be baptized into the all-saving name  
of his Son, Jesus, and to follow in his  
footsteps until you must enter the valley  
of the shadow of death.

In Psa. 1:1, 2 we have these words:  
Blessed is the man that walketh not in  
the counsel of the ungodly, nor standeth  
in the way of sinners, nor sitteth in the  
seat of the scornful. But his delight is in  
the law of the Lord, and in his law doth  
he meditate day and night. Now I have  
to meditate the law of God. It keeps my  
feet in the narrow path. The Lord knoweth  
the days of the upright and their inher-  
itance shall be forever. Verse 29. The  
righteous shall inherit the land and dwell  
therein forever. So we who are called the  
blessed will live forever. In the book of  
Job we have these words, 19:26, And  
though after my skin worms destroy this  
body, yet in my flesh shall I see God. Dear  
Brethren, did you know that we who are  
the blessed will see the Lord God? Just  
think of it. We will get to see the man  
who made the heavens and the earth, and  
that is not all, but we shall live through  
endless ages of eternity.

Let us all get ready for the grand day.  
The Lord is coming very soon, may we all  
meet in the next world. Your brother,  
Ora L. Worley.

### Zionist Move is Favored.

Philadelphia, Dec. 23.— Resolutions in  
favor of making Palestine a Jewish state  
to be populated by Jews from all parts of  
the earth, were adopted here today at a  
conference of Jewish labor organizations,  
held under the auspices of the Poale Zion,  
the workmen's wing of the Zionist move-  
ment.—Selected by J. W. Good.

A noble and God-like character is not a  
thing of favor or chance, but is the natural  
result of continuous effort in right thinking.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, January 23, 1918.

Number 16.

## 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. S. Burleson, Postmaster General.

Nothing less than the majesty of God, and the powers of the world to come, can maintain the peace and sancity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts. Then will even the merest drudgery of duty cease to humble us, when we transfigure it by the glory of our own spirit.—Sel.

## The Consummation.

When Christ the Lord shall come to reign  
The world shall know release,  
Then man to man shall brothers be  
And all shall be at peace.

Six thousand years are almost run  
The workdays of our Lord,  
The seventh soon will usher in  
The millennium of our God.

Then wolf and lamb, leopard and kid  
Shall in one pasture feed,  
And with a rope of flowers wound  
A little child shall lead.

And out of Zion then shall go  
The law to every clime,  
Joy and gladness shall then abound  
And righteousness sublime.

Then Christ shall reign on David's throne  
Through endless years unborn,  
And Zion's hills once more resound  
With gladness now unknown.

Then unto Israel's hosts restored  
Their promised land shall be,  
Their king shall reign in righteousness  
Throughout eternity.

Then shall the earth restored be,  
To its Edenic beauty,  
And hence through all eternity  
Mankind delight in duty.

Pruning hook of spear be made  
And plowshare of the sword,  
Peace shall then be o'er all the world  
For all shall know the Lord.

F. M. McCrory.

Editor Republican:

I note in the Saturday daily edition of your paper a subscriber requests me to give scripture citations for the varied "un-orthodox" statements in my poem, "The

## KEEP SWEET



SOMETIMES just a little motto,  
Kept in memory to repeat,  
Serves amazingly to help one  
Rule his spirit and "keep sweet."

Here is one, and, as you read it,  
Make a vow, and oft repeat,  
That, no odds how ill you're treated,  
You'll endeavor to "keep sweet."

Human dispositions vary;  
Some are kindly and discreet,  
Others wicked and contrary;  
All the more should you "keep sweet."

Let your life, with stored-up sunshine  
For life's shadows, be replete;  
Gloomy natures sure will brighten  
When they see that you "keep sweet."

Nothing pays like being cheerful;  
Those have never known defeat  
Who, though tried, were kind and patient,  
Not forgetting to "keep sweet."

Sunny souls are always wanted;  
How they cheer us when we meet!  
May you ever be confronted  
With those only who "keep sweet."

—Selected.

Consummation." In order that I may state my position plainly and be well understood I must ask you for a brief space in your paper in which to preface my remarks and state my understanding of some of the leading thoughts from which I make my deductions.

The Bible is a Jewish book from cover to cover, written by Jewish writers, of the Jews, by the Jews and for the Jews up until the crucifixion, since which time, Acts 13:46-47, the Gentiles are of the Lazarus class and are carried into the rich man's bosom by adoption, Gal. 3:27-29. The scripture teaches us that the promise made by God unto Abraham is the nucleus and center around which all things of Biblical worth cluster.

God confirms this promise to Abraham by an oath in Gen. 15, extending it to Isaac, Gen. 26:4, and to Jacob, Gen. 28:4, to David, 2 Sam. 7:12-17.

These people were taken, 75 in number, into captivity in Egypt, to emerge again 400 years after when they were millions in number, and after wandering 40 years in the wilderness they again take possession of the land of Canaan.

They are governed for a space of 450 years by judges, until Samuel the prophet, Acts 13:20. At this time they begin to murmur and demand a king like the heathen nations about them have, and are given a king, but note in 1 Sam. 8:7, God instructs Samuel, "They have not rejected thee but they have rejected me, that I should not reign over them." Note that God is the ruler and king as I shall fur-

ther show by asking you to read 1 Sam. 12:12; 1 Chron. 29:23; 2 Chron. 9:8 and 13:8, each reference stating the throne and kingdom belonged to God. Twenty kings ruled on the Judean throne for the Lord, from Saul to Zedekiah, whose wickedness and disobedience coupled with that of former kings provoked the Lord to overthrow the kingdom, the record of which action you will find in Ezekiel 21:26-27, where God says he will overturn the kingdom "and it shall be no more, until he comes whose right it is and I will give it him."

Every Sunday school pupil knows who was born to be king of the Jews, and that the word of God never fails.

Now since the Jews have had but temporary possession of the promised land and David never had a throne any place else, it is but fair to expect him to re-establish God's kingdom in the Holy Land and his throne in Jerusalem, for God's word says it shall be so, Luke 1:31-33.

With the study of the given citations you are given just a smattering of what could be presented to make the subject wholly clear, and from which I arrived at "The Consummation."

As to when the Lord will begin to reign as king; first verse, see Matt. 24:36 and Matt. 25:31. Second verse, Bible Chronology shows us that 4004 years elapsed from the beginning until Christ's time, which added to 1918 A. D. shows six thousand years nearly run. In the Mosaic account of creation, we find the primitive ground for making the victor's era of the church last a thousand years. That account was regarded by the Jews and by the Judaic Christians as a type of the destinies of creation. Now, by a strictly literal interpretation of the 4th verse of the 90th Psalm, it was supposed that a day of God was arithmetically equal to a thousand years, and the Apostle Peter verifies this usage in 2 Pet. 3:8, hence the six days of creation were understood to indicate that the earth would pass through 6000 years of labor and suffering; to be followed by a seventh day, that is, 1000 years of righteous rule. John, the Revelator, goes a long way toward making this statement clear in Rev. 20:4-7, and Jesus' statement to the Apostle Peter, Matt. 19:28. Third verse: Isa. 11:6. Read the whole of this chapter as it describes Christ's peaceful kingdom. Fourth verse: Isa. 2:3, and Micah 4:2. The fifth, sixth and seventh verses are verified by scripture already noted, and verse 8, see Isa. 2:4 and Micah 4:3. Last line, Heb. 8:11.

F. M. McCrory.

Plymouth, Indiana.

What shall we do, that we might work the works of God?—John 6:28.

Let brotherly love continue.—Heb 13:1.

## Obituary.

John Thomas Prime.

Elder John T. Prime, affectionately called "Uncle Johnnie," by his many friends throughout the central west, was born in Johnson county, Indiana, March 27, 1834, and died at Oxford Nebraska, Dec. 29, 1917.

He was the third son of nine children—six boys and three girls. One brother, J. M. Prime, of California, and two sisters, Mrs. John Russell Tuolock, of California, and Mrs. Sam Jordan, of Iowa, survive him.

He was married at Kokoma, Indiana, Sept. 20, 1860, to Miss Martha Carr. To this union were born seven children, six of whom are yet living. They are Wm. F. Prime, of Salem, Oregon; Mrs. Ida A. Marsh, Ames, Iowa; Mrs. Elizabeth Adams, Belle Plaine, Iowa; Dr. James Prime, Omaha, Nebraska; Mrs. Mary Horton, Oxford, Neb.; and Carr S. Prime, also of Oxford.

Four years after their marriage they moved from Indiana to Story Co., Iowa, where they lived until 1880, when they went to Nebraska, locating in Furnas Co. Most of the time following they lived on a farm six miles west of Oxford. Thirteen years ago they moved to Oxford, where they lived until death claimed Sr. Prime on June 5, 1916.

Brother Prime was one of the pioneer preachers of the Church of God in Iowa and Nebraska, being even better known for his singing than for his pulpit work. The funeral was held at the home of Bro. S. M. White, at Nevada, Iowa, on New Year's Day.

He rests in hope.

G. Eldred Marsh.

Extract From Letter.

Following is an extract from a letter received by Bro. (Dr.) and Sr. James Prime, and written by Bro. A. J. Eychaner, upon his being informed of the death of their father, Bro. John Thomas Prime:

We received your letter, written at Oxford, Nebraska, informing us of Bro. Prime's death. We have been expecting it for some time, and yet it strikes me with a note of sadness. We shall see him no more. It is sad to reflect that those around him will miss him for a few days, and then he will be forgotten. But it is a cheering and hopeful faith that holds fast the promise that his name may be in the book of God's remembrance, where it will not be forgotten.

Bro. Prime was a remarkable man in his best days,—sincere, humble, honest and faithful. It was only when depressed and discouraged by bodily ailments that he was irritable and not himself. At all other times, he was pleasant and companionable, full of song and ready to visit or talk of the future as revealed to his mind. He was a student and lover of the Bible. Its promises, its doctrines, its moral teachings, and its historical truths, were the foundation of his hope beyond death. He rejoiced in the promise of the coming Savior to redeem the world, and bring in everlasting salvation. He believed there was hope for the race of mankind, and that God would

at sometime give opportunity to all to come to the fountain of life.

Bro. Prime was affectionate, teachable, and tender hearted,—one of those natures which draws toward it its associates. His influence as a minister of the gospel was felt wherever he preached, and for years after people inquired of his welfare.

We hope that he is sleeping the sleep of the just, and will awake at the call of the first resurrection. That he had faults, as we all have, there is no doubt, but over there we draw the mantle of charity and forget them, as we hope that ours may be forgotten. Angels will watch over that silent city of the dead upon the prairie west of Nevada, where the mouldering form of one we loved in life slumbers on until the seventh trumpet sounds. Day will succeed day, and years may circle away but there will come a time when all who are in their graves will hear the voice of the Son of God, and live again.

A. J. Eychaner.

Tampa, Florida, Jan. 5, 1918.

## Letters.

Bro. Lindsay, and Readers of The Restitution Herald, Greeting:

Sometime ago my daughter read an editorial in the Herald giving the names and addresses of two soldier boys who would appreciate a word of encouragement. Some weeks afterward it impressed me to say something for the benefit of the young men gone out in the honor of their country, but we have mislaid the paper and forgotten their names and addresses.

To those boys I would say, for three-score years I have not known the light of day. I cannot see the earth so green, or the skies so blue. Whenever lonely or cast down, I sought comfort from the pages of Holy Writ, and found it always paid to have a Bible at hand, and earnestly hope that the Christian people of America have or will furnish all those boys a Bible.

Some years ago, in the early settling of Oklahoma, in one of its hustling cities a young man could not meet his board bill. His trunk was taken to the street and opened by an officer who began selling his effects, piece by piece, to the highest bidder. The last thing taken from the trunk was a small volume that said on the outside "Holy Bible." The by-standers smiled at each other. A young man standing by purchased the book for 25 cents. On opening it he read written on the fly leaf, "A token of love from my mother on her death bed." The young man's attitude was changed. He said to one standing near him, "This was surely not a bad young man or he would not have had this Bible. He would have had a deck of cards in its place." The man agreed and said, "It is too bad to see any young man left destitute and homeless among strangers. I move we redeem his clothing." In a very short time everything was placed back in the young man's trunk, and money to buy him a railroad ticket, free of indebtedness. It was generally agreed among the by-standers that it nays to carry a Bible, and if it would pay that young man, it will pay every young man in the world to not only

carry, but read carefully its sacred pages and thus avail themselves of not only the protection of those with whom they meet, but the love and protection of the Giver of all good gifts. It contains many grand and precious promises to those that put their trust in God. We read in Matt. 8:5, of the centurion that came to Christ and said, My servant lieth at home sick with palsy, grievously tormented. Christ said, I will come and heal him. But the centurion said, I am not worthy that thou shouldst come under my roof. . . . I am a man under authority, having soldiers under me. But speak the word only, and my servant shall be healed. Christ marvelled and said, I have not found so great faith, no, not in Israel, or Church of God. Remember, reader, that the centurion means officer having under him an hundred soldiers. Think of a man with that faith on the battle field in a foreign land. How he would be protected from the cannon ball, sword or bayonet.

Again, read carefully the 10th chapter of Acts, and see how the angel was dispatched from the courts of glory to tell the centurion that his prayers and alms had come up for a memorial before God. He was a man that gave much alms to the people, and prayed often to the God of heaven. Remember, reader, he was not a professor of religion. The angel told him to send for Peter and he would tell him what he ought to do. The centurion was, perhaps, an Italian. At least he belonged to the Italian band; and if an officer in the Roman army could thus find favor with God, cannot the American soldier boy? or every other man? We all live too far beneath the privileges that God designed us to enjoy.

Submitted in love to the soldier boys in honor of his country. I, too, need encouragement.

D. M. Spencer,  
Gentry, Mo., Rfd. 2, Box 27.

Not Forsaking the Assembly.

(Continued).

John W. Burget.

**N**OT FORSAKING THE ASSEMBLING of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. Heb. 10:25.

Brother, sister, do we not say to the world, we have not any love for our Lord Jesus, if we disobey his command, refusing to assemble ourselves together? How could we obey his command to exhort one another, if we refuse to assemble ourselves together? Jesus said, If you love me keep my commandments. Let no man deceive you with vain words; for because of those things cometh the wrath of God upon the children of disobedience. Eph. 5:6. For to be carnally minded is death; but to be spiritually minded is life and peace. Rom. 8:6.

For if we live after the flesh, we shall die, but if we through the spirit do mortify the deeds of the body, we shall live. Rom. 8:13. Do we love to go to the park, base ball games, picture shows, and all kinds of worldly amusements rather than to assemble ourselves together to worship

God? For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13. If we love our brethren, will we not be looking forward to our assembling days that we may greet one another with brotherly love?

And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3:19. And let us consider one another to provoke unto love and to good works. Heb. 10:24.

And if we assemble ourselves together do we not prove to the world that we love the brethren. Jesus said, By this shall all men know that ye are my disciples, if ye have love one to another. John 13:35.

And Jesus said, He that loveth his life, (worldly life,) shall lose it, (lose eternal life,) and he that hateth his life in this world (present worldly life,) shall keep it unto life eternal. Jno. 12:25. Jesus said, He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. Jno. 14:21. Brethren, we show our love by assembling ourselves together to worship God. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 Jno. 2:15.

If we do not care to assemble ourselves and give our brother the right hand of fellowship, and learn of Jesus, does that not show that our love is cold or lukewarm? And a lukewarm Christian cannot dwell with Jesus in the kingdom of God, for Jesus will spue them out. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. 1 Jno. 4:7.

How can we eat the flesh of Jesus, and drink his blood, if we do not assemble ourselves together in the church and partake of the bread and wine which are emblems of his body and blood?

Brother, sister, listen to the words of Jesus, "Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John 6:53. And as they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take, eat; this is my body. And he took the cup, and when he had given thanks he gave it to them, and they all drank of it. And he said unto them, "this is my blood of the New Testament which is shed for many." (For the remission of sins). Matt. 26:26-28, Mark 11:22; Luke 22:19; 1 Cor. 11:23-26. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day, for my flesh is meat, indeed, and my blood is drink, indeed. And Jesus said, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. Jno. 6:32-58. As the living Father hath sent me, and I live by the Father; so he that eateth me; even he shall live by me.

Brother, sister, do not forsake the assembling of yourselves together, for you cannot partake of Jesus' body and his blood unless we assemble ourselves together, and we are spiritually dead if we do not assemble ourselves and partake of the bread of life. Jesus said, Whoso eateth my flesh, and drinketh my blood, hath e-

ternal life; and I will raise him up at the last day. Jesus said, "I am the true vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5. If the branches refuse or do not assemble themselves together, to be nourished by the true vine, (Christ Jesus,) they are dead branches, (spiritually dead,) and fit only to be cast into the fire to be burned up. Brethren, shall we cast away our hope of eternal life for a few years of the pleasures of this life?

Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus. Rom. 15:5, 6. That ye may with one mind and one mouth glorify God; even the Father of our Lord Jesus Christ. And it is necessary for us to assemble ourselves together; that each and every one of us may have the same understanding of the scripture. If we do not assemble ourselves together we could not admonish and teach one another to be like minded, and brethren, we are called in only one hope of our calling, one Lord, one faith, one baptism.

If we do not assemble ourselves together, are we not lukewarm Christians? So, then, because we are lukewarm and neither cold nor hot, Jesus will spue us out of his mouth. Rev. 3:16. 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. Matt. 7:13. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Nothing but impossible distance, sickness, or death, will prevent us from assembling ourselves together if we are in the straight and narrow way. If we all loved Jesus and the brethren, a great many more of us would assemble ourselves together than do now. If we are luke-warm Christians, we do not care to assemble ourselves together to worship God. We are lovers of pleasure more than lovers of God, or perhaps we are careless about our soul's salvation. We let the trials of this life interfere with our assembling ourselves together, to admonish one another in psalms, and hymns, and spiritual songs.

#### Put On The Whole Armor of God.

Armor: Protective covering for the body in battle. Did you ever notice how Bible authors always use just the right word in the right place? What word could better express a Christian's need than armor?

There never was a longer or harder battle fought than every true Christian is called on to fight, and the battle lasts as long as life lasts. Who needs an armor more than they? Think of a soldier entering a battle unarmed, nothing to protect himself with. A general who would send his men against an enemy unprotected would be called insane. The Captain of our salvation understood the need of his warriors and provided them with the necessary weapons of defense to meet the foe and win the battle.

Read Eph. 6:10-19, and notice how thorough the equipment is.

Truth is the first weapon of defense a-

gainst higher criticism, skepticism, or human selfishness; and then a girdle to bind beautiful truth on with so that error will not creep in. Error does not need binding; it comes too easily and stays so willingly, but the pearl of great price must be sought after, educated to stay, studied, to realize its worth, and made a daily companion of, to inspire us to godliness.

Notice how every part of the body is protected. A breastplate of righteousness, a shield of faith.

Shield: A broad piece of defensive armor carried on the left arm in carnal warfare. But see what its use for the Christian is: Wherewith ye shall be able to quench all the fiery darts of the wicked. Wonderful, thoughtful, kind; who but our Father would have thought of that?

The next necessary protection, the helmet, the armor for the head. The head contains the brains from whence we seek and find the truths of salvation, and with the sword of the spirit which is the word of God, we are fully equipped to fight the good fight of faith.

But before going out to battle we must get into touch with the great Captain of our salvation, and there is only one way to do that, Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication. Now we are ready for the battle into the enemies land without fear of defeat, for God is with us.

Brethren, we are living in strange times. Never was it more necessary for us to be all packed up and ready at a moment's call for he may come when we least expect it, and we all want to be ready to stand in that day before the King without a doubt of our acceptance of him.

Let us don the whole armor and be ready is my prayer.

M. A. Woodward.

If we cannot live at once and alone with him, we may at least live with those who have lived with him; and find in our admiring love for their purity, their truth, their goodness, an intercession for his pity on our behalf. To study the lives, to meditate the sorrows, to commune with the thoughts, of the great and holy men and women of this rich world, is a sacred discipline, which deserves at least to rank as the forecourt of the temple of true worship, and may train the tastes, ere we pass every gate, of heaven. We forfeit the chief source of dignity and sweetness in life, next to the direct communion with God, if do not seek converse with the greater minds that have left their vestiges on the world.—Sel.

It is a fact not to be denied that a certain portion of our time should be spent in studying God's word in order that there may be spiritual growth, but neither Jesus nor the apostles set aside any special time or day, It may be any day, so far as the day itself is concerned. The important thing is that time be taken for study, preferably a portion of each day.

Be earth, with all her scenes, withdrawn;

Let noise and vanity be gone:

In secret silence of the mind,

My heaven, and there my God, I find.

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.

The severe storm of Friday and Saturday, Jan. 11, and 12, broke into our meetings at Ripley, Ill., abruptly putting an end to them. A good attendance greeted us, and the interest was very good, but it all came to a stand-still with that fierce storm. On Friday and Saturday, while the storm raged on the outside, the editor was snugly housed in the home of Bro. and Sr. Wm. Laning, with a genuine attack of the grip. We had the very best of care and were able on Monday to begin the move in the direction of home, staying Monday night at Bro. and Sr. Densmore's. The trip home was tedious because of the snow hindrances, but we finally reached the goal about noon of Wednesday. Was home but an hour or so when a funeral call came, and we were obliged to begin arrangements to go again. Report of funeral later.

If you do not get replies to your inquiries, etc., it is because we have been away from the office so much, a matter which is unavoidable. We mean to do the best

we can and must let is rest at that.

With our recent sick spell, the throat and voice trouble has returned, and unless something can be done to alleviate the trouble, we may have to give up public speaking for the rest of the winter.

Owing to weather conditions and the uncertainty of regular train service, we canceled our regular January service at Rensselaer, Ind.

The Church at Buffalo, S. C., keeps up its Bible class work. It is known as the "Buffalo Bible Class." May its good work continue.

Sr. Lois Blakely has never fully recovered from her severe illness of last summer, but great hopes are entertained for her full recovery by a new course of treatment she is taking.

Owing to the extremely severe blizzard which lasted for several days, and was the worst since 1881, Bro. Siple was unable to fill his regular appointment at Adeline, Ill., the second Sunday of this month. The same cause also made it impossible for him to be present to conduct a funeral at the same place, which is very much to be regretted.

Railroad traffic was completely paralyzed, automobiles absolutely worthless, and horses only able to go a few miles in a day's time.

An airship would be the only salvation for such a time.

The obituary which we published of Bro. Butcher last week came in anonymously, and then a few days later, one nicely gotten up by Bro. Marsh arrived. Hereafter we will publish nothing sent in unsigned.

**HELPING FUND.**

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

Olive J. Swindler, ..... \$1.00.

**Remittances.**

Mrs. J. F. Hill; Mrs. A. F. Grimsley; Mrs. T. R. Swindler; Mrs. Elizabeth Scovill; Mrs. Jennie Brassington; W. A. Honeywell; John C. Renner; J. H. Long; L. V. J. Kimball.

**Obituary.**

**A. J. Boyer.**

Dear Bro. Lindsay:

It is with a sad heart that I write you of the great loss that the Church of God at Mauertown, Va., has had. As you were acquainted with Bro. A. J. Boyer, you, too, will feel sad when you learn that he fell asleep Jan. 3, 1918, at his home near Stenbans City, Va.

Bro. Boyer was born April 15, 1840, and was 78 years and 9 months of age when he fell asleep. He and Elizabeth R. Miley were married Nov. 20, 1873. Sr. Boyer died Aug. 10, 1914. Three children are living, Bro. A. C.; Sr. E. B.; and Sr. Anna

Maphis. He leaves five brothers, all of them members of the Church of God. The writer has been pastor of the Mauertown Church of God for the past 14 months, and he can truly say that he never met a more faithful brother than "Uncle Jack," as we called him. He lived about 17 miles from the church, and we have services in Mauertown two Sundays in each month, and since the writer has been here "Uncle Jack" has missed only two or three times. He has left an example that some of our younger members would do well to follow.

The funeral was held from his home, Sunday, Jan. 6, at 1 P.M., by the writer, who spoke words of comfort from 1 Thes. 4:13-18. A very large crowd was there and heard the words of truth set forth. After the discourse Bro. Boyer was taken to Stevasburg and placed beside his wife to sleep till Jesus comes. May we all prove faithful, so we can be united in the first resurrection is my prayer.

J. H. Anderson.

**Elizabeth Walker Saylor.**

Elizabeth Walker was born Sept. 18, 1847; married to Elias Saylor, Sept 23, 1866. Eight children were born, of whom five are still living. She died Dec. 28, 1917.

The writer was called to Morrill, Kas., to talk at the funeral, which was held in The Brethren Church near there. It is a large building which was well filled with friends whose presence showed the love and respect in which Sister Saylor was held in the community. Bro. Saylor was baptized by J. M. Stephenson in 1867, and Sister Saylor was baptized by G. M. Myers, in 1873.

The large audience and the Brethren minister showed good interest in the talk. The Bible was the dearest companion of both Bro. and Sr. Saylor. I closed with the following lines which I composed as a fitting tribute to the close of a life of loving service and sacrifice:

Cover her grave with flowers and clay,  
Mother has gone to rest;  
Manly sons bear the casket away,  
And the one they love the best.  
A daughter mourns, grandchildren weep,  
And loved ones have tearful eyes:  
But nothing can bury her deeds of love,  
Or her life of sacrifice.  
Her queenly crown of love she wore;  
Her kingdom and throne was home.  
Her loyal subjects each child she bore,  
Now follow her to the tomb.  
Deep in the hearts of her children bright,  
In the hearts of young and old,  
Are memories of service, day and night,  
That the grave can never hold.  
Better than costly monument  
Of lifeless ore or stone,  
Are the endless fruits of a life well spent,  
Long after our race is run.

W. L. Crowe.

**Catherine Ashby Stephenson.**

Catherine Ashby, the only daughter of Hankerson and Mary Ashby, was born in Cass County, Indiana, Feb. 27, 1848, and died Jan. 10, 1918. She was married to David Boyer, Chelsea, Iowa, January 9, 1918, at the age of 69 years, 10 months and 10 days.

While yet an infant, her mother died, leaving her in her father's care, who

brought her to Lousia county, Iowa, when she was two yers old. Two years later, with her father she moved to York Township, Tama county, Iowa. At the age of 19 she was united in marriage to Levi H. Shurgart, a pioneer resident of that section. In April, 1904, she and her husband moved to Chelsea, Iowa, where on July 2, 1908 he fell asleep in death.

In October, 1910, she married Noah Stephenson, of Carlton Township, Tama Co., Iowa, and moved to Marshalltown, where they resided until the time of her recent illness.

She gave a mother's care to six children of her own and two step-children of her first husband, all of whom remain to mourn her departure. In addition to the children she leaves 19 grandchildren and 7 great grandchildren.

In early life both she and her first husband embraced the gospel of the kingdom and united with the Church of God, and the great truths of this faith she carefully taught to her children.

She rests in the Chelsea cemetery.

Words of comfort were spoken by the writer in the M. E. Church at Chelsea.

G. Eldred Marsh.

## The Sunday School.

By Alta King.

### JESUS, LORD OF THE SABBATH.

Lesson 5. February 3, 1918.  
Lesson Text, Mark 2:13-16.

Golden Text: The Son of man is Lord even of the Sabbath, Mark 2:28.

Time: Soon after the last lesson, A.D. 28.

Place: Capernaum, near the shores of the sea of Galilee.

Memory verse: Romans 14:5.

### Questions and Comments.

What effect did the miracle recorded in last Sunday's lesson have upon the people? Verse 13. Can you recall the miracle and the lesson it taught?

By this miracle Jesus successfully silences the fault-finding criticisms of the scribes found in verses, 6 and 7. But instead of bowing to the truth he so plainly demonstrated, they follow him, alert for the least chance to pick a flaw. They think they find what they are looking for 3 times in today's lesson, but each time they are successfully answered by Jesus.

The first is recorded in verses 14-17. What was the implied charge against the character of Jesus in their criticisms? Jesus repudiates the charge by reference to his mission. What is it? The same mission, but worded differently is taught in Matt. 18:11-14; Matt. 20:28.

Who stands in greater need of the personal companionship and daily influence of Jesus, the person who has grown up with a knowledge of God and led restrained lawful lives as these scribes had, or the person who has grown up with only an indefinite knowledge of God and has strayed farther away into sin? Will this people, as a class, ever again come under the direct influence of Jesus' companion-

ship? When? Isa. 49:8-10; 55:4, 5. Herein was another point where the kingdom was at hand to those people. They were permitted this small sample, but the scribes refused the foretaste.

The second criticism is found in verses 18-22. Here the scribes resort to his disregard of a custom established by the Mosaic law. Whom do they use as tools to keep themselves in the background? Matt. 9:14. According to the word used by Jesus for "fast" in Matthew's account, what was the significance of this custom? How does Jesus show in verse 19 that this custom would be empty and meaningless to his disciples? What "days" are referred to in verse 20? John 16:19-22.

Old Mosaic customs had fulfilled their purposes, and therefore Jesus did no wrong when he set them aside. What were the "old garments" and the "old bottles" and the "new cloth" and "new wine" of verses 20, 21? It would be utter folly for Jesus to teach truth through old Mosaic customs, when he had within him the power to teach perfectly by word and example. Jesus did not need to clothe the truths he taught in formal, ceremonial customs. He worked out his teachings in actual deeds.

The third criticism is found in verses 23-24. What incident in history, similar to what his disciples had just done, does Jesus refer to in answer? Verses 25, 26.

The conclusion he had reached concerning Sabbath observance is found in verses 27 and 28.

It was not intended that man should be a slave to the Sabbath in observing it, but that the Sabbath should be the servant of man, to uplift and bring him nearer to God by requiring him to leave off his own works of sin and selfishness and spend the day wholly in working the works of God. Jesus having come to minister unto and serve man, it was his duty to disregard the slavish observance of the day, into which the Jews had fallen, and make it truly a day for the uplift of mankind.

In chapter 3:1-6 Mark gives an incident by which Jesus illustrates to the Jews the right observance of the Sabbath. When he asks the questions of verse 4 they hold their peace, because they know they will have to give an answer which would justify Jesus' attitude toward the Sabbath. But even with this silent admission and the plain illustration and proof of God's approval upon this sort of Sabbath keeping, they refuse to admit their defeat in the argument, verse 6.

How does their stubbornness affect Jesus? Verse 5. Here is an illustration of how to be angry and sin not. Angry grief against the sin in the hearts of men results not in sinful works, but in efforts to stamp out this sin.

The observance of the seventh day Sabbath should have symbolized to the Jews the true rest, the seventh 1000 year day of rest, which God had promised to all his true people. They had learned that they should have learned to live by faith in that day when they would be entirely free from their own works of sin and selfishness. But they failed to grasp the lesson and saw only its ceremonial observance. Through lack of faith, they, as a people

failed to enter by faith into that true rest. Read Heb. 4:1-10. Does Paul teach that it is necessary for God's people of this age to thus observe one day above another in order to enter by faith into that true rest? Rom. 14:1-6. He does teach, however, that the observance of one day above another is proof of the same weakness of faith which had kept the Jews as a people from entering by faith into God's true rest. Gal. 4:10, 11.

Jesus did not observe the seventh day above any other day, but he raised all other days to its level. He made all days a sample of life in the kingdom age. He is the example to his followers, and they should do the same by the strong faith he imparts.

### General Notes.

Illustrations of Pharisaic Sabbath laws: By ingenious constructions and by stretch of words, the Jews had turned the Sabbath into a day of bondage, and made it a monument of superstitions. No Jew might kindle a fire on that day, not even light a candle. There were thirty-nine occupations, which, with all that was analogous to them, were forbidden. Men must not fling more corn to their poultry than will serve that day, lest it may grow by lying still and they be said to sow their corn on the Sabbath. They may not carry a flap or fan to drive away the flies.—Sel.

What Jesus did on the Sabbath:

Restored a man with an unclean spirit. Mark 1:21-27. Healed Peter's wife's mother. Mark 1:29-32. Healed the infirm man at the pool of Bethesda. John 5:5-18. Opened the eyes of one born blind. John 9:1-16. Healed a woman who had a spirit of infirmity. Luke 13:10-12. Cured a man who had dropsy. Luke 14:1-6. Healed the withered arm. Mark 3:1-6. And he performed these same works on all other days. He made every day symbolize his life in the kingdom age. His followers must do likewise.

The faith of the head.

Is the faith that is dead.

The faith of the heart,

Is the better in part;

But the faith of the hand,

Is the faith that will stand,

For the faith that will do,

Must include the first two.—Sel.

The following instruction as to how to keep the Jewish Sabbath is found in Isa. 58:13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth and feed thee with the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it.

Judging from the manner in which Jesus observed the Sabbath, he must have grasped the full meaning of these verses.

Give me within the work which calls today,  
To see thy finger gently beckoning on;  
So struggle grows to freedom, work to play,  
And toils begun from thee to thee are done.—J. F. Clarke.

### Prophecy and Fulfillment.

**P**ROPHECY: Thus saith the Lord concerning Edom... I have made thee small among the heathen; thou art greatly despised... all the men of thy confederacy have brought thee to thy border... How are the things of Esau searched out?... For as ye have drunk upon my holy mountain, so shall all the heathen drink... and be as though they had not been... all the house of Esau shall be cut off by slaughter... And saviors shall come up on Mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's. Obadiah; Gen. 27:39, 40.

**Fulfillment:** Premier Asquith of England says: "When the war began we made it clear to the Turkish government, together with our allies, that if they remained neutral their empire would not suffer... It is not the Turkish people, but the Turkish government that has drawn the sword, and which I venture to predict, shall perish with the sword. It is they, and not we, who have rung the death knell of the Ottoman dominion, both in Europe and in Asia... The Turkish Empire has committed suicide, and dug with its own hand its own grave."—London Times, Nov. 1914.

Among the peace terms of the allies to Turkey are: 1. Dismantling of the fortifications of the Dardanelles, together with their neutralization and freedom of the commerce of all nations. 2. Creation of an independent Palestine, and that Turkey shall give up Palestine to the Jews to whom it originally belonged by divine right. Lev. 25.

Lloyd George of England declares that this war shall not end until the military power of Germany and of Turkey and their allies is annihilated from the earth!.

**Prophecy:** Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. Jer. 30:7.

Our readers have read much of this, especially those who have read the articles by Herman Bernstein, on the tragic story of the sufferings of the Jewish women and children left behind in Galicia, Poland, Palestine, Russia, Roumania, Servia, and other places devastated by the German and Turkish armies. How millions of old men, women and children are driven from their homes, robbed of all they have on earth, mutilated, debased and slaughtered, or left homeless, hopeless, despairing wanderers in the deserts, where their cries are suppressed by the censors, where they pine away from hunger and disease, where no human eye can pity, and no friend can succor them.

**Prophecy:** And Jerusalem shall be trodden down of the Gentiles until the Gentile times be fulfilled. Luke 21:24.

Thou shalt arise and have mercy upon Zion: for the time to favor her, yea the set time is come... When the Lord shall build up Zion, he shall appear in his glory... To hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdom to serve the Lord. Psalms 102.

**Fulfillment begun:** Dec. 10, 1917, the British troops took possession of Jerusalem, and Gen. Allenby raised the British flag over this ancient city. This ninth crusade to wrest Jerusalem from the Turks, differs from all others in this respect, that all the others aimed to make it a Christian city, but this one is to make it the center of an independent Jewish republic, under the protection of Britain and of all her allies, who are pledged to protect the Jews in their ancient home.

Israel Zangwill says: "I would call it the republic of Judea or of Israel, and it would be an autonomous, separate nation, but I would have it temporally under the protection of Britain, the United States, or of all the allies.

**Prophecy:** I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. 3:12. What then shall one answer the messengers of the nation? That the Lord hath founded Zion and the poor of his people shall betake themselves to it. Isa. 14:32.

**Fulfillment begun:** Israel Zangwill says: "None of us who hope for such a nation expect all Jews to go to Palestine, or that many prosperous Jews will be attracted there, but I would have drawn to the revived nation and to the new capital, the poor and oppressed Jews of all nations." The joy that this news brought to the hearts of the persecuted Jews of Palestine, Russia and throughout the world, words cannot express.

**Prophecy:** And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered; gold and silver and apparel in great abundance. Zech. 14:14.

**Fulfillment begun:** Funds are being subscribed by the Jews throughout the world with the greatest liberality. Huge sums of gold were gotten into Palestine by means that cannot be described until after the war, to be used for public works, improvements, schools, etc.—H. Bernstein.

**Prophecy:** In Micah 5, and in Zech 12, we have a prophecy of a little Jewish army that will fight at Jerusalem, which will be given the power of David, and of Gideon, or of the angel of the Lord, that will destroy all the nations that oppose them, though all the Gentile armies of the earth should try to dislodge them, or to take Jerusalem back from the Jews, and British armies who have opened the way for their restoration. They shall no more be pulled up out of their land, sayeth the Lord God. Amos 9.

**Fulfillment begun:** Last year the British separated the Jews into an army of their own. Gave them their own officers, their Kosher food, and the right to observe their sabbaths and their own laws. Under the British flag they carry the ancient flag of David, and they took the name of the Maccabees. Their sphere of action since then has been in Mesopotamia and Palestine. They took part in the recent capture of Jerusalem. Watch this army!

**Prophecy:** Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land; for great shall be the day of Jezreel. Hosea 1:11.

**Probable fulfillment:** Zionism became a tremendous thing in American history on the 30th day of August, 1915, when the American Jews took over the leadership that the war had made impossible for the general office at Berlin. Louis Brandeis, (now chief justice of the U. S. Supreme Court,) was chosen as the president of the Zionists of the world. With him as their leader the Jews of the world know that things will come to pass. They trust in his judgment, they believe in his unflinching devotion to the downtrodden and oppressed everywhere. He is the modern Messiah of Israel's hope in the soon establishment of a Jewish state in Palestine. —Jewish Chronicle.

A notable meeting of English Jews was held in London when the glad news reached England of the fall of Jerusalem. Resolutions of heartfelt thanks to Britain were offered, and the most dramatic moment of the meeting occurred when the chairman opened the Bible and repeated in choking voice and with tear brimming eyes, that oft repeated oath of the oppressed Jews: "If I forget thee, O Jerusalem, may my right hand forget her cunning. If I do not remember thee above my chief joy, let my tongue cleave to the roof of my mouth." Psalms 137:5, 6.

W. L. Crowe.

### The Second Coming of Christ.

**T**HE SECOND COMING of Christ is the great event of the near future. From it the flaming beacons of prophecy on every hilltop of the ages have caught fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is the glorious hope, that morning star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the church is not fulfilled, the salvation of the saints is not complete, the victory of redemption is not finished and cannot be until Jesus comes the second time. "Hold fast, that no man take thy crown." Just a little in the future we shall reap life everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time. Eden restored. Jesus reigning on his throne. Oh, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling words, "Well done," from the blessed Savior.

Everything of fame, wealth, and glory must pass away. "But the things which are not seen are eternal." There is a glory which never shall fade, and Empire on the Rock of Ages, which (when all evil shall have been entombed,) shall be seen towering in sublimity and gleaming with effulgence of the eternal tabernacles.

The Heavenly Bridegroom is still coming. Are we ready for his appearance? Do we sufficiently realize that the Heavenly Bridegroom must have a heavenly bride? There must be a perfect correspondence in character and in nature. What are our characters and dispositions when compared with the spotlessness of the Son of God? Our Christianity must become a living power within us; a mere outside profession will be unavailing. "To enter into his glory

and see him as he is, we must be like him."  
—From "Bible Themes," by Bro. J. O. Woodruff.

—o—  
Judges, Ruth and Samuel.

These names all suggest what we might expect to find in each book. A judge was a ruler over Israel. He also decided cases between brethren by the law. Also led them to victory in war. Hence he was king, judge and general. This was a period of about four centuries, Stephen said. Samuel was the last of the judges, and he is called also a prophet.

In the book of Judges we have the dreary, monotonous tale of the successive apostasy and repentance of Israel. When they became prosperous they forgot God. He recalled them to faithfulness and repentance by captivity among neighboring nations till they repented, and he then raised them up a deliverer who after the victory, judged them till his death. Then a repeated relapse and repentance. When taken captive they prayed and when delivered they fell back into the mire. It is the old story of human nature. When in trouble we cry mightily to the Lord, and when we can get along without him we serve the devil with all our might. Probably a little more adversity would be good for most of us. The book of Judges is rich in interesting stories to tell to children. They like them as well as fairy tales or most other stories, and they are surely better for them.

"In the days when the judges ruled," comes the story of Ruth. Simple, appealing to the heart, full of sympathy and rich in information of affairs and customs in Israel. The book is probably typical, also. It shows, also, the valuable doctrinal information of the reckoning of women genealogically and their rights to landed inheritance from one Jubilee to another. It gives also the marriage customs, and the custom followed in place of notarial seal and deeds in transfer of real estate.

In Judges we find Christ in type and in the secondary application of prophecy regarding Samson being a Nazarite, applied to Christ's residence at Nazareth.

In Ruth we find him in genealogy, as well as probably in type.

In Samuel we find him in prophecy, for Peter says all the prophets, including Samuel, foretold his passion.

J. W. Williams.

—o—  
Israel.

Tribes of the wandering foot and weary breast,

Where can ye flee away and be at rest?  
The wild dove hath her nest, the fox his cave,

Mankind their country—Israel but the grave.

— Lord Byron.

Yet Israel's God hath watched him day by day,

His hand protected all along the way.  
Though dark the night, and cold the wintry blast,

The storm is ending, and the darkness past.

The morning breaks; aurora wings her flight;

The mountain peaks are crimson with

the light.

The hills rejoice; the valleys full of praise;  
And trees and field and flood their voices raise.

The land expectant yields her fruit once more;

And waits the hand of Israel as of yore.  
Oh wandering feet and weary breast, return;

And find that rest for which thy soul doth yearn.

Repose in peace upon the hill of God,

And rule the nations with an iron rod.  
Subdue thy foes and gather their increase  
As free-will offerings to the Prince of Peace.

From out of Zion let the law go forth,

Let all the nations hear, from south to north.

Let nations rest beneath their vine and tree,

And share with thee thy peaceful jubilee.

J. F. Wilcox.

Note: Could any of the readers of The Restitution Herald tell us whether Bro. Wilcox is still alive, or not, or if dead, where he died?

W. L. Crowe.

—o—  
**Berean Column.**  
INDIANA BEREANS

—o—  
Jesus' Commandments.

If ye love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should speak and I know that his commandment is life everlasting. Whosoever I speak, therefore, even as the Father said unto me, so I speak. The Son can do nothing of himself, but what he seeth the Father do. For what things soever he doeth, these also doeth the Son likewise.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Ye are my friends if ye do whatsoever I command you. Therefore doth my Father love me, because I lay down my life that I might take it again. This commandment have I received of my Father.

Go ye into all the world and preach the gospel unto every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be condemned.

In his wonderful sermon on the Mount, Jesus shows the superiority of his new, higher law of faith, that worketh by love, over the old ten commandment law, which was waxing old, becoming null and void, and being fulfilled and superceded by his new commandment of love.

He closed this doctrinal, practical sermon with the words, He that heareth these sayings of mine and doeth them shall be likened unto a wise man that built his house upon a rock.

The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he broke it, and said: Take, eat: this is my body which is broken for you. This do in remembrance of me. After the same manner, also, he took the cup. . . . saying, This cup is the New Testament in my blood. 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 shew the Lord's death till he come.

Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.

By hearing, believing, and obeying the gospel message we get into Christ, and then if any man sin we have an Advocate with the Father, even Jesus Christ, the righteous. Then we must abide in his love; keep his commandments which are not grievous; for his yoke is easy and his burden is light, because it is founded on love instead of fear. The ordinances of baptism and the Lord's Supper will pass away with this dispensation, as the commandments given through Moses passed away with the Jewish dispensation; but love is an eternal principle which will abide forever.

Emma C. Railsback.

—o—  
Forgiveness.

"Forgive and ye shall be forgiven."

In Matt. 18, we read of Peter coming to Jesus and asking how often he should forgive his brother when he sinned against him, and Jesus answered: I say not unto thee seven times, but until seventy times seven.

Therefore if forgiving one is not sufficient we must place no limit on the number of times, but forgive until seventy times seven.

Many occasions arise when it is both necessary and difficult to forgive. There are wrongs committed consciously and perhaps unconsciously against us that seem impossible to be forgiven.

The aim of forgiveness is to help ourselves from sinning against others, for by forgiving others we help to free our own hearts of envy, anger, and hatred; and it gives us a victory over ourselves; also influences others to repent of the sin committed, and we should strive to help them overcome the sinful way.

In Luke 23:34, "Then said Jesus, Forgive them, for they know not what they do." Jesus gave his life that through him our sins might be forgiven.

Forgiving others is a test of our fitness to receive forgiveness from God. God has given us sufficient evidence that our sins shall be forgiven, if we only ask it, but the evidence that we have received the forgiveness of our sins is furnished by us when every one of us, from our own hearts, forgive all who trespass against us.

Florence Reed.  
South Bend, Indiana.

—o—

It is only with the pious affection of the will that we can be spiritually attentive to God. As long as the noisy restlessness of the thoughts goes on, the gentle and holy desires of the new nature are overpowered and inactive.—Sel.

—o—

Take your time—what's the rush?—F. E. S.

SUPERBA



SUPERBA

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The Dead Shall Rise, The Just Then Alive Shall Be Received.

TWO IMPORTANT OCCURRENCES at the second coming of Christ were emphasized Sunday evening by Rev. I. W. Bingaman, pastor of Luther Memorial church, in his sermon on "The Second Coming of Jesus." They are that the dead in Christ, and that those who are alive and looking for Him shall be changed in the twinkling of an eye.

These shall be taken into the air and then shall come the time of tribulation on earth and the appearance of the anti-Christ accompanied by Satan and a false prophet who shall perform great miracles and mislead many people.

"The anti-Christ begins in a movement and culminates in a personality," said the speaker. "The first evidence of that is to deny that Jesus came as he did in the flesh and then comes the denial of God the Father. You take away the deity of Jesus and you begin the anti-Christ movement. This existed at the time of the writing of John, the same as now.

Is No New Movement.

"It is not new, it is no new thought. It is as old, almost, as time, and the apostles and Jesus faced it the same as we face it today. You deny the Son and you deny the Father, and God on three distinct occasions said Jesus was his Son.

In referring to the beast or the anti-Christ, John in Revelation says it came out of the sea, with seven heads and ten horns. In our study of numbers recently we found that six represents satan, and four the world, and there you have ten, which is satan and the world.

When the new Jerusalem is established, as it shall be, there is every reason to believe it shall be where the old Jerusalem was. No one, however, knows the hour or the day when the Son of Man shall come, but he must come, because it is foretold in the scriptures."—Quincy, (Ill.) Daily Journal, Jan. 7, 1917.

Be with God in thy outward works, refer them to him, offer them to him, seek to do them in him and for him, and he will be with thee in them, and they shall not hinder, but rather invite his presence in thy soul. Seek to see him in all things, and in all things he will come nigh to thee.—Sel.

Look up and not down; look forward and not back; look out and not in; and lend a hand.—Sel.

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Your sister in Christ, Jessie M. Wilson, 625 Long Avenue, Austin Sta., Chicago.



# THE RESTITUTION HERALD.

Volume 7.

Orecon, Illinois, January 30, 1918.

Number 17.

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## A Question on the Holy Spirit.

I WOULD like to know how we are to establish the fact of how Paul was baptized by the Holy Spirit. No apostle laid hands on Paul. The only account that we have is of Ananias laying hands on Paul that he should receive sight and be filled with the Holy Ghost. If filling means baptism, then Philip and Stephen, and those others had a baptism, but it gave them no power to lay on hands. Was this a special occasion and Ananias only specially appointed for this one act? I do not know how I could meet this question if it was asked. How would you? Ananias was not an apostle and Paul had the power to lay on hands only being filled and not baptized."—A.

We confess this presents a difficulty that has caused us thought also. However, it seems clearly established by Acts 8, especially verse 18, that only apostles could confer Holy Spirit by laying on hands. The conclusion, then, would be that Ananias would be properly called an apostle. And it is true that others besides the twelve were so called. In Heb. 3:1, Jesus our Lord is called an apostle, and in Acts 14:14, Barnabas, as well as Paul, is also. Apostle means "one sent." Jesus being sent, Jno. 17:18, can therefore be so called. And Ananias being sent to Paul, Acts 9:17, may therefore properly be called a special apostle. Hence it would remain true, as taught in Acts 8, that only apostles could confer spirit by laying on hands, and this may be one of "the signs of an apostle," referred to by Paul in 2 Cor. 12:12, since only apostles could perform this miracle. And in Acts 19, we find Paul, since he was an apostle, could do this. For the apostles were all ones sent, Matt. 10:5.

As to whether Paul was baptized with the Holy Spirit or not, he is not so called in scripture, but by Acts 9:17, he received it, and by 10:44-48, the same word received is equivalent to spirit baptism, for by 10:47, Cornelius and the others "received," it, and by 1:5, Matt. 3:11, and Acts 11:16, this is also called baptism with the spirit. Then by Acts 2:4, spirit baptism is also the same as being filled with it. Then since receiving the spirit, being filled with it, and being baptized by it are all the same thing, and since Paul received it, it seems

## HOW IS IT WITH THEE?

LOOK inward through the depths of thine own soul,  
How is it with thee? Art thou sound and whole?  
Doth narrow search show thee no earthly stain?  
Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in the majesty to meet thine own;  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed,  
And thou wilt nevermore be sad and lone.  
—James Russell Lowell.

proper to say he was so baptized.

J. W. Williams.

## Jesus The Life Giver.

The teaching of Jesus was not understood by the Jews because he taught them they must obtain future life as the spiritual seed of Abraham and that there was a vast difference between the spiritual and the fleshly seed, while they thought they had it in possession as the natural descendants or seed.

To know God is to know his purpose concerning the earth and man. We must know him through his manifestations to us through the prophets, his Son and the apostles. When we have been adopted by belief and baptism into the household of God and seek for light through the study of his word, light comes to us if we seek earnestly and shadows flee away. Knowledge and belief that he is a never failing God in his promises to us embraces the covenant he made with our mother, Eve, that her seed should eradicate sin and become the elect seed, the powerful ones in the coming age.

There is no other God and his promises have been faithfully kept from the beginning and he is "not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

The poor and needy shall then have a just and righteous ruler whose possessions will be all nations and the uttermost parts of the earth and his kingdom will be set upon his holy hill of Zion, for he hath chosen it. Then his chosen ones, those who have sought him with oneness of heart and mind and remained faithful unto the end shall be joint rulers with him and be over two, five or ten cities, according as they have employed their talents while on trial here. It should be a glad duty that mankind should love and obey him, since only through the shame and miseries of the cross has it been made possible that we might through him come again the second time unto life and a body like his; "For he shall change our vile body that it

may be fashioned like unto his glorious body." Phil. 3:20. To believe that God has the power to raise those worthy ones, and that Jesus the Christ is his Son is to know God, and to accept the testimony of the prophets concerning him is to know Jesus Christ. To the prophets he was the coming Messiah. John the Baptist proclaimed him as the Lamb of God. To David he was the Righteous Branch. To Israel he was the child born, the Son given. To Malachi he was the Sun of Righteousness. To Micah, the Tower of the flock. To Jeremiah he was The Lord our Righteousness. To the apostles he was the Christ, the anointed one, and to us he is the Life-Giver. To him Jehovah gave all power in heaven and earth and has promised us to send him again to earth to be its supreme ruler and he in turn will give his faithful ones of that same power, for he has said, To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne. Rev. 3:21.

F. M. McCrory.

It matters not where or what we are, so we be His servants. They are happy who have a wide field and great strength to fulfill his mission of compassion; and they, too, are blessed who, in sheltered homes and narrow ways of duty, wait upon him in lowly services of love. Wise or simple, gifted or slender in knowledge, in the world's gaze or in hidden paths, high or low, encompassed by affections and joys of home, or lonely and content in God alone, what matters, so that they bear the seal of the living God? Blessed company, unknown to each other, unknowing even themselves! —H. E. Manning.

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

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—Sel.

## Prophecy and Fulfillment.

**T**HOU WENDEST forth for the salvation of thy people, even for the salvation of thine anointed; thou woundest the head out of the house of the wicked." Hab. 3:13.

"He will judge among the heathen, he shall fill the places with the dead bodies, he will wound the heads over many countries." Psa. 110:6.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:10-22.

"Immediately after the tribulation of those days, (of Jewish tribulation, Luke 21:23,) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven (political and religious, Isa. 34:5,) shall be shaken; (Heb. 12:27, 28,) and then shall appear the sign of the Son of man in heaven. . . . And he shall send his messengers with a great sound of a trumpet, and they shall gather together his elect," etc. Matt. 24. Since stars are symbols of elders of churches, (Rev. 1:20,) or of apostles, Rev. 22:1, 4, or heads of tribes, Gen. 37:9, just as the sun may mean a king, and the moon a mother or queen, it may be that this prophecy is now being fulfilled in the falling of the heads of nations.

Among the ruling lights of church and state who have fallen from their high positions, we might mention the Czar of Russia, the King of Greece; the King of Belgium; the King of Romania; the King of Portugal; the King of Serbia; the King of Albania and others. We see that the fall of these heads of kingdoms is at the same time when the favor to the Jews was beginning, and when the asylum in Palestine was opening for the persecuted Jews of the world.

"And it shall come to pass in that day that the Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth, and they. . . . shall be shut up in the prison, (like the Czar is now in Siberia,) and after many days shall they be found wanting. Then (after the fall of world heads,) 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. 24:21-23.

A great leveling of society is predicted in Isa. 2; Ezek. 7, and in James 5, which we see now beginning in Russia and England and in Italy and throughout the world, which means the complete overthrow of monarchies, royalties, aristocracies, and privileged classes.

Lenine and Trotzky, whose party is now dominating Russia, demand the end of all private ownership of land, and public works, and the confiscation, without pay, of all land, mines, public works, railroads, and banks, and the repudiation of all war debts. Should this succeed in Russia, what a howl (James 5,) this will make among land holders, bond holders, bankers and kings of finance!

In Italy every acre of tillable land has been confiscated by the government, and private ownership of land abolished. The land will be distributed only to the people

who will cultivate or use it for the good of all. The government furnishes seed, implements, and all expenses to all poor tenants, till the harvest is reached. No price is to be paid so called owners of land, and no charge ever to be made for the land. Only improvements can be sold as under the Jewish law. Lev. 25. It is called "A plan for an ideal socialistic order."

That such industrial revolutions are contagious, and are more and more to spring up to level society, is seen in plans for "The new social order in Britain," as published by "The British Labor Party." They demand the nationalization of railroads, mines, manufacturing, electric and water power, a minimum wage, an eight hour day, and the end forever of private trusts and combines, and competitive profiteering in the necessities of life, and the abolition of the house of Lords as a decayed tooth of no value, and the end of all private profiteering, by government ownership of everything publicly used.

The Bolsheviki ambassador, Litvinoff, says that "the Russians are opposed to replacing German militarism by French or British militarism, and that peace cannot come to the world till the forces of evil that have wrought this desolation are destroyed.

Trotsky says that "no war can be carried on by Russia without the peasants, and no peasant will fight without the promise of land, and the abolition of private ownership. God's land law is at last being respected:

"The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." Lev. 25:23. The earth hath he given to the children of men." Psa. 115:16. All men have the right to what land they can cultivate or use as a home. God will bring good out of this evil, and justice shall triumph in the end.

W. L. Crowe.

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 Hebrews 9.
 

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1. Under the first covenant there were rites or laws of the divine service, and a worldly temple or sanctuary.

2. In the first tabernacle that was erected, was the candlestick and the table on which things were set in order, and the bread of the presence.

This bread was made from fine flour made into twelve cakes, which were placed in two rows, six in each row upon the table. Pure frankincense was placed upon each row, that it might be on the bread for a memorial even an offering made by fire unto the Lord. Lev. 24:5-7. This was called the sanctuary.

3-6. The inner tabernacle which was within the second veil was called the Holy of Holies. This had the golden censor which was used in burning incense, and the ark of the covenant overlaid with gold which stood in the Most Holy place. Inside of this ark was the golden pot that had manna, also Aaron's rod that budded. (this a type "of life from that which was dead, and so of the resurrection." 1 Cor. 15:42,) and the tables of the covenant, or the ten commandments.

The glory of Jesus was represented by the mercy-seat and cherubim above the

ark. Ex. 25:17-22.

6. And into the outer tabernacle the priests at all times, entered, and performed their ministration or work of God.

7-11. But into the Holy of Holies once a year only, the high priest entered with the blood which he offered for himself and for the sins of the people. And by this the Holy Spirit indicated that the way to the holy places was not yet manifested, so long as the first or old covenant law was in force; which was a figure for the time then present, "For in the law there was a shadow of good things to come, and not the substance of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1

As pertaining to the conscience: which stood only in meats, drinks, divers washings and carnal ordinances that were set up until the time of reformation. But the Messiah who came was a high priest of good things which he wrought; and he entered into the great and perfect tabernacle which was not made with hands and was not of these created things.

The high priest was a type of Jesus Christ, he being the high priest of the new covenant.

12. And he did not enter with the blood of goats and calves; but with the blood of himself he entered once into the sanctuary and obtained eternal redemption.

13. For if the blood of goats and calves, with the ashes of an heifer, was sprinkled upon them that were defiled, and sanctified them as to the purification of their flesh;

14. Then how much more will the blood of Christ, who by the eternal Spirit offered himself without blemish unto God, purge our conscience from works of death so that we may serve the living God? In the 14th we must understand that the blood of Christ or Messiah, which purges our consciences from works of death is not simply the human blood of Jesus, but is the Christ spirit, which is the blood of the Messianic or Christ life. He offered himself to God in a new and living way: for according to Heb. 10:8, 9, God had no pleasure in and did not desire sin offerings, as offered according to the law. He subjected himself completely to the will of the Father, thereby making complete atonement. But the old law covenant was still in force and the law required sin offerings to be slain. Therefore, in order that he might abolish the old covenant and become the mediator of the new covenant, it was necessary that he completely fulfill in himself the old sacrificial law, by offering himself even unto death.

John 19:34-36, witnesses to this sacrificial death as under the old covenant sacrificial law. Wherein the sacrifice is sanctified and the altar purified by the animal blood together with water.

15. "For this reason he became the mediator of the new covenant." Jesus realized the necessity of his death. See Jno. 12:31-32.

Also that death must precede his high priesthood and mediatorship. So, also, he knew he could not be a sin offering or redemption for those that had transgressed the old covenant law, without death.

16 and 17. Where a testament exists it

involves the death of the maker, as during his life time he may change it at will, but after his death it became a fixed instrument, that is it is unalterable.

18. God himself being the testator of the first covenant made the animal sacrifice representative of himself just as he made the ram a representative sacrifice for Isaac. See Gen. 22:13.

19. Moses explained the ordinance to all the people. Then he took one half of the blood of the sacrifice and sprinkled or poured upon the altar. With one half the blood of the sacrifice with water he purified the host.

20. "Then Moses said, This is the blood of the covenant." Thus the blood and water became the seal of the first covenant, and became a type of the sealing of the new or second covenant.

21. This is an exact type of Christ sprinkling his church and vessels of ministry with the spirit of his life, as exemplified in the gospel. The spirit being the essence of the Christ life as the blood is the essence or spirit of the animal life in man.

22. Under the law almost all sins or faults were condoned or forgiven with blood. Therefore this typical purification could not proceed except the sacrificial animal's blood be shed.

As was stated in the 15th verse. For this reason Christ's . . . . . blood poured out on the cross; he had offered himself a sacrifice in the new and living way of the new covenant; but the Jews being under the law, he could not be a redemption for them except he became a sacrifice by the law.

23. It was necessary that the emblems of heavenly things in the first covenant should be purified with these things: the blood of the sacrifice and water with hyssop and scarlet wool; but the heavenly things themselves with sacrifices superior to them. That is: the sacrifices must be on a higher plane than the mere animal sacrifice. It must be the complete subjection of our will to God's right way.

24-28. Christ has entered the true sanctuary or God's abiding place as our high priest. Neither was it necessary that he should offer himself every year, otherwise he would have suffered many times since the beginning of the new covenant age. But he offered himself once at the end of the old covenant age, that he might in himself fulfill or finish the old covenant, thus gaining for himself the power to abolish it, that he might offer to all, (both Jew and Gentile,) the new and living way of the new covenant.

It is appointed unto all men once to die; afterward they are judged. Christ being the resurrection and the life, raises none but his own, whose names are found written in the book of life, who will await his coming.

Lether Alexander.

Hebrews 10.

In this verse we see that the old law reflected a shadow ahead to the new law, or covenant, but it is not the very image of it.

Under the old law the people went every year to have their sins forgiven. So Paul goes on to say that the sprinkling of the blood of bulls and of goats was by no means able to perfect those who drew near.

In the second verse we see that if it had made them perfect, "the sacrifice for their sins would have ceased to be offered, because those serving having been once cleansed, would no longer have any consciousness of sins."

But there was an annual remembrance of sins; "For it is impossible for the blood of bulls and goats to take away sins."

In verse 5 Paul is quoting from the 40th Psalm. "Sacrifice and offering thou didst not desire; mine ears hast thou opened, burnt offerings and sin offerings hast thou not required."

This shows that the Father did not desire, nor require sacrifices and offerings.

Then Jesus said, "Behold I come, O God, to perform thy will, in the volume of the book (meaning the Psalms,) it has been written concerning me."

Verse 8 says, having said above, sacrifices and offerings and whole burnt offerings even for sin, thou didst not desire, nor didst delight in; then he says, "Behold I come to perform thy will." He takes away the first, (the old law or covenant,) that he may establish the second, which was to do God's will, By which will we have been sanctified (or set apart,) through the offering of the body of Jesus Christ once for all." Christ sanctified the way for us during his entire life.

The high priest under the old law was daily offering sacrifices, but they never took away sin. But in Heb. 9:12, we see that "Christ entered the holy place once for all, having obtained for us eternal redemption." And, verse 11, that he having offered one enduring sacrifice on behalf of sins sat down at the right hand of God, henceforth waiting until his enemies may be placed under his feet. In verse 14, we learn that Christ by one offering, which was his life of perfect obedience to his Father's will, permanently perfected those who take his life as their example and pattern.

In verse 16, Paul is speaking of the covenant that God would make with the house of Israel, (see Jer. 31:33). God says that he will write his law in their minds and hearts and their sin he will remember no more.

In verses 19 and 20, we see that we should have confidence respecting the entrance of the holies by the blood, or life, of Jesus. This way he consecrated for us.

In verses 21-23 we see that since we have an high priest (which is Christ,) we should approach with a true heart, our hearts having been sprinkled from a consciousness of evil.

We should hold fast to the confession of hope. In verses 24-25, we learn that we should bear each other in mind, and we should not forsake the assembling of ourselves together, but we should do it so much the more as we see the day ap-

proaching. In verses 26, 27, we see that if one sins wilfully after having received the knowledge of the truth, there will be no longer a sacrifice of sins, but there will be a fiery indignation which shall consume the opponents.

In the 28th verse, that a person who violated the law of Moses died without mercy by two or three witnesses. They were taken out and stoned to death without any trial.

In the 29th verse he says that a person who has trampled on the Son of God, and has counted the blood of the covenant, by which he was sanctified, an unholy thing, and has done despite unto the spirit of grace, this person will have a much sorer punishment than those under the old law. Verse 31, says it is a fearful thing to fall into the hands of God.

But, says, Paul, Remember the former days in which, having been enlightened, you sustained a great contest of suffering. This was partly because they had been made a public spectacle both to reproach and to afflictions and partly because they became companions of those that were so used. But the reason we see is that they had sympathy for the prisoners, and submitted to the seizure of their possessions with joy, because they knew that they had for themselves a better and enduring possession. Therefore in verse 35, he says, "Cast not away your confidence which has a great reward." For he says in verse 36, that we have need of patience, so that having done the will of God we may receive the promise.

"For yet a little while he shall come and will not tarry." In the 38th and last verse he says that the just shall live by faith, and if any man draws back, the Lord will have no pleasure in him. But, he says, "We are not of those shrinking back into destruction, but of faith in order to a preservation of life.

Leland Lawrence.

#### A Good Letter.

Dear Bro. Lindsay:

Just a line to let you know that I want The Restitution Herald still continued, and will remit later.

We certainly do get good instructions from the dear paper, and would feel lost without it. We are living in very trying times, and it stands us in hand, one and all, to live closer to the dear Christ, and study his word as never before.

For Jesus says: Watch, therefore, for ye know not what hour your Lord doth come. And it seems to me that his coming is not far off. May we run with patience the race that is set before us, looking unto Jesus as the author and finisher of our faith. Our prayer is that the dear Father will give us strength to bear the trials which we have to endure, and that we will stand among the dear ones gathered with him. Your Sister in the blessed hope.

Because perseverance is so difficult, even when supported by the grace of God, thence in the value of new beginnings. For new beginnings are the life of perseverance.—E. B. Pusey.

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—Sel.

**M**OREOVER the law (which is the old law,) having a shadow of the future good things, not the very image of the things, is by no means able by the same annual sacrifice, which they offer continually, to perfect those who draw near."

## 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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## 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 is an exchange which comes to our desk whose editor seems alarmed at the prospect that under the guidance of the Allied powers the Jews are soon to be returned to their land and once more become a nation in the land of Israel. He hastens to assert that even though this may actually take place, yet it must in no wise be regarded as in fulfillment of the scriptures for these people have always held that the Jews would never be returned by the hand of God. The signs will go on being fulfilled regardless of men's opinions and if there are those who persist in closing their eyes to truth, the loss must be theirs.

Reports coming from various localities indicate that our people have been inconvenienced a good deal in trying to hold services, owing to the extremely cold weather.

All who wish Vol. 7 of The Restitution Herald bound at the end of the year

should send in their orders now. Remittance of \$2.00 for same may be sent any time within the year. We do this simply for your convenience. We furnish it to you at cost.

We deeply regret to learn of the death of Bro. A. J. Boyer, of Stephens City, Va. His was a faith that could not be moved. Our acquaintance and fellowship with him was extremely pleasant. We believe he will not have long to sleep.

## HELPING FUND.

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

Mrs. Ida Jeffrey, ..... \$1.00.

## Remittances.

Mrs. G. A. Bradley; B. F. Meyers; Vernon Boggs; Mrs. Edna Mercer; Mrs. Thos. Horn; A. M. Jones; Mrs. Ida Jeffrey; John Crysler; Mrs. Elizabeth Mackie; Mrs. Flora E. Taylor; Mrs. Sadie Leamon; Orpha Logan; W. L. Robbins; Mrs. Helen Schafer.

## Obituary.

## John VanDelinder.

John VanDelinder was born south of Stockton, Ill., Sept 18, 1850; died in Chicago, Jan. 14, 1918, aged 67 years, 3 months and 26 days.

Except for some time spent in Iowa, his whole life was spent in the state of his birth.

March 17, 1874 he was married to Frances M. Harrison, to which union were born four sons and two daughters. Of these, one son, Albert L., died in 1888, and one daughter, Edith A., died in 1912.

Besides his wife, he leaves three sons, James R., Fay L., of Chicago, and Scott J., of Elgin, Ill., and one daughter, Victoria, of Chicago; one sister, Mrs. Eustice, of Stockton, Ill., and six grandchildren. Because of sickness the wife was not able to be present at the funeral.

Bro. VanDelinder united with the Church of God of the Abrahamic Faith about 50 years ago, and has held firmly to that faith since.

Funeral was held from the Evangelical Church in Stockton, Ill., after which we laid him away to rest awaiting the Master's call.

In the brief period of two weeks did our brother follow his sister, Sr. Margaret Guild, into the silence of death. One by one they are taken, and we are left to carry on the work which their hands formerly did. While it is sad thus to part with brethren, yet we know that they are at rest and that they will escape much of the trouble that is fast coming. Let us pray for the living, that we may all be found faithful and that we may meet in the morning.

S. J. Lindsay.

## Reports.

## Report For December.

Days served, 31. Services held, 24. Ser-

mons, 13; lessons, 11.

Received salary and expenses as follows: R.R. fare, \$22.43. Hotel bills, \$3.80. Telephone, 20 cents. Total, \$26.43.

Places visited: Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Marathon, Pleasant Prairie, Sac City and Waterloo.

Our meeting at Hickory Grove the first Sunday was not very well attended. The two nights following we had interesting lessons at Ft. Dodge. The second Sunday was stormy and very cold, and the attendance at Koszta was small on that account. We had intended to hold our meeting there over the two Sundays, but gave it up for the present.

The third Sunday we had our usual interesting sermons and lessons at Waterloo, from where I went the next two nights to Gladbrook, and gave one lesson and one sermon on The Hope of Israel, being requested for something on the war and the capture of Jerusalem.

Then we had two lessons at Eagle Grove the next two nights. Miss Olive Jones came home with me from Eagle Grove to spend some of the holiday season with our niece. Bro. Momsen's daughters also came in from the country for a few days at the same time.

We had a good meeting at Pleasant Prairie the fourth Sunday, and on Wednesday night we all met with Mr. Sonnichsen, near the church. He had not invited us, and of course was greatly surprised. We had an oyster supper, and he and Sr. Sonnichsen were presented with a leather traveling bag. They are to move to Lake View in the spring, and it was desired to show some appreciation of his faithful work as janitor.

The fifth Sunday was spent at Marathon. We were to have met also Monday and Tuesday nights and also go on Wednesday to the home of Bro. Fales near Varina, for a meeting that night, but request came from some of our young men for information and aid regarding the draft, so I had to come home Monday.

The writer has taught the Berean Class each Thursday night he was home, and Sr. Edna Allard was with us on the one night when she was among us. Our lessons lately have been some of the writer's own choosing. Last time we studied the covenants of promise from Rom. 15:8, and the week before, the same subject from Gen. 15. We are planning to begin studying the tabernacle a few evenings each week from now on.

Bro. A. M. Jones has been doing some good work at Marathon for some time. He has been going each Sunday and speaking for them, also teaching lessons. The results of his work are already visible. We hope for more from him in teaching the word in future at other places, and we have reason to think he may not be the only Iowa brother who has such a course in mind. Brethren, encourage all such. We need more workers, and if all churches will do more in the way of Bible study instead of all sermons, you will grow more and be less dependent on a preacher. You will also be more enthusiastic and better able to give out the truth to others.

J. W. Williams.

## Report of Meeting.

The Church of God at Ripley, Illinois have had the pleasure of hearing the "gospel" preached once more, by Bro. Lindsay. We have heard many sermons in the other churches here recently, but no "gospel" in them. Our series of meetings began Jan. 4th, and closed very informally Jan. 10. On the 11th there was a sudden change in the weather which was very disagreeable for two days, and in the mean time Bro. Lindsay took very sick, which was the principal reason for the closing of our meetings. By the 15th travel was made possible by the clearing away of snow drifts; and also by this time Bro. Lindsay was able to go home. He preached seven discourses to attentive audiences. The subject for his first discourse was "The Gospel of the Kingdom of God," which Jesus preached and sent out his disciples to preach, and after his resurrection spake of the things pertaining to the kingdom of God to his apostles.

This gospel of the kingdom of God the Apostle Paul preached, and said it was the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. So let us be faithful to the gospel. For every truth learned is but an enlargement of the gospel, which all the rest of his sermons demonstrated, especially the last one, "The Restitution." The grand time of which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19-21. Under Jesus as universal king, and his brethren as kings and priests, the earth is to be filled with the knowledge of God. Had Bro. Lindsay known, he could not have chosen a better subject with which to close. For it certainly was a great incentive to the brethren to hold out faithful to the end.

Jennie Cox.

## The Sunday School.

By Alta King.

### JESUS CHOOSES THE TWELVE.

Lesson 6. February 10, 1918.  
Lesson Text. Mark 3:7-19.

Golden Text: He appointed twelve that they might be with him, and that he might send them forth to preach.  
Time: A. D. 28, at the same time as the sermon on the Mount.

Place: Near the Sea of Galilee.

Memory verses: John 17:20, 21.

#### Questions and Comments.

Recall the closing event of last Sunday's lesson by which Jesus taught the right use of the Jewish Sabbath. Compare the effects of his teaching upon the people and the Pharisees. Verses 6-12. Notice the marginal reading of verse 10.

Verses 13-29 of today's lesson contain two important lessons: "The selection of the twelve," and "The sin against the Holy Ghost."

Read the account of the selection of the twelve. Verses 13-19. Pick three purposes for which they were selected. "That they

should be with him." They had followed him before, but from now on they were to be his constant companions, leaving their occupations and their homes. Matt. 19:27. What does Jesus say about their selection in John 15:16? To what positions in the kingdom have these men been chosen? Matt. 20:28. Others are now being selected to other positions, but have any besides these men been told of their selections and their positions in the kingdom, as these men were told? These men received special teachings from Jesus, Matt. 13:11. How? Matt. 13:18. Why? Matt. 13:12, 13. Even these men, selected for their ability and tendency to learn, were slow to grasp fully his teachings, Matt. 15:15, 16; Luke 18:31-34; Matt. 16:6-9. They still needed his instructions after his resurrection. Luke 24:25-27. What was the important lesson they needed to learn in order to become rulers in the kingdom? Mark 9:30-37. From 1 Kings 12:6, 7, discern what a true ruler is.

How were these men regarded by God even before they were selected and ordained by Jesus? John 17:6. From verses 20, 21 of the lesson we get a little insight into the family life of Jesus. Notice the margin on the word "friends" and read in connection John 7:5.

The sin against the Holy Ghost: In spite of the fact that Jesus had just successfully answered their faultfinding charge of breaking the Sabbath, (See margin, 2:24-28, 3:1-6, of last Sunday's lesson,) the Pharisees are again ready to pick flaws. This time they make a very insane charge. Ver. 22. Bring out clearly Jesus' arguments in verses 23-27, by which he answers this charge and shows it up in all its foolishness.

Read Jesus' warning in verses 28, 29, keeping in mind that the Pharisees had just ascribed a work to the source of sin and wickedness, which manifestly could come only from the source of good. Casting out devils could be nothing but a good gift. All good gifts come from God. Jas. 1:17. By their charge they denied God's power as the source of this good gift, and ascribed it to the power of his adversary. What, then, is blasphemy against the Holy Ghost, (Holy Spirit or power,)? What is its punishment?

Read the remaining verses of the chapter. Why did his mother and brethren call for him to come away? Verses 30, 31. Considering verse 21 of the lesson, it seems reasonable to connect verse 30 with verse 31, rather than with verse 29, which contains the direct words of Jesus, while verse 30 gives the words of Mark. Can we not realize the anxiety of the loving mother over her eldest and much loved Son who was in a multitude facing a charge of insanity?

Bring out the lesson he teaches in verses 33-35. Do his words here mean that he had no filial love for his mother? John 19:26-27.

#### General Notes.

Jesus' love for obedient ones: Jesus does not set aside, or belittle family love in the last part of today's lesson. He makes it clear that his love for obedient ones is on a level with his family love and comes first if necessary, which is his love in its fulness when we consider the perfection of his life and therefore of his love for his

mother and his brethren. His brethren considered him "beside himself," therefore the obedient ones were before them in his estimation.

The Pharisees had just belittled and scorned God's omnipotent power by ascribing a work which could come only from God's power, to the power of satan; then Jesus uttered the warning—"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, whosoever they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." When Ananias and Sapphira thought to lie to the Holy Ghost and keep back a part of the price of their land they were stricken dead immediately. Acts 5:1-5. John says there is a sin unto death, and he does not advise that prayer should be offered for it. 1 Jno. 5:16, 17. Paul says it is impossible to renew again to repentance those who fall away after having been enlightened, having tasted the heavenly gift, having been made partakers of the holy Ghost, and been given a taste of the good word of God, and the powers of the world to come. Heb. 6:4-6.

Notice that in each case of wrong doing where non-forgiveness is involved there is blasphemy against the Holy Ghost as it was manifested through Jesus and the early church.

Chosen Ones: Jesus was foreknown by God and came into the world appointed, predestinated to a certain work, else there was a chance that the many prophecies concerning his work would be broken and God's word made unreliable. It is not necessary to see any idea of God's forcing Jesus to do the work to which he had ordained him. The scriptures show that he so controlled the influences over his birth and life that a man was produced who could and would willingly choose at all times to fulfill his will.

The scriptures teach that God had a foreknown, predestinated, called, justified, and glorified people among mankind, all according to his purpose, which purpose is that they are to be conformed to the image of his Son, Jesus, and become kings and priests with him over all other peoples. Rom. 8:28-30; Rev. 5:9, 10.

They are predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein they are made accepted in the beloved. Eph. 1:5, 6. They are saved and called with a holy calling, not according to their own works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. 2 Tim. 1:9.

However, God has not made known who the individuals are who make up this people, with the exception of Jesus and the apostles. The apostles were told that they were chosen and Jesus made known to them their place and work in the kingdom. But as to the rest he says, "Many are called but few are chosen." Many hear the gospel call to become inheritors with Jesus to the Abrahamic promises and become the means in God's hands of fulfilling his covenant with Abraham, but few who hear are chosen and the choosing is

not made manifest till Jesus comes and fulfills the parable of "the one taken and the other left."

While we do not know who the chosen individuals are, still, as Paul says, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his and he makes all things work to the good of them that love him, to them who are called according to his purpose.

## Letters.

Chicago, Ill., Jan. 19, 1918.

The Restitution Herald,

S. J. Lindsay, Editor.

Dear Brother: Will you kindly insert the following in your valuable paper?

### An Appeal For Help.

Dear brethren and sisters, readers of The Restitution Herald, we wish to make an appeal to all charitably disposed people to help Bro. J. F. Day, a very sick man, a member of the Church of the Blessed Hope Church of God in Chicago, and an elder as long as he was able to hold that position. But now he is strictly confined to his house, his heart is badly affected, and his lungs are diseased, having strong symptoms of tuberculosis, causing swelling of the body and limbs. He is 66 years of age and a devoted Christian man, has a wife and five children between the ages of 9 months and 15 years. The 15 year old girl will graduate from the grammar school next February. The only support they have is about \$2.00 a week his wife makes by working every spare minute on some elastic work and buttons for a dry goods merchant, and they are greatly in need of food and clothing as well as coal.

Our church has agreed to pay the rent, which is about all the Church of God here is able to do, and anything that any of our brethren or sisters can do for them will be thankfully received. Contributions can be sent to the secretary, R. W. Thompson, 544 Long Ave., Chicago, who will see that it will be judicially expended.

R. W. Thompson.

544 Long Ave., Chicago, Ill.

Lucian Button, (Elder).

### A Sister writing says:

We have three small children, and I, (the mother,) find it a hard problem to teach my little boys more than just the main points of our faith. I would like to familiarize them with all the Bible, but I am not good at story telling, so I don't seem to be able to repeat things in simple language for them. My oldest boy is not seven yet, so they do not gather much from reading to them. For so young a child one should be brief and to the point, so that they do not fail to get the point. So I feel (like many other mothers, no doubt,) the need of a brief, comprehensive review of the events in the Bible. There are many such books in the market but they are full of error. Such a book free from error—how much good it might do. One might give it as a gift where one dare not talk, and what a fine thing for our own children.

If you think this idea worth the consideration of the church you might give it publicity through the Herald, but you need not connect our names with it. We

would be glad to contribute to a fund to print such a book if some one of those who are so able to do so will get such a book ready for publication. Yours in the hope of the soon coming king.

### The Red Cross.

In answer to many inquiries that are coming in relative to the work of the Red Cross Society, we will give the following history which is thoroughly reliable:

"GENEVA CONVENTION, an agreement concluded at an international conference which was held at Geneva 1864, under the presidency of general Dufour, the Swiss plenipotentiary, for the purpose of ameliorating the condition of the sick and wounded in time of war. The credit of originating this conference must be given to two citizens of Geneva, Dunant, a physician, who published a startling account of what he had witnessed in two military hospitals on the field of Solferino, and his friend, Moynier, chairman of the society of public utility, who took up the idea of "neutralizing the sick wagons," formed associations for its agitation, and at length pressed it upon the governments of Europe, most of which sent representatives to the conference. The convention was drawn up and signed by them on the 22 of August, and since then it has received the adherence of every European power, and one Asiatic (viz., Persia). The convention consists of ten articles, of which the last two are formal. The others provide (1) for the neutrality of ambulances and military hospitals as long as they contain any sick; (2) for that of the staff; (3) that the neutrality of these persons shall continue after occupation of their hospitals by the enemy, so that they may stay or depart, as they choose; (4) that if they depart, they can only take their private property with them except in case of ambulances, which they may remove entire; (5) that a sick soldier in a house shall be counted a protection to it, and entitle its occupants to exemption from the quartering of troops and from part of the war requisitions; (6) that wounded men shall, when cured, be sent back to their own country on condition of not bearing arms during the rest of the war; (7) that hospitals and ambulances shall carry, in addition to the flag of their nation, a distinctive and uniform flag, bearing a red cross on a white ground, and that their staff shall wear an arm badge of the same colors; (8) that the details shall be left to the commanders. A second conference was held at Geneva on the same subject in 1868, and a supplementary convention drawn out, which, though not formally signed, has been acquiesced in by all the signatories of the original convention, except the pope, and which, while still unratified, was adopted provisionally by France and Germany in the war of 1870. It consists partly of interpretations of the former convention, and partly of an application of its principles to maritime wars. Its main provisions are these: That when a person engaged in an ambulance or hospital occupied by the enemy desires to depart, the commander-in-chief shall fix the time for his departure, and, when he desires to remain, that he be paid his full salary; that account shall be taken in exacting war requisitions not only of the actual lodging of wounded men but of any display of charity towards them; that the rule which permits cured soldiers to return home on condition of not serving again shall not apply to officers, for their knowledge might be useful; that hospital ships, merchantmen having wounded on board, and boats picking up wounded and wrecked men shall be neutral; that they shall carry the red-cross flag, and their men the red-cross armlet; the hospital ships belonging to the government shall be painted white with a green strake; those of aid societies white with a red strake; that in naval wars, any strong presumption that the convention is being abused by one of the belligerents shall give the other the right of suspending it towards that power till the contrary is proved, and, if the presumption becomes a certainty, of suspend-

ing it to the end of the war."—Library of Universal Knowledge.

It will be seen by the foregoing that this society aims at general usefulness in the prevention of suffering, regardless of religion or anything else. Money from any source is received and it is applied to relieve suffering wherever it may be found. In later years, and especially in this country, the money collected by this society has been used to promote and carry on the fight against tuberculosis and other dread diseases. For those who have money to spare for such a cause, we know of no way in which it could be used more to the glory of God. Our Lord healed everywhere he went, and we know of no case where he refused.

S. J. Lindsay.

### Now is the Day of Salvation.

PAUL IS SENDING a message to the Corinthian Church in which much wickedness and the factional spirit were still in evidence.

In 2 Cor. 6:1, he says that he, as a worker with God beseeches them not to receive the grace of God in vain. They had received knowledge of God's grace through hearing the gospel. Why was it so necessary that they should not receive this knowledge in vain, so necessary that Paul should be moved to beseech them not to receive it in vain? He makes the reason clear in verse 2.

God had an appointed time, a time accepted by himself for hearing and succoring the people who were to make up the church, the body of Christ, and that time is now. Today is the day of salvation for those to whom Paul was talking, for those who have received knowledge of God's grace through knowledge of the gospel. If such receive this knowledge in vain, they are ignoring the time accepted of God for hearing, succoring and saving them.

The prophecy from which Paul quotes verse 2 is found in Isa. 49:8. The context shows that it refers directly to Jesus. But the church, being the body of Christ, it must refer in the same sense to it. Jesus did not receive God's grace in vain. He was responsive to all the help God gave him, and those who would be of the body of Christ must respond in like manner and grow in grace.

In 2 Cor. 6:3, 4, Paul says he was giving no offense in anything, that the ministry be not blamed, (for their heedless way of receiving God's grace,) but that in all things he was approving, commending himself as God's minister. Verses 4-10 show how he was thus commending himself. From verse 11 to the close of the chapter is found his plea to them. He says they are not straightened, hindered, in their spiritual growth through him, but that the fault is in themselves. Study his plea carefully. It is just as needful to those who have received knowledge of God's grace today, as it was to those Corinthians.

Many have received knowledge of God's Grace through knowledge of the true gospel, but are neglecting or refusing to render the first act of obedience requested

by Jesus, who dispenses God's grace and kindness. They put off baptism for this and that reason, and thus receive God's grace in vain and ignore their day of salvation. The knowledge of God's grace and mercy is useless unless it brings obedience.

Others of us, who have taken this first step in obedience, are still receiving God's grace in vain. We, like unbaptized believers, are indolently dependent upon God's grace to overlook the leaving undone of many things that are hard, or inconvenient to do, and the doing of many things which we gladly lay to the charge of the "weakness of the flesh."

All should heed well Paul's plea in 2 Cor. 6, and awake to righteousness, 1 Cor. 15:34. It is high time that believers, whether baptized or not, realize that they are the ones who are now in their day of eternal salvation. Let this realization lead us to seek often help from the only one who can save, and to render obedience to every plainly spoken command, through gratitude for the grace and help he gives in this, the day of our salvation.

Unless we become as little children we cannot enter into the kingdom. The normal child will spontaneously and unaffectedly show gratitude for kindness shown to it and help given it. It's gratefulness will lead it to obedience, even when it does not understand fully the whys and wherefores of the obedience.

So we, if we are not receiving God's grace in vain, will show spontaneously true gratitude through unquestioning obedience to his commands, trusting him to make clear the whys and wherefores. It should be enough for us that a perfect teacher requires us to do it.

"Behold now is the accepted time, now is the day of salvation." If we receive God's grace in vain now when we hear and understand the gospel, we have no assurance that we will not so receive it in any future time. If we are as a little child we will receive it and grow in grace when we grasp the meaning of the offer.

Alta King.

#### Hebrews 11.

Faith is one of the most essential parts of a true Christian's life. In fact, as stated by the first verse of this chapter, it is "The basis of things hoped for, a conviction of things not seen." It is by faith that we understand how the ages have been adjusted. So, also, we see that through Abel's faith he was counted righteous and although he is now dead he still speaks or, as the margin reads, "is yet spoken of." A man's good deeds live in the hearts of his fellowmen even after his death; so with Abel.

Enoch was translated because he was well pleasing to God and as it reads in verse 6, "without faith it is impossible to please God."

It was through faith of things not seen that Noah built the Ark, but we all know how well he was rewarded for this faithfulness. There are so many of the forefathers mentioned in regard to their faith, that it is impossible here to give what might be said concerning them. But the great faith of Abraham cannot well be passed by since we are so closely connected with it, in that we are looking for our

Lord's return when we shall possess the earth as an everlasting possession, and the Jews given the Holy Land, as promised to Abraham, Isaac and Jacob. First let us bear in mind that God will never fail; what he has promised is sure.

"The works of his hands are verity and judgment, all his commandments are sure." Psa. 111:7. It was in faith that Abraham, as well as Isaac and Jacob sojourned in the land which God promised unto them and their seed for an everlasting possession. Gen. 17:8. In them we also see that their faith was "a basis of things hoped for, a conviction of things not seen," for in the thirteenth verse, "all these died in faith, not having received the promised blessings, but having seen and saluted them from afar off." Verses 39 and 40, explain why these faithful ones have not received the promised land, for they read:

"And all of these having been attested by means of the faith, did not obtain the promised blessing. God having foreseen something better concerning us, so that not apart from us they might be made perfect."

It was in faith that Moses, Joseph, David, Gideon, and Samuel, and many, many others accomplished great deeds and lived a life that they knew would be acceptable in the sight of their God. It is also through faith that we are certain if we have lived according to our Example and Guide that we shall receive the promise of having this earth as an everlasting dwelling place. But bear in mind that all will receive their rewards at the same time and that it shall be given us at Christ's return. "Behold I come quickly and my reward is with me to give to every one according as his work shall be." Rev. 22:12.

True, pure faith is indeed a wonderful thing to possess. If we had faith to the fullest extent our lives would be much different than the lives of the majority of professing Christians. Very, very few people have real faith for if they did one would not hear so much complaining and worrying of how to meet the next day or thing, or why this or that had to be as it was. If only we might know that all things work together for good to those who love the Lord. Sometimes it is hard to see how it will, in fact it may be we shall never see how it was all for the best, but it will be if only we put our trust absolutely in our Maker. We can have no other gods before him.

How happy we could be if our faith was strong and staple as all Christians' faith should be. It is the only way many of us can have happiness or joy during these last trying days before our Lord's appearing.

For, "I am strong to endure all things with him who strengthens me." Phil. 4:13.

Marvel Lawrence.

#### Not Forsaking The Assembly.

(Continued.)

John W. Burget.

**I**F WE ARE luke-warm Christians we will not help to build up the Church of God, not trying to persuade our friends to become members of the church, and exhorting them to be faithful until the end, for they that are faithful until

death shall be saved. If we spend all our money for pleasures and necessities of this life, and refuse to contribute any money to build up the Church of God, surely we are luke-warm Christians, and Jesus will spue us out of his mouth, but if we are good Christians we are all the time working to build up the church, having plenty of Zeal, being a hot member of the Church of God. Taking the sword of the spirit and therewith warring a good warfare. But brothers and sisters be not deceived, for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit, (word of God,) shall of the spirit reap life everlasting, and is not everlasting life worth working for? And do we not want, dear brothers and sisters, this everlasting life? If we do, then why are we so luke-warm and careless about our soul's salvation. If we neglect from day to day, from week to week, from month to month, from year to year, to assemble ourselves together, we surely cannot please God.

If none of us assembled ourselves together there would not be any churches. God's will is that we should each and every one of us assemble ourselves together.

Will we not do the will of our Father which is in heaven if we assemble ourselves together? Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother, Matt. 12:50.

And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day. John 6:40. And it is the will of God that we assemble ourselves together. Who will render to every man according as his deeds shall be; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. And Jesus said, I am the resurrection and the life; he that believeth in me, though he be dead, yet shall he live. Jno. 11:25. If we believe in Jesus we will assemble ourselves together, for Jesus said, where two or more are gathered together in his name, there he would be in the midst of them; and in Jesus is eternal life. Then we must assemble ourselves together in Jesus' name, for through assembling ourselves in his name is the way of eternal life. Not with eye service, as men pleasers; but as the servants of Christ; doing the will of God from the heart. Eph. 6:6. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb. 10:36. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. 2:15.

Every day is a fresh beginning.

Every morn is the world made new.  
You who are weary of sorrow and singing,  
Here is a beautiful hope for you;

A hope for me and a hope for you.

—Susan Coolridge.

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THE SUNDAY SCHOOL LEAFLET

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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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

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.

Kosztz, 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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

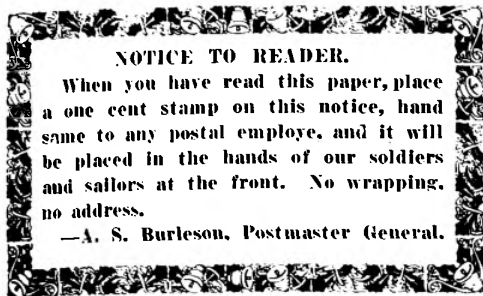


# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, February 6, 1918.

Number 18.



## LOVE AND TRUST.

**T**HIRST for springs of heavenly life,  
And here all day they rise;  
I seek the treasure of thy love,  
And close at hand it lies;  
And a new song is in my mouth  
To long loved music set,  
Glory to thee for all the grace  
I have not tasted yet.

Glory to thee for strength withheld,  
For want and weakness known;  
And the fear that sends me to Thyself  
For what is most my own.  
I have a heritage of joy  
That yet I must not see;  
But the hand that bled to make it mine  
Is keeping it for me.—A. L. Waring.

who was busy with his flocks. When he chose Gideon for his work, he selected a busy man and when he wanted a good man as king over Israel he chose another shepherd, David. Idlers are not sought after for any line of useful work for they are seldom able to even take care of themselves. But idlers seem to suit satan all right, for he always chooses that kind when there is a crime to perform. Idle people make good slaves for satan, but the Lord wants the opposite for his work.  
—Selected.

### Jews do Not Forget.

The Jewish people does not forget which nations of modern times have been just to it, and which have invented the new form 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 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.

### How the Apostles Died.

Matthew suffered martyrdom by the sword in Ethiopia.

Mark died at Alexandria after being dragged through the streets of that city.

Luke was hanged on an olive tree in Greece.

John was put into a cauldron of boiling oil, but escaped death and was banished to Patmos.

Peter was crucified at Rome with his head downward.

James was beheaded at Jerusalem.

James the less, was thrown from a pinnacle of the temple and beaten to death below.

Philip was hanged against a pillar in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross whence he preached to his persecutors till he died.

Thomas was run through the body at Coromandel, India.

Jude was shot to death with arrows.

Matthias was stoned to death by Jews at Salonica.

—Sel. by Bro. H. H. Chamberlin.

### A Joyful Hope.

"Make a joyful noise unto the Lord... for he cometh to judge the earth." We are called upon to be joyful because God cometh in judgment. It will be a day of terror to the wicked, but of triumph and establishment to the righteous, when the new heavens and new earth shall emerge from the wrecks of an old economy. On that day may we be counted worthy to stand before the Son of man! Let us wait in faith for his coming. He will come. Whether we look for him or not, he will come quickly. Be ready! Our world is getting more and more troubled and unsteady every year. "It reels to and fro like a drunkard." Let our refuge be the Rock which never moves. The cross behind us and the crown before us are the two fixed stars on which our eye must ever rest. "The day of the Lord will come as a thief in the night."—Christian Treasury.

### Benefits of His Coming.

Get assurance of Christ's coming as a Ransomer to redeem you; as a Conqueror, to subdue all your enemies under you; as a Friend, to comfort you; as a Physician, to heal you; as a Bridegroom, to marry you; and then you shall with confidence and boldness, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus." No man rightly desires Christ's coming but he that hath assurance of the good and benefit of his coming; to them the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, as the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. "O long expected day, begin!"—Alexander Grosse, (died 1654).

Be ready to every good work.—Titus 3:1.

### What is Meant by "The Times of The Gentiles?"

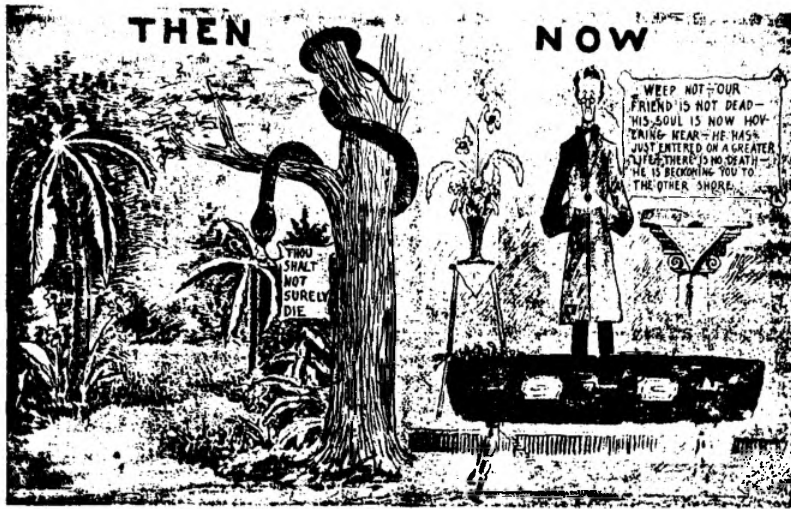
The term, "Times of the Gentiles," is used by our Lord in answer to the question of the disciples as to the signs of the destruction of Jerusalem and the temple, (Luke 21:24). The Lord said, "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." We learn from this that "the times of the Gentiles," are closely connected with the subjugation of Jerusalem to Gentile dominion, and that when the times of the Gentiles are fulfilled Jerusalem and the Holy Land shall be freed from their dominion and the Jews, their only legitimate possessors, shall be gathered from their captivity and restored to their ancient patrimony. The "times of the Gentiles," are thus running their course parenthetically between the times of the Jews. The times of the Gentiles began when Nebuchadnezzar destroyed Jerusalem, and thus terminated the "times of the Jews."

The "Times of the Gentiles," are running through and during the course of the four great monarchies symbolized by Nebuchadnezzar's image, and when Jerusalem and the Holy Land will be freed from Gentile dominion, the times of the Gentiles will be fulfilled and the "Times of the Jews," will be resumed.

Jerusalem and the Holy Land has been for centuries under the dominion of the Gentile Turk. And who can doubt, seeing how Palestine is being wrested from the Turk by the British army, that the "Times of the Gentiles," are swiftly running out their course, and that the Jews will soon repossess their own land? Sel. by Rufus A. Curtis from "Immanuel's Witness."

### Where the Idle are Wanted.

There is nothing so good for the human race as keeping everlastingly busy. God never called an idle man to great things—he chooses the active men, the kind who can and will work to the best of their ability and strength. When the Lord selected Moses as a leader for Israel, he did not seek an idle man, one who did not have a job. He instead went into the pastures and selected a shepherd—a man



Published by permission of the artist, Mr. Edgar Zolman, Farmington, Missouri.

### THE FATHER OF LIES.

BEING snowed in, taking care of an aggravated case of the grip, etc., has given us time to let our mind run a little as to the events of the day in their connection with the word of God as given by the prophets.

The word of God says that in the last days evil men and seducers shall wax worse and worse. Even the religious people of the day shall be turned away from the truth and shall be turned unto fables; that they shall heap to themselves teachers, having itching ears.

In our day we find quite a tendency to unionize all with which we have to do. The latest in religious circles is the tho't of church union and in many places during the fuel shortage the plan of all churches meeting together for worship has become a fact and a large class of religionists have become very enthusiastic about it. Once the movement becomes popular it will not take long for it to stride with the force of law. Another thing that indicates such a possibility is the fact that denominational lines are becoming less rigid. Only a short time ago a very prominent Baptist clergyman suggested doing away with baptism as an unnecessary hindrance to many good people who, but for that, would gladly become members of the Baptist Church.

It is not an uncommon thing to find our own people mingling themselves with the various sectarian denominations in "union" meetings or to have a "church home." All this but shows the tendency of the flesh to go by the way of least resistance.

Now to go back to the beginning. God said to Adam:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Questions: Did God here tell the man that which was for man's best interests? Was God's warning sincere? Had man obeyed God, would the result have been good or bad for man?

The Bible defines "to die" in the following language:

"Set thine house in order: for thou shalt die, and not live."

"To die," then, means "not to live," or to cease living.

Now another actor came upon the scene after God had spoken his commandment to man. This actor is the serpent. When Eve was tempted by him to do what God had forbidden, she called the serpent's attention to God's commandment, whereupon the serpent said:

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The difference between God's commandment and the serpent's statement may be bound up in one word, "not." God said man should die. The serpent said man should not die.

And there you are! A small word made all the difference, but yielding to that difference brought death. This made the serpent a liar and the father of all liars, because this was the first lie. And because this lie brought death, the devil is said to be a murderer.

Questions: If believing and acting upon the serpent's lie then brought death, will it do any less now?

If we associate with in fellowship those today who persist in teaching what the serpent then taught, are we not under the same condemnation that they were then? If I sing with others,

"A charge to keep I have,

A God to glorify;

A never-dying soul to save

And fit it for the sky,"

am I advancing what God forewarned, or am I helping the devil along?

You say there are good people who believe it. Eve was "good," too, when she believed it and probably "meant well" when she acted upon it, but did her good intentions help her any? Why not get away from the evil idea that good intentions will help us in the hour of judgment? Why not flee to the strong tower of God's word and by faith in his word cling to what he says regardless of what the devil with all of his "good intentions" crowd may invent to deceive us?

When a man comes to us today with any religious idea, our first endeavor is to find out on whose side he is on this matter, and if we find him working with the serpent in it, we haven't much use for what he may say along other lines.

S. J. Lindsav.

You give to procrastination the today, and it will steal the tomorrow from you.

### IS MAN IMMORTAL?

1. Is it reasonable to suppose that God created man an immortal being, and yet has never informed us of the fact?

2. Is it reasonable to suppose that, if man naturally possessed immortality, God would require us to seek for it, as he does in Rom. 2:7?

3. Is it reasonable to suppose that, if men were naturally immortal, God's word would so plainly assure us that God "only hath immortality?" 1 Tim. 6:16.

4. Is it not far more reasonable to believe that immortality is the gift of God through Jesus Christ our Lord, as stated in Rom. 6:23?

5. Is it reasonable to suppose that words, when found in the Bible must have a meaning attached to them which no man in his senses would ever think of attaching to them in any other book? For instance, the words "life" and "death," when found in the Bible, must (as theologians tell us,) mean happiness and misery; found in any other book in the world, they would simply mean existence and cessation of existence.

6. Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised life, eternal life, to his followers, he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case the wicked will live through eternity as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passage in which death is threatened as the punishment of the sinner, that loss of happiness is all that is meant? An unhappy man is as truly alive as the most happy being in existence.

8. Is it reasonable to suppose that Infinite wisdom would invariably use language which was only calculated to mislead mankind, or which none but doctors of divinity could unravel?

9. Is it not more reasonable to suppose that he would give his creatures such a revelation as plain, common-sense people could easily understand?

10. Is it reasonable to believe that men go to heaven or hell immediately at death, and then hundreds or thousands of years afterward are taken out to be judged, to determine which fate they deserve? Should we deem it right to send a man to the state prison for ten years, and then bring him out for trial to see if he deserved such a punishment?

11. Is it reasonable that such prominence should be given in scripture to the doctrine of the resurrection of the dead if the soul is as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives?"

13. Is it reasonable to use so constantly, both in sermons and prayers, such terms as "immortal souls," "never dying souls," "deathless spirits," and similar expressions, when there is not from Genesis to Revelation one single passage to warrant the use of such language?

14. Is it reasonable to say that "eternal

death," "eternal torment," are synonymous expressions (as theologians tell us) for how then can it be said, in Rev. 21:4, "there shall be no more death"?

15. Is it reasonable to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says, Rev. 21:5, "Behold I make all things new."?

16. Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of scripture plainly affirm that they shall die, be consumed, devoured, destroyed, burnt up, be as though they had not been, etc.?

17. Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings, among whom would probably be found parents, children, husbands, wives, etc.?

18. Is it reasonable to believe that God is so vindictive a being that his justice cannot be satisfied with the death of the offender, but that he must be constantly pouring floods of fiery wrath upon the wretched being through the ever rolling cycles of eternity?

19. Finally: 1. The Apostle Paul is the only writer in the whole Bible who makes use of the word "immortal" or "immortality."

2. He never applies it to sinners.

3. He never applies it to either righteous or wicked in this world.

4. He never applies it to men's souls at all, either before or after death.

5. He speaks of it as an attribute of the King Eternal.

6. He declares that He is the only possessor of it.

7. He presents it as an object which men are to seek after by patient continuance in well doing.

8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God.

9. He defines the period when it shall be put on by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear.

10. Therefore He never taught the immortality of the soul as it is now taught; and hence, when He declared that sinners should be destroyed, or perish, or die, or be burned, or devoured by fire, He did so without any mental reservations or theological definitions. In other words, He said what He meant, and meant what He said.—Pauline Theology.

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—Read prayerfully. See whether these things are true or not. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountain-head of truth. "The words of the Lord are pure words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man or number of men, however wise and holy they may be. To err is human. God and His truth are alone infallible. Show yourselves true Protestants, and cast away the traditions of men. You have the Bible. The wisest and holiest of the "Fathers" had no more.

Your ministers have nothing else to guide them—at least they ought not to have. "The Bible, and the Bible alone, is the religion of Protestants." Go, then, to your Bibles, and see whether the God-dishonoring doctrines to which I have directed your attention are found there or not. Excuse me if I tell you that, however full of these doctrines human books and human sermons may be, God's book does not contain them.

Rather believe that man is mortal and condemned to die, but Christ has come that men may have life, and that they may have it more abundantly.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Sel.

## WHAT IS MAN? PSA. 8:4

**ONE** OF THE various kinds of animal flesh, Gen. 7:21-23; 1 Cor. 15:39. A beast or class of animal, Eccl. 3:18. Less than a beast when he degrades himself by sin, Isa. 1:3; Jer. 8:7.

The other animals know better than to abuse their bodies by gluttony, late hours, intemperance, liquor and tobacco and sexual perversions.

Since, as declared in above scriptures, man belongs to the animal creation, we should find the Bible record of the makeup of man and that of the makeup of animals to be the same. And we do.

In Gen. 2:7, we find the constitution of man. Two things, dust and breath. In Job 27:3, the breath is called "spirit." Also in Job 34:14-15, and in the margin at James 2:26. Also in Ezek. 37, you find for the same thing three names, wind, breath, and spirit, so here the resurrection body is shown to consist of the same two things, dust and breath.

Some scriptures speak of man as three-fold, spirit, soul, and body, but in 1 Kings 17:17, 21-22, the breath and the soul (or life, Psal. 78:50,) are the same thing, for it is the breath "of life," Gen. 2:7, or soul, for the life, or oxygen, or soul of all flesh (man and beast,) is in the blood, Lev. 17:11-14.

We have noticed the formation of man and found him dust and breath. Since man is, as Solomon declares, (Eccl. 3:18,) a beast, or animal, we should find animals consisting of the same dust and breath. And we do, Gen. 7:21-23. Man and beast have all one breath, all die alike and when dead all go to the same place, to dust, Eccl. 3:18-21. Notice here that the breath of animals as well as the breath of man is in verse 21 called "spirit," as the breath of man was called in Job 27:3. That animals consist of the same dust and breath as man does is seen also in Psal. 104:29-30. Here, again, the breath of animals is called "spirit."

Solomon's proof that man is a beast is that both die alike, Eccl. 3:19.

Let us verify the statement. How do men die? and how do animals die? and is the process in each case "alike" in the Bible records?

How does man die? By separating the breath (or spirit, as we have seen,) from the body of dust, Psal. 146:3, 4; Gen. 7:21-23; Jas. 2:26; Job 34:14, 15, 1 Kings 17:17-23. Also Eccl. 12:7, where the breath is again called spirit as it is also in some of these other last references.

How do animals die? By separating the breath (or spirit,) from the body of dust, Gen. 7:21-23; Psal. 104:29-30.

So they do die "alike."

And Solomon said man and beast not only die alike but that when they die they all go to the same place! Then if dead people go to heaven, dead animals do the same, if dead people go to endless torment in hell, dead animals accompany them there; if disembodied spirits of men go to heaven or hell, so do the disembodied spirits of animals, for we have found men and beasts have the same spirits (or rather, spirit, the breath of life,) and lastly, if animals

go back to dust, people go to dust when they die, Eccl. 3:20; Isa. 38:10 (a good king); Eccl. 9:1-3, (both righteous and wicked people to the same place).

But good people, even, do not go up when they die. Their spirit, or breath, goes up, Eccl. 3:21, but they themselves, their bodies, go down, Job 17:16; Isa. 38:10. There they wait, Job 14:14, 17:13, till the Redeemer makes them again living, bodily beings, Job 19:25-27, or if they do not die they wait in life for his coming, 1 Thes. 1:10, to change them, 1 Cor. 15:51-52; 1 Thes. 4:13-18, and make them like himself, Phil. 3:21; 1 John 3:2.

While in death they know nothing of the state of the living, Isa. 63:16; Job 14:21. In fact, they know nothing at all, Psal. 146:3, 4; Eccl. 9:5-10.

They do not praise the Lord, but are silent, Psal. 115:17; 1 Sam. 2:9. They do not come back to the living, 2 Sam. 12:23. They are not in glorious light in heaven, nor in lurid flames in hell, but are in darkness, Psal. 88:10-12, for sheol, hades, hell, the grave, is dark, 2 Pet. 2:4; Jude 6.

But when they awake, if righteous, they will praise him for deliverance, Isa. 26:19; 1 Cor. 15:54-55; Rev. 5:9-10, or if wicked they will lament in judgment. Better take a little choir practice now on that new song and quit singing of going beyond the bounds of time and space, for the new song in Rev. 5:10, says "We shall reign on the earth."

"Can matter think?" asks the one who believes immortality of the soul necessary for thinking. Well, if matter can think, people can think without immortal souls to do their thinking, and the objection vanishes. And if it requires an immortal soul to think, then beasts have immortal souls, for they think, Job 40:23; Isa. 1:3; Jer. 8:7, and that is more than people of that faith wish to admit, for they want to be superior in their makeup to animals. It flatters one's pride to consider himself a God, Gen. 3:5. Let them clear up the difficulty their question presents. The teaching of scripture presents no such difficulty. Those who consider themselves sparks of divinity in houses of clay will need to invent some other way of superiority over beasts and some other shift to elude the company of beasts on their journey to the place where the dead go.

Mind thinks, and mind is in such scriptures as 1 Cor. 2:11, and Eph. 4:23, called "spirit," for the spirit or breath enters the blood as oxygen and enlivens all the processes of the body, including thought, when red blood enters the brain. You cannot think well in a stuffy room. Wake up your sleepy congregation with God's air-tonic.

As resurrection is the opposite of dying, the figurative resurrection of Israel, Rom. 11:15, is in Ezek. 37, represented as the reunion of breath or spirit with a body of dust. Hence Jesus, after resurrection, was a body, Luke 24:39, and breathed, John 20:22.

And the possibility of animal resurrection is shown in Psal. 104:29-30, which, however, probably teaches merely the renewal of animal life, (as after the flood,) and the continuation of animal species by procreation, in which case it is a reunion of breath, verse 29, or spirit, verse 30, with a body of dust, as in the case of human resurrection.

Dorcas and Lazarus still kept their names when dead, for Jesus said "Lazarus," to what was in the grave and Peter said "Tabitha," to "the body." So if there is another real person in your body which will go to heaven or hell it must wander nameless, substanceless, when it goes beyond the bounds of time (which means never,) and beyond the bounds of space (which would be nowhere,) whereas the Book affirms that the meek in real bodily form will inherit the earth when Jesus comes into his kingdom, and there sit with him in glory.

J. W. Williams.

The heart that ministers for Thee

In thine own work will rest;

And the subject spirit of a child

Can serve thy children best.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

Some have reported missing some of their Heralds. The snow blockade has impaired mail facilities to quite an extent and it is not to be wondered at if some should be lost on the way. We will supply lost copies as far as we can.

## Born

to Mr. and Mrs. C. V. Mattison, Rochelle, Ill., a fine, healthy boy, Jan. 25, 1918. Mrs. Mattison is our daughter, Etta. The editor is now Grandpa. Grandma Lindsay is kept busy trying to keep tab on the grandson in Rochelle and the folks at home. All doing well.

## Born

to Bro. and Sr. F. E. Siple on Monday, Jan. 28, 1918, a nice, healthy girl, Mildred Rose, weight, 7½ pounds. We would like to print Frank's smile, but as our columns are only 17 ems wide, we couldn't do it. All doing nicely.

We have about 150 Heralds going out

whose labels bear a date with a 17 in them. Is yours one? Look at it. If so, help us to diminish the number. At least drop us a card. Some have done this.

Recently two or three of our Sunday schools which have regularly been receiving 50 copies of The Sunday School Leaflet, have reduced their order to 25. With other reductions on a smaller scale, this reduces our Leaflet list to such a degree that we are led to contemplate the discontinuance of the Leaflet. The Leaflet never has paid its own expenses, but it has been kept going because of its filling a real need. We leave it to its patrons now to decide—shall we continue it and increase subscription on it, or shall we discontinue?

We learn with deep regret of the severe illness of Bro. Presley of our Plymouth, Ind., congregation, but glad to report him much better at present writing.

A baby boy was born on Friday last to Mr. and Mrs. Val Mattison, of Rochelle,—which important event means that our long time friend, Sam Lindsay, must forget his dignified bearing and assume the role of foxy grandpa.—Ogle County (Ill.) Republican.

## Obituary.

## Charles H. Behn.

Charles H. Behn was born in Germany, May 21, 1848, and came to the United States at the age of two years, with his mother who located at Xenia, Ohio. At the age of fourteen he enlisted in the Union Army, Aug. 15, 1862, in Company E, of the 11th Ohio Vol. Inf., and served his country through the war, and was mustered out July 9, 1865. He united with the Argos G. A. R. Post, June 10, 1887, where he was a member at the time of his death.

He was married to Arilla J. Lowry in 1873, at Argos, Indiana, where they lived and became the parents of four children, namely, Retta, Ona, Bessie, and Oliver Donald. Their lives were saddened by the death of the three daughters. They removed to Ft. Wayne in 1889 where the mother sickened and died, Dec. 15, 1891, leaving but the father and Donald. In 1911 they went to Albuquerque, New Mexico for Donald's health. After two years' stay Bro. Behn returned to Argos and stayed until he took up his abode in the Soldier's home at Marion, Ind. He found life agreeable in the Home, and his last visit in Argos showed that he was being well taken care of and that he was in better spirits than usual. He died after a brief illness, Jan. 25, 1918, aged 69 years, 8 months and 4 days.

He heard and obeyed the gospel and was baptized by Eld. H. V. Reed, Feb. 8, 1877, and united with the Church of God. He attended the Christian Church in Ft. Wayne, while living there. Upon his return to Argos he again affiliated with the Church of God, and served as Supt. of the Sunday school during the years of 1915-6. In this capacity he took great care to serve efficiently and acceptably.

Bro. Behn was a patient, conscientious man, unassuming and full of zeal. He drank deeply of the sorrows of life but endured his appointed lot without complaint.

He leaves one sister, Mrs. Rosa Grunder, of Cincinnati, Ohio, and one son, Donald, and other relatives and close friends in the household into which he married, where he was always considered one of the family.

The body was brought to Argos on Sunday morning and taken to the home of Frank P. Boggs. Funeral services were held from the Church of God on Tuesday, 2 o'clock, Jan. 29, 1918, conducted by D. E. VanVactor. Burial was made in Maple Grove cemetery, where we left the brother to await the coming of Christ and his resurrection.

D. E. VanVactor.

## Sophia Frier Halliday.

Sophia Frier was born in Clinton Co., Indiana, May 24, 1841. This was in a time that much of the original forest was standing and the swamps were undrained. And in recording the events of her life the memory sweeps back over a period of years that marks the most marvelous advance in the improvements of the country, and the ways of life of all the centuries. Hence her life has been full of interest. She saw the log hut give place to the commodious home, the ox-team succeeded by the modern motor car and the old reap sickle laid aside for the self binding harvester.

She was united in marriage to J. U. P. Strawn, June 1859. She was the mother of five children, namely, John James, William, Howard and Zora. She was left a widow by the death of her husband, July 5, 1892.

She accepted the gospel message and was baptized by Eld. J. F. Wagoner in May, 1895, and united with the Hillisburg Church of God, where she was a member at her death.

She was married to Samuel B. Halliday, Nov. 21, 1896. He died Jan. 26, 1917, and she, after a few days illness, passed from life at her home, Jan. 20, 1918, at the age of 76 years, 7 months, and 26 days. She leaves one brother, Thomas Benton Frier of Kokomo, Ind., three sons, John, of Frankfort, William and Howard of this vicinity, and one daughter, Mrs. Zora Foltz of Frankfort; nine grandchildren and one great grandchild, and many other relatives.

Funeral services were held at the Hillisburg Church of God at 10:30 A.M., Jan. 22, 1918, conducted by the pastor, D. E. VanVactor. Burial was made in the Plummer cemetery where the beloved sister was laid to rest to await the coming of Christ and his resurrection.

D. E. VanVactor.

## Catherine Thatcher Graham.

Catherine Thatcher Graham was born Jan. 14, 1838, in Dearborn county, Ind. She was the daughter of Harvey and Amelia Thatcher and one of a family of seven sons and five daughters.

She was married to Matthew Graham, March 20, 1890, at Connersville, Ind., where they resided until his death some four years later. She afterwards moved to Scircleville and took up her residence

near her sister, Mrs. Frier, in whose association she spent the remainder of her days. After a very brief sickness she died at the home of James Frier, Jan. 22, 1918, at the age of 80 years and 8 days.

The departed friend has lived a quiet unassuming life, discharging her duties to the best of her abilities as she saw them. She was a good woman, of kindly disposition, a friend and a neighbor to those about her. We cannot judge her for we know not the obstacles that lay in her pathway. We therefore commit her life and her works to the hands of the heavenly Father, and to the judgment of his compassionate Son, Jesus Christ.

She leaves one sister, Mrs. James Frier, of this place, and one brother, William Thatcher, of Omaha, Neb. Several nephews and nieces also survive her.

Funeral services were held at the M. E. Church at Scircleville, Ind., at 10:30 A. M., Thursday, Jan. 24, 1918, conducted by D. E. VanVactor, and the beloved one was laid to rest to await the call of Jesus in his own appointed time, when he shall be pleased to exercise his resurrection power.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### JESUS TEACHING BY PARABLES.

Lesson 7. February 17, 1918.  
Lesson Text. Mark 4:1-8, 14-20.

Golden Text: Take heed, therefore, how ye hear. Luke 8:18.

Time: A. D. 28, several weeks after the twelve were ordained.

Place: On the shore of the Sea of Galilee, near Capernaum.

Memory Verse: Luke 8:18.

#### Questions and Comments.

Today's and next Sunday's lessons are taken from Mark 4 which is composed of parables through which Jesus taught the multitudes the nature of the kingdom and the manner in which his teachings would be received. Jesus always taught the multitudes in parables. Mark 4:34. Why? Mark 4:11 12; Matt. 13: 10, 11, 13. The masses then were, as the masses are today, slow to imbibe truth. But few minds are sensitive to truth in its purity. This dullness of hearing and understanding was the blindness of the masses and was by God's permission. Rom. 11:7-10, 25; Isa. 6:9-13.

According to Mark 4:11, 12, if Jesus had taught them by any other means, or explained to them as he did privately to the chosen one, (Mark 4:34, they would have been converted and forgiven. Was it in God's plan to bring about the conversion of the Jewish nation at the time of Jesus' first advent? If it had been, and he had accomplished his purpose, then the kingdom would have had to be established and the nation restored and blessed. This would have been out of God's appointed time. Dan. 2:44.

Were Jesus' disciples afflicted with the dullness of hearing and understanding

with which the masses were afflicted? Matt. 15:15, 16; Luke 18:31-34; Matt. 16:6-9.

Through Jesus' patience interpreting to them the parables and opening up the scriptures to them, Luke 24:27-32, the truth finally shone out to them in all its beauty. This is true of all disciples today, and is the basis of their everlasting gratefulness.

According to Matt. 13:11, 12, the disciples were privileged to understand the mysteries of the kingdom because they possessed something which others lacked. While they were slow to grasp the meaning of Jesus' words, and were blinded, as were others, to its true spiritual nature and purpose and the time of its establishment, still their minds were particularly capable of imbibing these truths when taught. They were simple, untaught men, their minds unhampered by lives of excessive sin, and free from the narrowing, self-righteous influence of Pharisaical teachers. They possessed the good soil for which they must needs give thanks.

The parable in today's lesson illustrates truly the dullness of hearing and understandings in its many different degrees. The minds of people are compared to different soils.

Read the parable. Mark 4:3-9, and its interpretation, verses 14-20. Also the interpretation as worded by Matthew. Matt. 13:18-23. What was the "seed?" Why should the "word of the kingdom," be compared to "seed?"

The four soils: The wayside soil, (packed hard and smooth by much travelling,) is absolutely incapable of receiving and nourishing seed. Are there minds which are thus incapable of grasping truth in the least degree? The seed is wasted as far as man is concerned, and the influences of satan and evil still have full sway. Matt. 13:19

The stony soil, good soil, mixed largely with unproductive stones, is capable of receiving the seed, but there is not enough nourishment to furnish full growth. So many minds are capable of understanding the truth, but not deeply enough to give strength against persecution which follows its acceptance. Matt. 13:20, 21. Notice that with both of these soils the defect is in the soil itself. In the first there is no growth, not even germination; in the second there is a little growth, but no fruitage.

The weedy soil, soil in itself good, since it produces vegetation. So many minds, bright and capable, hear the word and believe it. There is growth and even fruitage (for Luke says such soil brings no fruit to perfection,) but the weeds of worldly cares, riches and pleasures, planted before the word was sown, are carelessly permitted to grow with the word and blight the fruit. Matt. 13:22; Luke 8:14. The defect here is outside influences.

The good soil, fully pulverized and fertilized, is capable of receiving seed and furnishing nourishment for full growth and fruitage. So some minds are capable of receiving, and keeping the word until full fruitage is brought forth with patience. They are the good and honest minds lacking the qualities of the wayside soil or the stony soil, and unaffected by the outside influences of the thorny soil.

Matt. 13:23; Luke 8:15.

Practical application:

Am I of the thorny soil or the good soil? We may not be able to remedy the wayside soil or the stony soil, now, to any great degree, but we can pull up the weeds in the thorny soil and permit all the nourishment of a perfectly good soil go to the growing of perfect fruits. What are the fruits? Gal. 5:22-26. Jesus makes particular mention of the weeds and if the above fruits are in a blighted condition we know the cause. What are the fruits which these weeds bear? Gal. 5:19-21. "Take heed, therefore, how ye hear, for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away even that which he seemeth to have. Luke 8:18.

#### General Notes.

The Diaglott of Matt. 13:13-15 reads:

"For this reason, I speak to them in parables; because, seeing they do not perceive, and hearing they do not understand nor do they regard."

They did not perceive nor understand truth dressed in the language of parables, neither did the disciples until Jesus explained them.

And in them, (that is the parables,) is fulfilled that prophecy of Isaiah which says: By hearing you will hear, though you may not understand; and seeing you will see, though you may not perceive.

Why could they not perceive and understand truth through parables?

"For the understanding of this people is stupified; they hear heavily with their ears and their eyes they close, lest seeing with their eyes, and hearing with their ears and comprehending with their mind, they should retrace their steps and I should restore them."

If they had seen and understood with their mind the truths Jesus taught, they would have retraced their steps and Jesus must needs then have restored them. But through the parables the veil remained un-taken away, 2 Cor. 3:14, from any excepting those to whom he explained the parables, and blindness in part is happened unto Israel until the fulness of the Gentiles be come in. Rom. 11:25. After which will be God's appointed time for saving not the few only, but all Israel. Rom. 11:26. Jesus will then teach the multitudes as he taught the few at his first advent. "As it is written there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins. Rom. 11:26, 27.

"Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

If we have the ears to hear and the minds to understand, if we have the good soil let us take heed how we hear his teachings and not prove unworthy of the "more" that is given us.

If we have not the good soil, the good and honest hearts, the wisdom which is from above but deceive ourselves into thinking that we have, then we are assured that this which we seem to have will be taken away. Thus will we be humbled and made to see ourselves as we are.

## TRACT FUND.

Bal. previously reported, .....	\$54.61.
J. H. Williams, .....	.25.
Everett Halstead, .....	1.00.
A. M. Jones, .....	1.00.
Sarah J. Knowles, .....	1.00.
Bro. and Sr. J. A. Garard, .....	2.00.
Total, .....	\$59.86.
Spent for postage, .....	.23.
Bal., Feb. 1, 1918, .....	\$59.63.

## Remittances.

Wm. G. Rothe, T. W. Shriver, A. C. Boyer, Alta King, F. L. Austin, Jos. Fletcher, James Moore, Frank Laning, J. F. Williams, Mrs. A. E. Chapman, J. D. Jefferies, Mrs. Mary E. Hart, Mrs. Anna Willey, Mrs. J. W. Dismukes, Mrs. J. A. Garard, Mrs. Anna Wertz, C. M. Gale, M. W. Perrine, Sylvester Logan, Silas Murphy, W. H. Cuffel, Miss Ella M. Siple, Alex. D. Donaldson, D. E. VanVactor, A. C. Boyer.

## HELPING FUND.

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

Wm. G. Rothe, .....	\$3.50.
A. C. Boyer, .....	1.75.
Mrs. Anna Wertz, .....	.50.
M. W. Perrine, .....	3.20.
Sylvester Logan, .....	.50.

## Letters.

Dear ones in Christ:

I contribute my mite once more by sending you \$3.20, and I care not what fund it goes into, so that it is understood to be the Lord's money and goes into the Lord's work wherever it is needed the worst. Any way to push the message of salvation. The King's message requires haste for the time is short.

God bless you in the work,  
Your Brother,  
M. W. Perrine.

## WHAT A SPLENDID SPIRIT!

Letter to the Editor of the World's Crisis.

Dear Bro. Piper:

The late issue of the Crisis (9th inst.), came to hand this morning and its contents have been scanned and some read more thoroughly with a good deal of interest. What makes it specially so is what is said concerning the return of the Jews. I am glad you have opened the columns of the paper to this question, for I am persuaded that it is to be a live question among us as a people.

Of course I know that the position of the body has been averse to anything like such a national return, and those that have been tutored under the older hands have been trained to a very strong antipathy against it. I think you wrote me some two or three years ago that you had been thus trained, and naturally shared the prejudices which such a training would carry with it, but that you had been led lately to regard the question with a good degree of interest. I appreciate the spirit in which you regard the question, and the position

you hold as editor in guarding the columns of the paper from unfortunate and perhaps bitter controversy.

Still I think the question ought to have some consideration and quite a wide one in the columns of the paper. Truth never suffers from statement or investigation. A cause does not suffer from candidness, nor is it always advanced by dogmatism. The paper, however, has never had many articles on the side of the return of Israel whilst the opposite side has been given wide latitude of statement, and oftentimes in a spirit that is not calculated to commend the position of the paper to thinking people outside. I think that the non-Jew-return brethren are firing at a man of straw, and are laboring under a wrong impression of the whole case. They allow the whole horizon of the mind to be filled with but one view of the case and no other. They labor under the impression, or at least they appear to, that anything like a return of Israel is tantamount to an elevation of them to the same rank and privileges of the saints, who in this generation have accepted Christ as the Savior and suffered with him in service. Such is wide of the mark, and no advocate of the return of Israel holds such a view so far as I have been able to observe. The Jews did lose something and they will never regain it when they rejected the Son of God. When the Savior told them that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof, because of their rejection, they were put down in point of privilege to a position from which they will never ascend, to that which they might have enjoyed had they accepted the Son of God as their Messiah.

The return of Israel is not necessarily connected with the Futuristic views so much mooted in these days, in which we are to look for the fulfillment of the ten horns and the little horn of Daniel 7, and Rev. 13 and 17. Advocates of the historical interpretation hold as strongly to the return of the Jews as the Futurists do. H. Grattan Guinness, who is oftentimes quoted by our ministry, is an advocate of this view. I think he disposes of the Futurists' application of those prophecies very ably, and applies them to where they belong, viz.: the Papacy and Rome as governed by it. In fact all those prophetic writers whom we quote are holders of the return of Israel. There are none that I know that are worthy of note that does not hold that view. They are men of deep insight into the Scriptures and they must certainly see something there that appears very palpably, to their minds, to teach such a view. Now I think it unwise and savoring of no little conceit to set ourselves against the conclusions of these men as absolutely groundless. In fact the coming of the Lord is being advocated more in these times by other peoples than by us, and they have access to the people where we have not. They are not men of loose Christian ideals, but sound in the fundamentals of the Christian faith and the best spirited of men so far as I have been able to see. But they all invariably advocate the return of Israel, and they give as strong evidence as we would ask, for any matter of Bible truth that might

be presented for our acceptance. I think we will find in time that there is something in this and it is not well to set ourselves against it. I, therefore, appreciate your candor and openness of heart on the question and pray that we may be straightened out if we be wrong or confirmed if we be right. But from the present view of our position and progress as a people I think there is need of a revision, and this matter under consideration is, to my mind, one of those points that must claim our consideration in the future more than in the past because of the trend of events before our eyes.

So the return of the Jews is not, necessarily, a taking up with either Futurism or Anglo-Israelism, but can be held as consistently and firmly by those that are of the Historic School. The fall of Jerusalem into the hands of the British is not to be construed as the end of the Gentile times, for the British are Gentiles as well as the Turks so far as God's definition of Gentiles goes. But the occupation of the Holy City by the British is, or at least looks very much so, a stepping stone to Israelitish occupation of the same. The times of the Gentiles are set in contrast to some other times, and whose times will they be but those of the people who occupied it before the Gentiles did. We can hardly say that the next occupants are to be the saints, for their city is the New Jerusalem of Rev. 21, and that has never been trodden down by anyone.

One thing at least is quivering in the balance among our people because of the British occupation of Jerusalem, and that is that the Turk is to take his stand at that place. If the British continue their possession of the place that exposition has gone for naught. To my mind it does not require any special development of events to make one shaky as to that position for the very prophecy itself is sufficient proof of the weakness of the position. Just my reasons for this I will not now state, but for sometime it has been very questionable to me. I understand some are so set on that position, that they claim and even advocate that the British will be driven out of Jerusalem and the Turk finally take his position there. Such we feel to be unwise. Nothing is gained by such dead sureness as has been so many times demonstrated in the past. It is well to hold as vital those things that are at the heart of the gospel and which no progress of time can disprove. To hold interpretations of prophecy with the same tenacity as we would vital subjects of undoubted reliability is not a healthy state of mind. The same rule may apply to any other question where there is latitude for difference of opinion among Christian people.

We will stand on the watch-tower and look. God has great things in store for his faithful children. And those that reject his counsels are in grave danger. Things are ominous in the old world, but we can only look and wait and pray. May God bless you in your work, and may he enlighten us by his Holy Spirit.—A Pastor.

## Our Duty.

HAVE WE obeyed from the heart the form of doctrine laid down in the

word? Yes. Then have we presented our bodies a living sacrifice, holy, acceptable unto God? What say? Have we arisen from the watery grave and walked the new life in Christ?

These are some of the questions for the child of God to ask him or her self.

For the lack of some of these most important things many are weak and sickly. 1 Cor. 11:30. If we would judge ourselves we should not be judged. 1 Cor. 11:31.

If we have given our whole life to Christ pray tell us how much of our time and means have we left to render to the world in things they ask of us which are not in accord with, or harmony with God's will for his child. Come out of her, my people, that ye be not partakers of her sins. Rev. 18:4.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Jno. 17:15. They are not of the world. What is that please? May we not assist the world to make things better for all the world to live in?

Now, dear Master, please have a little consideration for us and the time wherein we live, for you know, dear Lord, that if we don't do as the rest of the world does, they will look down on us and call us all kinds of vile names, and perhaps worse if we don't do as they ask us to do.

Dear Lord, forgive us if this is wrong, but please let us do it. You know it is so hard to suffer persecution.

Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him, also, shall the Son of man also be ashamed when he cometh in the glory of his Father. Mark 8:38.

Let us cast off the works of darkness and put on the armor of light. Let us walk not in strife or envyings, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof. Rom. 3:12-14.

If we suffer (with him,) we shall also reign with him. If we deny him, he also will deny us. 2 Tim. 2:12.

But there were false prophets among the people as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, etc. 2 Pet. 2. Read the chapter.

Yea, all that will live godly in Christ Jesus shall suffer persecution, but evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:12, 13. And they that take the sword shall perish with the sword. Matt. 26:52.

Whosoever shall seek to save his (present) life shall lose it and whosoever shall lose his (present) life, for my sake, shall find it or preserve it (unto life eternal.) Matt. 10:39 and 16:25; Luke 17:33 and 9:24; Mark 8:35; John 8:25.

From whence come wars and fightings among you? Come they not of your lusts? Ye lust and have not, ye kill and desire to have and cannot obtain, Ye fight and war yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss,

that ye may consume it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God.

Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Clense your hands, ye sinners, and purify your hearts, ye double minded. James 4. Read the chapter.

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. Jas. 1:27.

Worldly spots and beastly marks, eh? Now be careful, my brother, my sister. What are the worldly spots that James speaks of? Have we received any hint from the foregoing scriptures?

The mark of the beast. My, that sounds bad, too, but what does it mean?

Go with me to God's word and see if we can find an answer. The prophet Daniel informs us in 7th and 8th chapters that this world was to be ruled by powers represented by wild beasts. How long? Until the coming of the Son of man.

Has the Son of man come yet?

Well, no one has seen him. Jesus speaking to John on the Isle of Patmos seems to refer to the same thing in the 13th chapter and on, and even goes so far as to say they would cause every one to have the mark of the beast in their foreheads or in their hands, viz. all those whose names are not written in the Lamb's book of life.

These have the Father's name written in their forehead.

We have taken on the name of Christ, and he has the Father's name and obedience to Christ will cause the Father's name to be written on us, and our names to be written in the book of life. But after this has been said and done supposing someone comes along and would present himself as an angel of light and try to persuade us to walk with the world in this, that, or the other thing, that we ought to know Christ would not do. Should we listen to their subtle teaching or should we say, "Get thee behind me."

Remember if we yield to their reasonings, they would deceive even the very elect if it were possible. Matt. 24:24. And we would have our names blotted out of the Book of Life. Rev. 3:5.

On the other hand, if we are faithful unto death, we are promised a crown of life. Rev. 2:10. If we obey Christ's commands to preach the gospel, visit and assist the widows and fatherless and the other things he has laid down for us, we will not have any time or means to spend on the things of this world, and besides all this, Christ has shown that we cannot have the mark of the beast and come up in the first resurrection. Rev. 20:4.

Then, brethren, let us keep busy with God's work and we will not be troubled with the other mark.

Now brethren and sisters, does it not behoove us to examine ourselves to see whether we are in the faith or not? We may believe we have no life outside of Christ. We may believe Christ must return to give it to us. We may believe the saints will

reign with Christ, and we may believe ever so many truths, but are our lives in harmony with the truths we believe?

Ye cannot serve God and Mammon. Matt. 6:24. The world will take care of its own, but who will carry on God's work if his children neglect their duty?

Let us work the works of God while it is called today, for the night cometh when no man can work. John 9:4.

Brethren the scriptures are fast fulfilling before our eyes and if we are not careful one of these days we will wake up to the fact that Jesus has come and caught away his elect and we have been left to go through the great tribulation.

Oh, Lord, preserve us from such a fate. is our prayer.

Then let us study to shew ourselves approved of God, (then we need not worry as to what the world approves,) workmen that need not to be ashamed, rightly dividing the word of truth.

Submitted in love and in hope of eternal life when Christ comes, by your brother in Christ,

J. E. Lent.

We certainly are living in the last days of this dispensation. The times of the Gentiles are unquestionably running out their course, and the set time to favor Zion is coming. Today, as we are writing this editorial, the newspapers brought us the glad-tidings that Jerusalem has been captured from the Turk by the British. Whether Germany will ever restore the Polish kingdom remains to be seen; but we believe, and our belief is founded upon the sure word of prophecy, that it will be Great Britain that will help the Jews to settle themselves again as a nation in their ancient patrimony.

For nearly 2000 years neither God nor men have favored Zion. But now is the set time to favor Zion coming, and the sure sign of it is that God's servants—earnest Christians—are now more than ever before taking a deep prayerful interest in her welfare.

Reader! Are you "taking pleasure in the stones" of Zion? Are you a friend of Israel? Then bestir yourself, and at this joyful season of the year when the Christian world in rejoicing in God's unspeakable gift of the Babe of Bethlehem, remember in your prayers and giving the Lord's brethren after the flesh, and we are sure you will have a merry Christmas and a happy New Year, for Jehovah says, I will bless them that bless thee," and "they shall prosper that love thee."

—Mark Lev, Sel. by Bro. Curtis.

Changed in a Moment.

"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, 52.

A moment more and I may be  
Caught up in glory, Lord, with thee:  
And, raptured sight, thy beauty see  
For evermore!

"Common sense," silences serious doubts; life is what our good sense makes it.

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The Sign of His Coming.

The Lord is coming, dear brethren. Did you know it? He is going to be here before long. The cup of God's wrath is almost full. Before long the blue vault of heaven will open and through it we will see the Son of man coming. Dear brethren, it is nearly midnight, and at midnight there was a cry which said, Behold the bridegroom cometh, go ye out to meet him. Matt. 25:6.

The nations are angry with one another. The signs are appearing in the heavens, and in the earth, blood and fire and pillars of smoke. The people are trying to get all the money they can, and the world is full of violence. Famines are in the land. Awful destruction is doing its worst work also. Only a few weeks ago there was a terrible disaster in the city of Halifax which killed a great many people.

Men are lovers of pleasure more than lovers of God. The earth is full of turmoil and war. Joel 2:1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand. The people are trembling for fear and are looking for those things which are coming upon the earth. Earthquakes are also in the land.

Now my dear brethren, the Lord says for us to watch. Mark 13:36, 37. Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch.

Great Britain is called the King of the South, and she has taken the Holy City. Luke says, 21:20, And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh at hand.

Your brother waiting for the Lord,  
Ora L. Worley.

The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and he reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to his guidance. If then, in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to his bidding, rejoicing with a great joy that he has begun thus to lead and guide you.—Sel.

The father, who to his son doth say, “My way is better than your way,” is not the father that he should be.—Sel.

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# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, February 13, 1918.

Number 19.

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—A. S. Bursleson, Postmaster General.

## THE JEWS AND PALESTINE.

### Declaration by the British Government.

The Secretary of State for Foreign Affairs has transmitted to Lord Rothschild the following letter:

Foreign Office, 2nd Nov., 1917.

Dear Lord Rothschild,—I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by the Cabinet:—

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours sincerely,

Arthur James Balfour.

### A Jewish Triumph.

With one step the Jewish cause has made a great bound forward. The declaration of His Majesty's Government as to the future of Palestine in relation to the Jewish people marks a new epoch for our race. For the British Government, in accord—it is without doubt to be assumed—with the rest of the Allies, has declared itself in favor of the setting up in Palestine of a national home for the Jewish people, and has undertaken to use its best endeavors to facilitate the achievement of that object. Amidst all that is so dark and dismal and tragic throughout the world, there has thus arisen for the Jews a great light. It is the perceptible lifting of the cloud of centuries the palpable sign that the Jew—condemned for two thousand years to unparalleled wrong—is at last coming to his light. The prospect has at last opened of a rectification of the Jew's anomalous position among the nations of the earth. He is to be given the opportunity and the means whereby, in place of being a hyphe-nation, he can become a nation. Instead of, as Jew, filling a place at best equivocal and doubtful, even to himself, and always with an apologetic cringing inseparable

## SHINE WHERE YOU ARE.

**D**ON'T waste your time in longing  
For bright, impossible things;  
Don't sit supinely yearning  
For the swiftness of angel wings;  
Don't spurn to be a rush light,  
Because you are not a star;  
But brighten some bit of darkness  
By shining just where you are.

There is need for the tiniest candle,  
As well as the brilliant sun;  
The humblest deed is ennobled  
When it is worthily done;  
You may never be called to brighten  
The darkened regions afar;  
So fill, for the day, your mission  
By shining just where you are.—Sel.

arable from his position, he can—as Jew—stand proud and erect, endowed with national being. In place of being a wanderer in every clime, there is to be a home for him in his ancient land. The day of his exile is to be ended.

The declaration of the Government, which concedes the Zionist position in principle, must have effects, far reaching and vital, upon the future of Jews and Judaism. A national home for the Jewish people established in Palestine—whatever the exact form it may take in the circumstances in which it may be initiated—is certain to develop and in good time fulfill the fondest traditional aspirations of the Jewish people. They will become an entity of which the world will have no doubt. (Questions of religion, of race and all others which today are set up and tend to confuse Jewish issues, will have no significance in face of the fact that the world will have recognized Jews as a nation.)

Let us, however, not be mistaken. The Jewish fight is, we are fully conscious, not finished; complete victory is not won. Indeed we are not sure that just now is not beginning the real testing time for Jews and for the real measure of Zionism. We are not in the least unmindful of the great and sacred work which the Government declaration has opened out for Jewry. None the less, a position, a great, a vital, a decisive position, has been won—won for the Jew and won for humanity. The Government declaration marks the definite opening of a new chapter, we believe a great and glorious chapter, in the history of our people. It is a memorable day for Israel: "This is the day the Lord hath made; we will rejoice and be glad therein." The Jewish Chronicle, Nov. 10, 1917.

### When Messiah Comes.

Mr. Jos. Diable of Wilkinsburg, Pa., is a lover of Israel. His kindness to them has caused them to love him. He has a number of tenants who are Jews and unto them he has a real Christian ministry. When he

preaches Christ unto them they hear him for they say that the message of his life is as the message of his lips. Said one of these Jewish tenants recently unto him, "When Messiah cometh we are going to tell Him that you have been kind to us and he will reward you."

The gratitude of this Jew not only expresses what he had in his heart for his landlord, but it also expresses the fundamental basis of one of the great judgments prophesied for the future. In Matt. 25, there is a judgment in which the nations are dealt with concerning their anti-Semitic attitude toward the chosen nation, Israel. Jesus the Judge, says, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Jesus Christ will remember either in reward or retribution the treatment his people Israel received at the hands of the nations.—Sel.

### Decrees Forecasts of Return of Christ.

"Foolish Speculations," was the subject of a sermon yesterday by the Rev. J. L. Garrison, pastor of the Langley Avenue Methodist Church. He said:

"Every great world crisis has been accompanied with various predictions asserting that events then transpiring guaranteed an early return of Jesus or the end of the world, or something of similar import.

Against this tendency stands virtually everything represented by our modern culture. We believe there is a possibility that the world may continue to go on much as it is for millions of years, and that the scientist must take his place with the theologian in approximating the ultimate disposition of the physical cosmos.

We do not forfeit our right to be Christians by such belief."

—Chicago Examiner, February 4, 1918.

### Comment.

Peter says: "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 father's fell asleep all things continue as they were from the beginning of the creation."

Whatsoever befall thee, receive it not from the hand of any creature, but from Him alone, and render back all to Him, seeking in all things His pleasure and honor, the purifying and subduing of thyself. What can harm thee, when all must first touch God, within whom thou hast enclosed thyself?—Sel.

How God rejoices over a soul, which, surrounded on all sides by suffering and misery, does that upon earth which the angels do in heaven; namely, loves, adores, and praises God!—Sel.

I believed, and therefore have I spoken. 2 Cor. 4:13.

God is "Not a God of the Dead, But of the Living." Luke 20:38.

AS THE above expression is frequently cited as proof that Abraham, Isaac, and Jacob are still living, else God would not be their God, I wish to present a few thoughts on the subject. After the hypocritical "spies" had utterly failed in their craftiness, to trap Jesus by his answer to their question concerning paying tribute to Caesar it is written, "Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother. There were, therefore, seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also, and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, (or age,) and the resurrection from the dead, (the eclectic, or first resurrection out from among the dead ones,) neither marry nor are given in marriage: neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection. Now that the dead are raised even Moses shewed at the bush, when he called 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." Luke 20:27-38.

If the popular belief were true, that death is but an accident to the soul in its endless and boundless career; then, I ask, why would not the difficulty have begun immediately after the death of the woman? instead of at some future resurrection event? The Sadducees knew too well the teaching of Jesus concerning all future life being dependent upon a resurrection from the dead, for that class who "sleep in the dust of the earth," or in the depths of "the sea," to make any mistake as to when the difficulty would begin between the woman and her former husbands. Dan. 12:2; Rev. 20:13.

They worded their question so as to accommodate it to his teaching, not theirs; "in the resurrection," not the intermediate state, "whose wife of them is she?" Jesus affirmed, "All that are in the graves shall hear his voice, and shall come forth." They denied "that there is any resurrection," whatever. The issue between them was resurrection or no resurrection. John 5: 28, 29; Luke 20:27.

With this prefatory statement, we are now better prepared to understand the Master's reply to the question of the Sadducees. He is not a God of the dead, (in the Sadduceean sense of an endless death,) but of the living; for (prospectively,) all live unto him." Verse 38. He has decreed that they shall live again. His immutable covenant with those patriarchs, necessi-

tates their resurrection to an endless life. Heb. 6:17, 18. The certainty that must ever attach itself to any divine statement of our "God who quickeneth the dead, and calleth those things which be not as though they were," makes it perfectly consistent for God to use the present tense of the verb when speaking of some future event. Rom. 4:17. He who declares "the end from the beginning, and from ancient times the things that are not yet done," can say through his beloved Son, "Now that the dead are raised," etc., just as consistently and truthfully as he could say to Abraham, when as yet Isaac was unborn, "A father of many nations have I made thee." Isa. 46:10; Gen. 17:5. Although "Abraham . . . . is dead," it is God's purpose that he should live again, and dwell in his "Kingdom," and share in its enduring honors! John 8:52; Job. 14:14; Matt. 8: 11. God hath appointed his Son, on whom he hath bestowed marvelous resurrection power, even "all power . . . in heaven and in earth," to be "Lord both of the dead and living." Matt. 28:18; Rom. 14:9. Death will not frustrate God's purpose to place "Abraham and Isaac and Jacob and all the prophets in the kingdom of God." Luke 13: 28, 29. God is not a man that he should lie; neither the son of man that he should repent, hath he said and shall he not do it? or hath he spoken and shall he not make it good?" Num. 23:19. Let us not be incredulous, like Israel of old. They "limited the Holy One of Israel." Psal. 78:41. The cave of Machpelah will yet yield up its sacred trust, for he that is our God is the God of salvation; and unto God the Lord belong the issues from death. Psal. 68:20. "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6:14; Eph. 1:17-20. To deny the resurrection of the dead is to err greatly. Mark 12:18, 27. The Sadducees denied the resurrection of the dead openly. Modern religionists (of the so-called "orthodox" type,) practically do the same thing, by their teaching that,

"There is no death; what seems so is transition;

This life of mortal breath

Is but a suburb of the life Elysian

Whose portals we call death."

If man's life is to continue endlessly, it would be a meaningless expression to speak of "the life that now is, and of that which is to come." 1 Tim. 4:8. I give the Sadducees credit for one thing, they admitted that the eight persons they alluded to had all actually "died." Many modern religionists will not admit that much. The two principal factors that lead up to the gigantic error of denying the Bible doctrine of resurrection, are not knowing the scriptures, neither the power of God." Verse 24. The interval between the death and resurrection of the eight persons alluded to by the Sadducees, is passed over as a blank by them. Mark states their question as follows, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. Mark 12:23. In the Master's reply to the question of the Sadducees he mentions two worlds; "this world," in which people "marry, and are given in marriage;" and "that world," or "the world

to come," in which the children of God "neither marry nor are given in marriage; neither can they die any more," being made equal unto the angels. Luke 20:34-36. "That world is not entered by immortal souls emigrating to heaven at death, but by "dead men," being awakened from the dreamless "sleep," of death, in their Redeemer's "likeness." Isa. 26:19; Dan. 12:2; Psal. 17:15; Phil. 3:20, 21. God has made certain promises to Abraham, Isaac and Jacob, that they should be heirs "of the world," in conjunction with the promised "Seed which is Christ." Gen. 13:14, 15, 17; 26:1-5; 28:10-14; Rom. 4:13; Gal. 3:16. For Abraham, Isaac and Jacob, as "joint heirs with Christ," to inherit the uttermost parts of the earth for their possession; and that possession to be "forever," must of necessity involve their resurrection to an endless life in order for them to inherit it endlessly. Rom. 8:17; Psal. 2:8; Gen. 13: 15; Matt. 19:27-29.

All Christ's true followers who are reckoned (faithwise,) as "Abraham's seed and heirs according to the promise," have this same oath-bound covenant, "as an anchor of the soul, both sure and steadfast," to comfort them while journeying toward that "city which hath foundations, whose builder and maker is God." Gal. 3:26-29; Heb. 6:19; 11:8-10. As this oath-bound covenant to Abraham remains to be fulfilled, (see Acts 7:1-5; Heb. 11:8,) and it is impossible for God to lie, there is divine necessity that the patriarchs, as well as other "dead men," "shall live" once more, by the exercise of God's mighty power, manifested in resurrection triumph even as he "brought again from the dead our Lord Jesus to die no more! Heb. 6:17, 18; Isa. 26:19; Eph. 1:19, 20; Heb. 13:20. Concerning the long line of earth's true nobility, it is written, "These all died in faith, not having received the promises, (or promised blessings—Diaglott,) 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." "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13. In the blissful ages yet to be, when "death is swallowed up in victory," God himself shall be with them, and be their God." 1 Cor. 15:54; Rev. 21:3, 4.

In view of the above facts, dear reader, do you not think Jesus "answered the Sadducees well?" Mark 12:28. At any rate Jesus "put the Sadducees to silence." Luke 20:39, 40.

Rufus A. Curtis.

#### Prophecy Fulfilling.

The ordinary person of today is so engrossed in the things that are taking place that he has little interest in the study of the prophetic word. The same is true of the pastors of the nominal churches. This last statement is made in view of the subjects discussed by them in Sunday services. Doctrinal subjects are no longer in order. The church membership seem to have itching ears that the preacher must satisfy or else he must find another pastorate. We find many of the preachers and

prominent members belonging to one or more of the secret orders and social clubs and they dare not criticise them for fear of a social loss.

It is not my purpose to discuss these conditions but to show that the classes named are responsible for existing conditions. It is our purpose to show that these are days of the fulfillment of prophecy. If a prophecy can be applied and we can see that it has its fulfillment in existing conditions we are safe in applying it.

We wish to call our readers to two prophecies which are directly in opposition to each other. These are Isa. 2:4, and Joel 3:9. Isaiah speaks of a time when nations will beat their swords into plowshares and their spears into pruning hooks. Agricultural implements will be made instead of war implements. Now the condition spoken of in this prophecy including the first five verses have never existed since Adam's transgression. Previous to that "the morning stars sang together and the sons of God shouted for joy." We pray the Father to hasten these conditions. The second prophecy brings to our mind very different conditions. He says, 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.

We are correct in the application of this prophecy to the times in which we live. We are without question living in "the time of the end." At the end of this time the prophet Daniel's people will be delivered. Things are shaping to bring about their deliverance. In Jer. 30:7, we read, Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. Read the whole of the chapter. In the application of the prophecy and the prophetic utterances concerning the Jewish people we may look for stirring times, and the rattling of the dry bones of Judah and Israel.

We wish to call your attention to another prophecy and note its application to our days. Haggai 2:6, 7, reads as follows, 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 and I will fill this house with glory saith the Lord of hosts. It occurs to me that the ordinary reader is able to apply this prophecy. Let us see to what extent it fulfills the present conditions. It is stated that he will shake all nations. This is broad enough to embrace all political powers. Even the neutral nations are shaken. No war has stirred the people everywhere as has this one. You may have some idea of present conditions by calling to mind our peace and seeming security previous to the outbreak of the present war. Nothing seemed to excite us. We seemed not able to see our unpreparedness for war. The only thing that seemed to stir us was our trade with the belligerent powers. We were not awakened until Germany began to destroy our merchant vessels, and those carrying passengers.

We have stated that Haggai 2:6, 7, is ap-

plied to present conditions. In the nine months that we have changed from a neutral to a belligerent power we have been stirred as never before in the history of our country. We were first stirred by the statement that our government must loan to the Allies several billion dollars. Previous to this we were quite familiar with the term "million," as applied to dollars. Congress began to enact laws that would provide the means to carry on the war. Every emergency was met. The selective draft came first into the homes where there were young men between 21 and 31. Ten millions were enrolled. Then came the draft which named two hundred thousand of the very flower of our land who were called to arms. This was followed by liberty bond campaigns which were carried into every home in our country. Provision must be made for the care and comfort of the soldiers. The Red Cross societies were formed and members solicited to make extra garments for those called to arms. The hundred million of our population felt the effect of their demands. Then followed the campaign for Red Cross funds, for a million dollars to carry on their work. Also the Y. M. C. A., and W. W. C. A. And now we are having the Knights of Columbus asking donations to carry on their work of relieving the distress of those in the service here and over the sea.

We might name other things that have contributed to shake the heavens, the earth, the sea and the dry land. The elements in the present arrangement consist of our social, religious, industrial and political systems. I arrange them thus because of the fact that the social predominates over the religious, and the industrial over the political. At the present the agricultural is suffering because of the scarcity of competent farm laborers. We are expected to clothe and feed our own and the allied people when the selective draft has taken all the available young men.

Some writers place this prophecy in the days of the prophet owing to the statement in the seventh verse, viz., I will fill this house with glory, saith the Lord of hosts. Alluding to the temple rebuilt by those who went to Jerusalem at the close of the seventy years of captivity. There is no scriptural evidence that the prophet meant the rebuilt temple. No doubt he looked forward to the temple described by Ezekiel in the last eight chapters of his prophecy.

Another proof we will give in proof of our position is the use the apostle Paul makes of it in Hebrews 12:27, 28. The Apostle makes use of this prophecy to show the Hebrew brethren that the very things that they thought to be stable and unmovable were the very things that were shaken. So terrible was the sight that Moses said, I exceedingly fear and quake. We allude to the time that Israel remained at Sinai. So terrible was the voice of Jehovah that it shook the mountain. The people were so terrified that they "entreated that the word should not be spoken to them any more." Then the Apostle recites the fact that they are come unto Mount Sion and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-

born which are written in heaven and to God the Judge of all and the spirits of just men made perfect, and to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Abel. He refers to the voice again that shook the earth; but now he hath promised saying, Yet once more I shake not the earth only but also the heaven. And this word yet once more signifieth the removing of those things that are shaken (the Sinai covenant,) as of things that are made, that those things which cannot be shaken may remain. Paul is comparing Mt. Sinai with Mt. Sion. One was shaken, the other will remain. The first represents human governments and all that belongs to them. They are sustained by the arms of the flesh and Jehovah's permission. Paul in closing the subject says, Wherefore, we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

Now if this prophecy was applied to conditions in Haggai's day, Paul could not have used it to prove that the promise made to Israel was unstable but the future arrangements would stand forever. The Kingdom will stand forever.

D. C. Robison.

It is very easy for the dissatisfied person to think the whole world is wrong and is full of trouble and disappointments. But the person who has a contented disposition sees a world full of comfort, and even a winter wind from the east makes a musical sound when it creeps through the window cracks, and it sounds like grand anthems as it hurries through the treetops.  
—Sel.

"If God has comforted us, then let us comfort others with the comfort wherewith He has comforted us. So shall we thank God acceptably. When with the love of Christ in our hearts we try to help our fellow-men, we are not only serving them, we are expressing acceptably our thanksgiving to Christ."—Sel.

Many men are like many birds—not satisfied unless they can soar high. Not a bad kind of ambition unless practiced at the wrong time and at the wrong place. It is not safe to go too high, nor is it safe to grovel in the dust. High ideals and high ambitions have kept many a man from low practices.—Sel.

Absolutely tender!  
Absolutely true!  
Understanding all things,  
Understanding you!  
Infinitely loving—  
Exquisitely near—  
This is God our Father,  
What have we to fear?

—F. M. N.

When, therefore, the smallest instinct or desire of thy heart calleth thee towards God, and a newness of life, give it time and leave to speak; and take care thou refuse not him that speaketh. Be retired, silent, passive, and humbly attentive to this new risen light within thee.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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 have published Bro. Williams' article of last week in tract form. The brethren of Waterloo, Iowa, join him in putting this tract out. We are at work on another one, "Martyr or Savior," for him.

We regret to learn that the tenant house on Bro. Fred Paisley's farm near Ripley, Ill., burned recently, very little of the household effects being saved.

## Remittances.

Miss Ada Moses; Mrs. Eliza Hartley; Almon Kelley; Wm. Beaman; W. L. Crowe; Mrs. D. F. Crouse; Mrs. Emma Cox Powell; Rose Miller; Anna E. Drew; Mrs. R. C. Drew; C. A. Stowe; F. D. Utely; Mrs. M. E. Brainard; O. P. Clough; Mrs. Alice Griggs; W. D. Tilton; F. E. Siple.

The chief pang to most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—Sel.

## Notices.

Dear Reader:

About the time I discontinued printing Present Truth I became ill with typhoid-pneumonia, and have been unable to work all winter. I am very grateful that the Lord spared my life.

I have thousands of tracts on hand that I would like to dispose of, and those purchasing the same would do me a favor and a help now that I have no income from work. Following is the list and offer that I make to move them quickly:

The Gospel of Health and Life, 20 large pages, 5 cents each.

What the Church of God believes in the plain words of the Spirit, 10 pages, two copies for 5 cents.

Heavenly Realities and Shadows, 20 pages, price 2 cents.

"Chasing Shadows," "Russellism," "Law and Sin for all Ages," "The Family of God on Earth," "A Greenhouse world," "Covenants and Promises," large pages, price 2 copies for 5 cents.

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Leaflets and folders, four copies for 1 cent: "Seed Thoughts," "Life Insurance," "Pickles and Peppers," "Covetousness," "Remember," "God's Message to the Sons of Abraham," "The Winepress of the wrath of God," "Baptism."

Select the tracts you wish from the above list, or I will send one tract of each for 25 cents, five packages for \$1.00, to one or separate addresses. I will appreciate your order. Address,

Chas. E. Crowe.

St. Paul, Nebraska.

### JESUS TEACHING BY PARABLES.

Lesson 8. February 24, 1918.  
Lesson Text. Mark 4:21-34.

Golden Text: The earth shall be full of the knowledge of Jehovah as the waters cover the sea: Isa. 11:9.

Time: Immediately after the last lesson.  
A. D. 28.

Place: On the shore of the Sea of Galilee near Capernaum.

Memory Verse: Mark 4:23-25.

### Questions and Comments.

Note Jesus' warning to his disciples in verses 21-25, given to them immediately after he had explained for them the parable of the four soils.

What "candle," was he giving to them which he did not give to others who heard his words? They were to be careful to let it shine to others as he had let it shine to them.

Read verse 22. God is omniscient and has known all things from the beginning, and little by little, as man is able to receive and understand truths, he reveals truth to man, (Mark 4:34; Jno. 16:12.) until the

whole earth is filled with his knowledge.

This work of filling the whole earth with the full knowledge of God has been given into the hands of Jesus as King of kings, the reigning Messiah of the Jews. Who are to be his helpers?

Read verse 23. Which one among the twelve later on proves that he did not have the ears to hear? Which of the four soils represents him? Which of the four soils represents the others?

Verse 24. "Take heed what ye hear." The Diaglott reads, "consider." Study the last part of the verse and verse 25 to get the reason why they should thus consider his teachings to them?

The amount of truth and light which they should receive from him was to be measured by the amount they gave to others. The amount they would be able to give to others would be measured by the consideration and thought they gave to his teachings.

Verses 26-34, contain two parables which picture the development of the integral parts and the final organization and establishment of those parts into the kingdom. The interpretations which Jesus gave privately to his disciples, verse 34, are not recorded, but read the parables carefully and discuss the interpretations, being guided by his interpretation of the parable of the sower which Mark 4:13, shows to be a sample interpretation. General Notes may help.

Remembering that the disciples were possessed with the idea that the kingdom should immediately appear, Luke 19:11, what do you think was Jesus' purpose in giving them these parables? The difficult task he had in removing this error from their minds is shown by their question asked in Acts 1:6, just before he ascended into heaven.

What means was provided for their future enlightenment? John 16:12, 13; 14:26. Under the influence of the Holy Spirit these same parables returned to their minds with their full force and meaning.

### General Notes.

Interpretation of the parables in today's lesson: Taking Jesus' interpretation of the parable of the sower as our guide, we have the seed in both parables of today's lesson representing his own teachings. The ground represents the hearts and minds of people. The first parable, verses 26-29, teaches us that, as seed planted in the ground germinates and produces the plant and fruit all by a silent and unknown process, so his teachings planted in the minds of men germinate and by equally miraculous process regenerate the old flesh man into a "new creature," who will be fit to become an integral part of his organized kingdom on earth. And as the reaper goes forth to gather the fruits of his planting, so when the "new creatures," the fruits of his planting have all been developed, he will come and "gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. And make them kings and priests with him over the peoples of the earth.

The second parable, ver. 30-32, the mustard seed parable, teaches the same lesson of development and completion of the kingdom. When truth, even though it is

no larger than a grain of mustard seed, pierces the denseness of man's mind as truth was surely piercing the denseness of those disciples' minds at that time, then that truth, in good soil, is as sure to take root and grow as the mustard seed is sure to grow; and will finally develop the necessary material for the organization of God's kingdom on earth, which will be greater than all other kingdoms even as the mustard plant is greater than all other herbs. By using such words as "dominion," "greatness," "everlasting," trace from the concordance scriptures which describe the greatness of the kingdom.

"For he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath." If we have ears to hear and use them, then our ability to know and understand the teachings of Jesus increases. As we dispense to others the knowledge he imparts to us, we ourselves gain in knowledge. Knowledge is one of the few things which increases instead of decreasing as it is used and given to others.

If we have ears to hear and do not use them, then what ability we have dwindles until we have nothing. If we have a gleam of truth and do not use it by letting it shine to others, we ourselves lose the gleam.

By the parables in today's lesson Jesus taught those disciples who expected him to restore immediately the kingdom to Israel, that the kingdom could not be organized and established until the seed, his words, had developed the necessary fit material. "Orthodox," belief has grasped the lesson that this fit material must result from the germination of the seed in the minds of men, but they fail to see the material organized into the literal kingdom of which he was to be the head and king. The disciples saw the organized kingdom, but overlooked the preparation of the material.

## Berean Column.

### INDIANA BEREANS

#### Steadfastness.

Why should we be steadfast? Heb. 3:14. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. Therefore, being a partaker of Christ we are also a partaker in his glory.

But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. Faith is the source of steadfastness. Without faith it is impossible to please God. If we believe that he is a rewarder of them that diligently seek him, we will be steadfast in our purpose to obtain the promises.

Paul tells us in 1 Cor. 15:58, Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain.

Heb. 6:11-12. We desire, therefore, that every one of you do shew diligence to the full assurance of hope unto the end.

That ye be not slothful but followers of them who through faith and patience in-

herit the promises.

Let us pray that we will ever hold steadfast and firm in the faith that when Christ comes he will say "Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

Bess Shafer.

#### The Transition Period.

The law and the prophets were until John: since that time the Kingdom of God is preached and every man presseth into, (or toward,) it. Luke 16:16; Matt. 11:13.

Did Jesus mean that the law and the prophets ended with John the Baptist, or did he not rather mean that the law and the prophets were the preachers, teachers, or instructors until John the Baptist came preaching the Kingdom of God?

Christ is the end of the law for righteousness to everyone that believeth. When? When he took it out of the way, nailing it to his cross. So, from the time that John the Baptist came preaching the baptism of repentance for the remission of sins in the wilderness of Judea, saying, repent ye, for the Kingdom of God is at hand, until Jesus exclaimed on the cross, "It is finished," and gave up the ghost, there was a transition period during which the law of God through Moses was being fulfilled, was waxing old, and the law of God through Christ was being introduced, made known unto the children of men.

When the Pharisees and Sadducees in their righteousness which is by the letter of the law, which Paul classes as self-righteousness, (Phil. 3:9,) came to John to be baptized of him in Jordan, he rebuked them by calling them a generation of vipers. Jesus said they justified themselves before men but that God knew their hearts.

In Jesus' parable of new wine in old bottles, he says new wine must be put into new bottles, and ends by saying, No man having drunk old wine straightway desireth new, for he saith, the old is better. He shows that the new commandments to be obeyed through love which were to supercede the old would cause a revulsion of feeling among the Jews, that it would take patience and education before they would desire the new, but that time would heal by making the new wine old. Jesus told the young man who had kept all the decalogue from his youth up, to sell what he had and give to the poor, but he was sad, and went away grieved. Then Jesus said, With what difficulty will those having riches enter the kingdom of God. The Savior's teaching here shows that to keep the decalogue perfectly without the principle of love was not enough, and so we find in every instance where Christ was questioned by the Jews he always pointed them to love;—his sayings—his gospel—faith that worketh by love. He commanded the leper whom he had healed to shew himself to the priest and to offer the things for his cleansing which Moses commanded. Showing that the law was not yet fulfilled but was to be lived up to by those under it until it was taken out of the way. It contained types and was a school-master or teacher, pointing to Christ, but when Christ the antitype, or teacher "come from God," had made his

appearance, and by his teaching, example and obedience unto death had fulfilled every jot and tittle of that law, it was taken out of the way.

Emma C. Railsback.

#### Phylacteries.

A phylactery, or frontlet, as it is called in the Old Testament, was a sort of amulet worn by the Jews. It was a strip of parchment inscribed with four passages of Scripture. Ex. 13:2-10, 11-17; Deut. 6:4-9, 13-23. It was enclosed in a black leather case having a strap attached with which to fasten it on the arm. Those worn on the forehead were written on four pieces of parchment and enclosed in small cells of a square case. It had two straps on which Hebrew letters were inscribed. This scripture told about the blessings they had received from God, and his wonders and goodwill toward them. It also contained some commands.

The only place where phylacteries are mentioned in the New Testament is in Matt. 23:5, where Christ said that the Pharisees "make broad their phylacteries." This sect made the case in which the parchment was kept as conspicuous as possible. They wanted to appear to be righteous, although they were hypocrites, and wished to obtain respect from the people for their piety and wisdom.

It is said that the Pharisees wore them always, but the common people used them only at prayers.

In Christ's time they were worn by all Jews except the Karaites, women and slaves. The modern Jews wear them at morning prayer and sometimes at noon.

Mrs. Geo. Rahn.

#### SERMONETTE.

Text: Gal. 1:19. "James the Lord's Brother."

THE STATEMENTS from Paul in his letter from which the above is quoted, inform us that James was an apostle and also a brother of our Lord.

Elsewhere James is referred to as one of the pillars of the church at Jerusalem. Jude is mentioned as the brother of James; thus giving James the prominence; just as in our text Jesus holds the position of prominence in relation to James. The design, evidently, is to give the prominence among the brothers to Jesus—James being second and Judas third.

James in the sermons and essays of Bible students does not receive that credit, and consideration which is due him.

James had the rare gift of analysis as touching the intellect, the sensibilities and the will of human kind as related to the laws of God. His power of penetration and the application of these laws to the needs of men is indeed marvelous.

It was not Silas nor Judas nor Barnabas, nor Peter nor Paul that settled the great question for which the apostles and elders had come to the Conference at Jerusalem to discuss, viz., the application of circumcision of the Gentiles. It was James, who by a few simple words and an application of the scriptures, stilled the contending elements, and pointed out that Gentiles were to be called out before the return of Jesus. That the residue of the nation would then seek the Lord and the

Gentiles who had accepted the Messiah. He declared that God knew the end from the beginning, and said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." James seems to have known just what to do, and what to say. He said, Write a letter. And they wrote one. He told them what to say in that letter, and where to send it. So the apostles and elders wrote the letter and sent it by good men to the Gentiles and the whole matter was amicably settled.

James has a wonderful way of uncovering the almost hidden springs of human action; and the application of divine law for the best results. He sees in every resource of nature the providence of a divine gift from above.

He recognizes the fact that faith is the underlying principle of all success, and points to the source whence it may be obtained—if wisdom is needed ask of God.

He reminds us of the evanescence of pomp, and the vanity of earthly riches. He counsels us to shun the road where pride, lust, avarice and wrong are found, for they end in death. The stability, power and favor of God, to be exerted to our good, must be separated from all filthiness and naughtiness, and accepted in meekness. He holds us up to the great reflector of all time—the Law of Liberty, to see ourselves as we really are. Pure religion with James is the doing of good deeds.

Gay and costly clothing and jewels are of no value as compared with riches in faith. High nobility or ancestry is forgotten as unworthy of comparison to the one who has the title of an heirship to the kingdom of God.

James is a moral philosopher and a forceful reasoner. He is an expert in the use and application of parables. They are original, simple and applicable. We can appreciate them only after a careful study of them in their relationship to the thought briefly expressed.

Among the parables you may see the sky full of gifts coming down from God. A double minded man—the rising sun and the withering grass—the firstfruits of the harvest. He even asks you to look into your own mouth to see and consider that wonderful member of your body—the tongue. Sometimes it is a raging fire or an untamable wild beast or a poisonous serpent. From it come blessing and cursing. Then there is the horse and its bridle, the ship and its helm. The small sparks and the mighty conflagration. Then appears a fountain, a fig tree and a grape vine. Moths are eating a garment. Life is a vapor. Gold and silver cankered and rusted, eating into the flesh like fire. A husbandman beside a growing tree waiting for fruit as God patiently waits for the true fruit of righteousness.

James even looks into the future. He is much more than the above sketch. He is a prophet of the last days—the days in which we live.

A. J. Eychaner.

My soul could not incline itself on the one side or the other, since another will had taken the place of its own; but only nourished itself with the daily providences of God.—Sel.

### God The Balance of Power.

WONDERFUL DAYS, these—for Jehovah! For every Christian nation, backed up by its respective multitudes of Christian people, is persistently laboring with the Omniscient God to "show" him how it is his plain duty to ally himself on "our side," and "help us," to overthrow the great wrong on the "other side!" Strange! Very strange! that the only All-Wise One of the universe has so long been unable to "see the point!" For, as yet, there is no certain, visible evidence as to Jehovah's decisions and "leanings" in this matter.

And so, recently, one great, stupendous effort was launched for the purpose of influencing God! (My, what a day it must have been for him.) Accordingly, at the break of day at the longitudinal date line in the Pacific, and continuously for nearly thirty-six consecutive hours while every part of old earth rolled around to greet the rising sun, and until the last portion thereof had, for twelve hours watched the great luminary pass to its western sleep of night—from emerald set island and broad continent, from peaceful village nestled cozily within the quiet valley and from war scarred, roaring battle trench, from perspiring harvester of the South, from fur-wrapped forester of the North, from humble cottager and proud mansion resident, from great and small, from rich and poor, from king and peasant, there poured forth like the continuous roaring of cannon and cracking of rifle along the whole extended line of battle, one continuous petition to the God of love,—"Come over! Oh our God, come over and help us!"

What a day for the throne of heaven!

His own eternal plans of wisdom and of justice to be dropped and he to devote the energies of his mighty power to the accomplishment of a task self-set by a portion of his earth—the children! The great Creator's work six thousand years and more advanced, to close. Call out heaven's myriads of office force, earth's multi-millions of laborers, and Jehovah to concentrate all powers of heaven and earth and nature to assist in the relief, and the accomplishment of a self-set aim of human kind. What a request!

But hark! Like counter messages from a competing radio-station, there ascends through the same hours, from the opposite slope of the war-cloud ridge, counter petitions, beseeching the same great God of love to look with pity and with favor upon their self-set task, their untiring labor, and their distress of suffering.

Again, what a day—for Omnipotent Justice and Love!

But does not the inspired page teach that the Father's throne is always ready to listen to the prayers of his children? True. "Pray always," do not faint. Pray the prayer of faith. But what should be the petition? Harry Emerson Fosdick refers to one Peter Annet as saying that praying men are like sailors who have cast anchor on a rock, and who imagine they are pulling the rock to themselves, when they are really pulling themselves to the rock.

'Tis true the great world-fleets of ships-of-state are in the greatest storm ever experienced by statehood mariners. 'Tis true

that all previous chartings and maneuverings are, so far, futile in this storm of all storms. It may be possible that some captains and crews are unable to discern any sure course to harbor. But are such conditions, precarious though they may appear, reasons for states to "remember that God is their rock," and then petition the Rock to move over toward their ship? Truly, God's ways are above such ways.

Rather upon the wings of earnest and continuous prayer, may there be hurled from the deck of every ship-of-state, far out to the rock of our salvation, faith's strong life-line of loyalty to God, the King of nations; and, in obedience to the signals from that rock, may those lines be reeled in and in,—not with the expectation of drifting back, but with a certain expectation of drawing the storm-tossed boats into the peaceful shelter of the rock eternal.

F. L. Austin.

### Not Forsaking The Assembly.

(Continued.)

John W. Burget.

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. 1 Pet. 4:19. Brethren, how many of us crucify our worldly pleasures, (such as automobile riding, going to the park, working on Sunday when the brethren are called to meet to worship God, staying at home to entertain visitors on church days,) and assemble ourselves together to worship God?

And the world passeth away, and the lusts (pleasures,) thereof; but he that doeth the will of God abideth forever. 1 John 2:17. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord. 1 Cor. 1:9.

If we do not assemble ourselves together we are not in a position to be in fellowship with Jesus, for Jesus said where two or more are assembled together in his name, there he would be in the midst. Do we not want to assemble with Jesus, for there is no other name given among men whereby a man can be saved; only in Jesus' name. Dear brother and sister, we must assemble ourselves in Jesus' name if we would inherit eternal life; and have no fellowship with the unfruitful works of darkness, but rather reprove them. such as not assembling ourselves together as the manner of some is, lovers of pleasure more than lovers of God, not walking in the light. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 1 Jno. 1:6.

If we must have knowledge to be in fellowship with Jesus, is it not then necessary for us to assemble ourselves together, studying the scripture and exhorting one another?

If we do not assemble ourselves together how can we have fellowship one with another, but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 Jno. 1:7. He that hath the Son hath life, and he that hath not the Son of God hath not life. Surely if we do not assemble ourselves together we cannot be in fellowship with Jesus, for they that have the

Son of God are the ones that assemble themselves together that Jesus may be in the midst of them.

Jesus has promised that where two or more are gathered together in his name, there will he be in the midst of them, and if we do not assemble ourselves in Jesus' name, would it not be impossible for Jesus to be assembled in our midst? But to do good and to communicate, forget not; for with such sacrifices God is well pleased. Heb. 13:16. Does not God charge them that are rich in this world that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. 6:17, 18.

Brethren, one way to do good is to persuade our friends and neighbors to assemble with us in the Church of God, convincing them we are right, proving to them that it makes a difference what we believe if we want to dwell with Jesus when he sits upon the throne of his father David in Jerusalem. If we assemble ourselves with false believers what hope have we of being with Jesus when he shall come with all the holy angels and shall sit upon the throne of his glory in Jerusalem.

Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communication hath light with darkness? 2 Cor. 6:14. Brethren, if we refuse to assemble ourselves together do we not show to the world that we are in fellowship with unrighteousness? for the scripture says for us not to forget to assemble ourselves together. And it is a righteous deed to obey the scripture.

Brethren, we cannot enter the kingdom of God on flowery beds of ease. If we refuse to assemble ourselves together because we are tired, or we want to work on meeting day when we ought to assemble ourselves to worship God, or we take a nice automobile ride, proving we are lovers of pleasure more than lovers of God, or we want to go to the park sight-seeing, or watch the base ball game, or we stay at home and read one of those good fiction books, or perhaps our love is cold and we would rather take a nap, or we want to visit, or someone to visit us each and every Sunday when we are called to assemble ourselves, is not that trying to enter the Kingdom of God on flowery beds of ease?

But we must through much tribulation enter the Kingdom of God. Acts 14:22. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. 1 Pet. 4:16. Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12. And he that taketh not his cross and followeth after me, is not worthy of me. Matt. 10:38.

If we refuse to assemble ourselves together, are we not also refusing to take our cross and follow after Jesus?

I have experienced that the habit of taking out of the hand of our Lord every little blessing and brightness on our path, confirms us, in an especial manner, in communion with his love.—Sel.

## IS KAISER THE BEAST TO WHOM BIBLE REFERS?

Is His Number 666?

REVELATION 13:18, "Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man; and his number is six hundred three score and six."

Does the above verse apply to the kaiser? Does the reference to the beast mean the kaiser? Is the kaiser's number 666?

With these thoughts as subject matter and the verse as his text, Rev. Dornhoefer at the Congregational church last Sunday night delivered a most interesting sermon before a large audience. The service had been planned for the basement of the church but owing to the large crowd it was necessary to change the plan and hold the meeting in the upstairs assembly room.

Rev. Dornhoefer says that it is plainly stated that 666 is the number of a man, and that still more to the point, is the description of the man who is called a beast.

"Comparing the description, acts and aims of this awful person with our foe across the seas, many have seen in this verse the description of the kaiser," says Rev. Dornhoefer. "And as a result they have predicted that his power can only last three and one-half years or 42 months as the scripture puts it. Many have undertaken to prove it by juggling the letters of his title and many others have invented plans and unbelievable schemes to prove that 666 is the kaiser's number.

Now let me say in the beginning that were it only a question of deciding whether the kaiser is a 'beast,' it would be very easy to fasten such a description upon him for, in my estimation, he, through his government, has acted like one. The ruthless sinking of ships with their precious cargoes of helpless women and children is wanton beastliness. The many schemes by which he has sought to embroil peaceful governments shows the hand of a beastly character. The wholesale destruction of works of art, the firing upon Red Cross hospitals, the dropping of bombs upon cities far removed from the firing line, the cutting down of fruit trees in their retreats, and the poisoning of waters are enough to make anyone feel that we are now grappling with a power with a beastly head. Surely the kaiser has acted the part of a beast, but the question is not, is he 'a beast,' but is he 'the beast' of Rev. 13? To this I would like to answer 'yes,' for two reasons. First, it would give one assurance that he could only have power for 42 months, and that would bring an end to the war immediately, for has he not been waging his nefarious warfare for nearly three and one-half years?

Second, it would bring him into a much deserved captivity—for the beast of Rev. 13, is confined to the lake of fire, Rev. 19:30. But much as I would like to give an affirmative answer, I must say: The beast of Revelation 13, does not refer to the kaiser, therefore his number is not 666.

The reasons for this denial are not of my own making, but have been passed on to me by able students of the prophecies of the Bible. Men like C. I. Schofield, au-

thor of the Schofield Reference Bible; A. C. Gaeblien, editor of "Our Hope." Charles Blanchard, president of Wheaton college, and James M. Gray, Dean of Moody Bible Institute, are only four among many eminent scholars who teach that the kaiser is not the Beast of Rev. 13. The reasons for this decision are many, but three will be enough for this time. They are,

1. The beast of Revelation 13 cannot appear until the believers on Jesus are removed from the earth. For proof of this see Matt. 24:40-44; 1 Thes. 4:16-17, and Rev. 4:1. These three scriptures refer to the same event. The 'taken' in Matthew, 'caught up,' in Thessalonians, and 'come,' in Revelation 4:1, refer to the same incident in the history of the church. Of course only a few Christians believe that the church will be caught away, and only a few preachers preach it.

The point, however, is here. If the church is 'caught away,' in Rev. 4:1, and the beast does not make its appearance until we reach chapter 13, then of necessity we must come to the conclusion that in view of the fact that the believers are still here, the beast cannot appear. It is too soon for him.

2. The beast of Rev. 13, does not appear until the Jews have again established a government of their own in the land of Palestine.

This is a difficult fact to prove to a popular congregation. One must know the prophecies of the book of Daniel as well as the Gospel of Matthew in order to see clearly that the scenes connected closely with the beast are in the land of Palestine among the Jews, their temple and worship. Until the Jews return you need look for no fulfillment of this prophecy. In fact the only bearing that this war has on any prophecy of scripture, is the British possession of Palestine, which is being wrested from the Turks. England will open the land for the Jews and many will return. When they return, then we may expect the beast to make his appearance.

3. The description does not fit the kaiser in some very important ways. The Bible describes the beast as one who works miracles. It is said that he 'causes fire to come down from heaven in the sight of men.' He is said to do 'great wonders.'

The wonders are lacking in the kaiser's kit of tricks. Nor are men deceived by him.

"Uncle Sam studied him for a while, but he found him out and if this war lasts much longer he will deliver a punch that will knock him out. May he do it soon. Powerful as the kaiser is, he comes far short of having the power of the beast. If he had he would not have stopped less than a score of miles from Paris, he would not tolerate a solitary plane in the air but would call down fire from heaven and burn them up. If he had the power of the beast he would have been less cruel and more destructive.—Dixon (Ill.) Ex.

Sink into the sweet and blessed littleness, where thou livest by grace alone. Contemplate with delight the holiness and goodness in God, which thou dost not find in thyself. How lovely it is to be nothing when God is all.—Sel.

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All the prophets from Isaiah to Zephaniah, came in this period unless it be Obadiah. Ezekiel and Daniel prophesied after the captivity had begun, but before it was finished, for there was over one hundred years from the beginning to the end of the captivity.

It is interesting to notice that the bulk of prophecy of Israel’s future holiness and glory under Messiah came when they were in degradation and weakness and shame. For when they were low in sin and being conquered by the heathen the prophets persistently foretold their future state of righteousness, peace and honor under their coming King. What a lesson to those that have ears that salvation is of God and does not come by the righteousness nor power of man. We shall study the prophets next, in order of their prophecies. Do you know which was the earliest in the list of prophetic books? It was not Isaiah, though he comes first in the scriptural order.

Christ and his work are given in these historical books chiefly in type and shadow but the fullest and greatest prophecies of him come in the latter part of this period by the mouth of all his holy prophets, as we shall see.

J. W. Williams.

Whatever troubles come on you, of mind, body, or estate, from within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid!

Strive to realize a state of inward happiness, independent of circumstances.—Sel.

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# THE RESTITUTION HERALD.

Volume 7.

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Number 20.

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## JERUSALEM.

(By J. L. Macdonald, Russell, Karda, India.)—This city, besieged, invaded, rifled, destroyed, over and over again, is yet destined to become the most sought-after city of the world—the meeting place of all nations (Zech. 14:16, 17; Isa. 25:6; also 2:2-4, etc.). There is no doubt, also, that Jerusalem will become a great port for commerce, and this we infer from the words, "The abundance of the sea shall be turned unto thee," (Isa. 60:5.) compared with other passages, as follows: Both in Ezek. 47, and Zech. 14:8, we are told that waters will issue east and west from Jerusalem, into the great sea on the west and the salt sea on the east. See also Joel 3:18. Psalms 36:8 and 46:4, may be read. Now, as the Dead Sea is to be thoroughly purified, (Ezek. 46.) we infer that some outlet will be made for the new life-giving river which is to flow in at its western shore; such an outlet would carry on the river down into the Red Sea, and as "the waters (of Egypt) shall fail from the sea, and the river shall be wasted and become dry," Isa. 19:5, "the streams of Egypt shall be minished and dried up," verse 6, it follows that the Suez Canal, which is in proximity, would also necessarily become empty. The present route to the East thus being closed, and the Jerusalem—Red Sea route opened, it follows that Jerusalem, being the great port of call, that "the abundance of the sea," would be turned to it.—Sel.

## The Old Order and the New Order.

The coming of Christ is the only solution for the world-crisis, because it is the divinely appointed solution. Apart from it there is no hope for the earth and its afflicted peoples. There can be no effectual and enduring peace apart from the Prince of Peace. His advent will bring the longed for and long looked for adjustment of the problems which wait in vain for the solution by merely human means. The coming deliverance will not be in the process of the natural evolution of things, but it will be by divine intervention with judgment in the affairs of men, Isa. 26:9, as the result of which the nations will learn righteousness. It follows, therefore, that the world is not now being prepared, or preparing itself for Christ, as it is sometimes declared by the advocates of a con-

## MORNING

**O**h peaceful morning, quiet morning—  
Rich gift from God to men,  
With breezes blowing, incense blowing  
O'er forrest, field and fen—  
Thy bright sun shining, softly shining  
From out the distant dome,  
While birds are singing, sweetly singing  
About my humble home—  
Accept my tribute, tender tribute,  
With patience hear my prayer,  
While I am breathing, fondly breathing  
Thy pure, refreshing air.

—P. M. Dill.

trary view. But it will mean a break in the continuity of man-made government, by "the man of God's" right hand, who "strike through kings in the day of his wrath," Psalms 110:5. It will be the end of the old order and the beginning of the new. The (ruling) heavens shall be rolled up, and, as a garment, shall be changed, Heb. 1:11, 12. It will mean the substitution of rest for unrest, universal security for alarm, stability for uncertainty, trust for suspicion, truth and equity for wrong and injustice, piety for brutality, and the law of love for the rule of force, Psalms 62. What more ironical commentary could there be upon the boasted culture and civilization of our times than the callously brutal conduct, in this war, of the German nation?

Will a league of nations be able to put peace on a sound foundation when peace has been restored to the world? Is there any hope from the genius of man and the accumulated knowledge of mankind? These are questions which suggest themselves to thoughtful people, and to which, the record of the past and present, do not offer an encouraging basis for reply. Happily there is no need to grope in the darkness and despair of human failure. God has revealed his purpose. The desire of all nations will come, but not in their way. Peace—universal peace will come, but it will not be an "armed" peace, and it will not be brought about in any of the great capitals of the world of today. It will be in the new capital of the world—Jerusalem. Has not God spoken by the prophet Haggai? (chapter 2, verses 6-9). "For thus saith the Lord of hosts, yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory saith the Lord of hosts. . . . and in this place will I give peace saith the Lord of hosts."

It is because the purpose of God for the blessing of the families of the earth is centered in the second coming of Christ, in whose day the nations shall delight themselves in the abundance of peace, that the

second advent is of such absorbing interest; and it is because of, not one, but many portents that bid watchers to look confidently for the glorious appearing, that in these dark days of human strife we listen with courage and hope to the words of Jesus, Luke 21:28, "When ye see these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."—William Marshall, sent in by Rufus A. Curtis.

## The Psychological Moment.

Boston recently beheld the greatest Zionist Conference in the history of the movement, when 7000 delegates repeatedly filled Mechanics' Hall, the largest auditorium in the city. At one of the meetings men and women were badly injured trying to gain admittance. The dominant note was "We have arrived at the psychological moment to possess Palestine for the new Davidic kingdom." It is stated that the steamer bringing the New York delegates to Boston flew the Jewish flag at her masthead, to first vessel in history to fly the official flag of Jewry.

—Immanuel's Witness.

Pray him to give you what scripture calls "an honest and good heart," or "a perfect heart;" and, without waiting, begin at once to obey him with the best heart you have. Any obedience is better than none. You have to seek his face; obedience is the only way of seeking him. All your duties are obediences. To do what he bids is to obey him, and to obey him is to approach him. Every act of obedience is an approach—an approach to him who is not far off, though he seems so, but close behind this visible screen of things which hides him from us.—Sel.

Little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness, than are the greater occasions which occur but rarely. Moreover, fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence. In proportion as self love and self confidence are weakened, and our will bowed to that of God, so will hindrances disappear, the internal troubles and contests which harrassed the soul vanish, and it will be filled with peace and tranquility.—Sel.

And if some things I do not ask,

In my cup of blessing be,

I would have my spirit filled the more

With grateful love to thee,—

More careful,—not to serve thee much.

But to please thee perfectly.—Waring.

## Impending Changes in Human Affairs.

No thoughtful person possessing the smallest acquaintance with the scriptures of the prophets can regard the present constitution of human society upon the face of the earth as furnishing even the rudiments of a condition in which God would be well pleased. It is a state of ignorance and superstition, and poverty and selfishness, and deceit and violence, and manifold woe, which fairly sickens the heart that tries to realize it, and has learned to long for the great salvation of God.

Take the realm of politics, and see the need which exists for sweeping changes in this department. There has never been a nation upon the earth able to boast an entirely satisfactory form of government, except one. And the reason why that government was satisfactory was because the human element was absent from its constitution. We refer of course to the nation of Israel. If all the nations today got their laws from the Lord God of Israel, what a different state of things that would be! Think of the vast multitudes of statutes that would require to be abrogated, and the tens of thousands of lawyers who would find their occupation gone! In the first place all the rulers would be divinely appointed. They would not mount their thrones for any such reasons as those which would be considered satisfactory in this era. God did not choose Moses or Joshua or Samuel or David and put them in authority over the house of Israel because they were elected by ballot, or because they were the legitimate descendants of some illustrious family of chieftans. Human government is a very unsatisfactory affair whichever way you go to work. Suppose you have an autocracy as in Germany. There you have despotism embodied in a single individual, who can show no good reason why he should exercise it—great power in the hands of one man who would be incompetent to wield it rightly were he a hundred times wiser than he is. Suppose you have a limited monarchy as in England. In that case you have a figure-head,—a piece of human decoration at the summit of your affairs,—a human being put upon a throne, for ancestral reasons, by a number of other human beings who really themselves hold the reign of power, some of them by inheritance, and some because they have managed, by hook or crook, to get the largest number of votes at an election!

Suppose you have a republican form of government as in America or France; even then, the counsels of your nation are not sure to be controlled by wisdom, for the chances are that the intelligence and real worth of the country will be outnumbered at the place of voting by consummate boorishness and downright rascality.

But suppose God wished to provide a government for the nations after his own style. Would he be likely to let ignorance and swinishness, and rowdyism and selfishness, and mere blood determine the matter? Would he not rather say beforehand to those whom he might call to so high a distinction: "Now I promise in due time to exalt you to inherit the earth; I promise to give you authority over cities, and power over the nations, provided that you

will just do my commandments, and submit to present dishonor and evil in obedience to my will." Well, God does intend that the world shall be governed—not by tyrants, nor yet by the polling booth, but "by that man whom he hath ordained." Accordingly, you are invited to become candidates for a place of honor and authority in his kingdom, and this invitation is the message of the gospel which is so little understood in these days.

When Christ returns to the earth he will make short work with all who stand against him. Imagine a ruler to whom the whole earth belonged—absolute proprietor of all its broad acres and waving forests, the Lord of all the fowls of the mountains and of all the cattle upon a thousand hills, one who owned every square yard and every solid brick in the center of any desired improvement, and one who needed not to consult a second party as to what should or should not be done, and whose wisdom and beneficence were equal to his universal proprietorship and irresistible power! No one can deny that the advent of such an one would be incalculable boon. It is our privilege to proclaim that in the person of our Lord Jesus Christ, now at the right hand of God, an ample provision of this very kind is awaiting the appointed time. He will scatter all the proud in the imagination of their hearts,—the riches of the Gentiles shall be poured out at his feet, and there shall not remain a spot upon the face of the whole earth that shall escape the scepter of his righteous and beneficent rule.

And this bears upon the general question of the world's wealth. How unequally it is distributed at present! A large proportion of it is in the hands of men who either consume it upon their lusts or hoard it up for heirs who long to see them dead.

People go through the principal streets of the large cities, and think them wonderfully grand places—but let them extend their survey, and pass along the courts and alleys and general back-slummery to be found in all great centers of population. Keep in the fashionable circles of society, have brilliant gas-burners, and thick curtains over the drawing-room windows, and a brisk fire in the grate and plenty of sumptuous fare on the table—don't go among the poor and degraded, and such as have no helper—and you will probably cherish a very comfortable conception of things in general, and regard the world as a very prosperous and attractive institution. Alas! in what monotonous, grinding, bitter toil the myriads pass their days: and for their unremitting labor what a miserable pittance do they receive? The much needed change will embrace such sore evils which are done under the sun, and it will inaugurate a day when man will everywhere love his neighbor as himself, and life will be freer, purer, and nobler in every sense.

Consider, too, how that your very best type of human statesmanship is subject to ultimate removal by death. Even if there were rulers capable of accomplishing some of the good we have described, the world would have to lose them after a time. But the impending change in politics will bring with it an order of rulers who will enter

upon their work endowed with all "the power of an endless life." They won't be here today and in the coffin tomorrow. They will have reached the condition of which Paul speaks when he says "Death hath no more dominion over him," Rom. 7:9. When the world gets a man to conduct its affairs who reveals great capacity for his office, it wants to keep him as long as it can. But by-and-by death comes, and does not respect even the persons of eminence and useful statesmen, but ruthlessly bids them descend from their seats of power, and hands them over to corruption and the worm. God, however, has purposed to provide the earth with incorruptible rulers,—rulers whose energy will never know abatement, and whose judgment will never err through weakness, and whose thrones will never be made vacant by the hand of death.

When this great change occurs it will revolutionize the world's religion. There are many who wish to make it appear that the spectacle of confusion and rivalry which Christendom presents is, taking it all in all, good and acceptable in the sight of God—something which it is desirable to consolidate and extend and render permanent. How different the picture drawn in Zephaniah 3:9. "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." There will be a duly authorized representative of the Deity, accessible to all who seek instruction in the ways of God; and the present darkness and delusion will be forgotten in the glorious light of that great and notable day of the Lord.

And the probability is that the barrier to human intercourse, which is created by the existence of so many different languages will be removed—either by the general diffusion of the power to interpret tongues, which had such signal illustrations in the case of the apostles on the day of Pentecost—or, what is perhaps more likely, by the whole earth again becoming of one language and of one speech. The confusion of tongues was a punishment in the first instance, and it is not unreasonable to suppose that there will be a return to that mode of communication which was employed by Elohim with Adam before his transgression. But whatever the language may be it will be the best adapted to the conveyance of divine thoughts, which will be the prevailing thoughts of that grand epoch, and be as much more elevated than current conceptions, as the heavens are higher than the earth.

And art shall trace her pencil and tune her lyre to the glory of Jehovah's name. Man has managed to divorce the beautiful from all thought of God and make it subservient to his own desires. There are miles of picture galleries, and acres of statuary, and hundreds of monuments in public squares that will be abolished together with all that in any way bears witness to the pride and folly of human kind. This needs must be if the Lord alone is to be exalted in that day, Isa. 2:11. What an age that will be when God will be distinctly associated with all that is sublime in architecture, and thrilling in music, and beautiful in art when no man anywhere

shall seek in any way to glorify himself or his fellows—but all aspirations and capacities shall be filled with the thought of Jehovah's supremacy as the one out of whom are all things—the Giver of every good and perfect gift.

The commerce of the world, too, will undergo a complete transformation. The day arrives when the mortal inhabitants of the earth will have perfect confidence in one another's word—when oaths will be done with, and the era of shame and shoddy and deceit of every conceivable kind will be over forever—and when man shall speak the truth with his neighbor, and walk in the fear of the Lord all the day long. And this mad, fierce, devilish competition which leads men to act as though they would like to sweep all their contemporaries off the face of the earth—will have no place in the coming order of things; for mankind shall everywhere be controlled by that wisdom which cometh from above, which is full of mercy and good fruits, without partiality and without hypocrisy, Jas. 3:17. Go on the Exchange flags any day and study the scene from a Bible point of view. (You are pretty sure to be the only spectator so regarding it). If you are acquainted with the purpose of God, you know where all these people will be fifty years hence; and though they now put on airs, and are evidently on the best of terms with themselves, you will be able to reckon them up. You picture them as each lies in his coffin, and see of what little consequence are the things they are chattering so excitedly about, from the standpoint of the cemetery! And you think of the day when all business centers will be the scenes of intelligent intercourse and perfectly rational and sincere salutation, and when stocks and shares shall have ceased to be regarded as the all and end of all human existence. The time will come when the highways of the earth and the chief places of concourse will be trodden by a very different type of character from the incarnations of vanity and conceit that now strut about the city streets—and when human society will lose its desert aspects, and be made to bud and blossom as the rose.

And to crown all, there will be a great change in the duration of human life. The scripture which is our warrant for this assertion is found in Isa. 65:20. The trade of the coffin maker and the profession of the doctor of medicine will almost die out in those times. The power which was manifested in the Lord Jesus Christ, and by which he went about doing good, and healing all manner of sickness and disease among the people, will again be in active operation, and the result will be the great lengthening of the years of mankind. In the present scramble for bare existence, the human powers have scarcely a chance of due development, and life passed under such unfavorable conditions is little better than an abortion. But in the age of which we speak men's surroundings will no longer be the product and outcome of selfishness and greed. The squalor and wretchedness in which tens of thousands pass their days will be done away. Their gloomy and cheerless abodes, and the miserable thoroughfares in which abodes are situated, will be banished from the earth. The subjects of Messiah's reign will have

abundance of all good things. Their dwellings will be the scenes of contentment and purity and affection, and the fear of God will be continually before their eyes. The hours of labor will be shortened, and men will find interesting and elevating occupation for all their leisure moments; and all the arrangements of that era will be ministrant to the health and well being and longevity of the earth's inhabitants: the mourners will seldom be seen about the streets, and the whole race will reach a degree of physical and mental development that will be a suitable introduction to the interminable state beyond the thousand years of Christ's rule when an immortal population shall occupy the earth, and there shall be no more curse, and God shall be all in all.—Sel. by Rufus A. Curtis.

### The End of the World and the Day of the Lord.

#### Number 1.

I HAVE proof that Pastor Russell got his chronology and the time when Gentile times would end from works of Patton and Barbour, and while he included more than the prophecies justify in the date 1914, yet I believe this date marked the close of what the Bible calls "the times of the Gentiles," "the day of the Lord," and "the end of the world or cosmos."

Expressions like the following in large magazines are common even from worldly writers: "July 28, 1914, in all future history will be recorded as the beginning of a new world."

The image of Dan. 2, and the four beasts of Daniel 7, beginning when Nebuchadnezzar took Jerusalem, B.C. 606, measure the 2520 years of Gentile dominion, ending July 28, 1914, when the breaking up of these political and military powers began.

"For Esau (the Turks) is the end of the world that now is, and Jacob (Israel) is the beginning of that which followeth." 2 Esdras 6:9.

What I preached 25 years ago as to the British being descendents of Joseph is now being proven true. I said then that Russia would not overthrow Turkey, but Israel was God's battle axe to break in pieces the Gentile powers. Jer. 51:19-20. The house of Esau—the Turks—must hold Mt. Zion, the holy mountain, until Jacob supplants him. Obad. 6-18. "And the house of Jacob (the Jewish regiment now in Palestine) shall be a fire, and the house of Joseph (the British) a flame, and the house of Esau (the Turks) for stubble, and they shall kindle and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." "And saviors (deliverers, or the British and Jewish armies) shall come up on Mt. Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's." Obad. Joseph and Judah are the first two tribes to be joined together in the restoration. The stick of Judah, with the part of Israel constituting the Jews of today, is first united with the stick of Joseph, the British. Ezek. 37:16. Yet the Lord saves the tents of Judah first and Joseph becomes the protector of his brethren as in Egypt. Zech. 12:7; Gen. 50.

God's judgments first begin with the

house of God, natural Israel and spiritual. 1 Peter 4:17.

The rebels must first be purged out of Israel, and they shall not enter into the land. Ezek. 20:33-41. Because of their pride, idolatry, covetousness and disobedience to God, he says: "And I will dash them one against another, even the fathers and the sons together, saith the Lord, And I will not have pity, nor spare, nor have mercy, but will destroy them." Jer. 13:14.

How truly this is now being fulfilled. Jews on both sides killing Jews and Israelites killing Israelites.

Dan (the Germans) like a serpent in the way or an adder in the path, with subtlety, cunning and treachery, watching beneath the sea for his prey, or gliding thru the air by night to drop bombs on sleeping victims, "that biteth the horses' heels, so that his rider shall fall backward," (Gen. 49:16-81), while Joseph's bow abides in strength against him, and from thence is the stone that destroys Gentile powers. Gen. 49:24; Dan. 2:35. God uses natural Israel rather than spiritual Israel to destroy Gentile powers because they are still under the old covenant of "eye for eye, tooth for tooth, life for life," and "love your neighbor and hate your enemy," and God as a God of carnal war who teacheth my fingers to fight, which spiritual Israel, under the new covenant are forbidden by Christ to do. Matt. 5; Ps. 139:21, 22; 144:1. "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." Num. 35:33.

Hence the tabernacle of David must be set up first as in the days of old under David, as a Jewish tabernacle (not Christian), for the destruction of corrupt nations like the Canaanites, like under Joshua and David before the peaceful reign of Christ, typified by Solomon's early reign, before the new covenant law of love and "resist not evil," can come in. So the conversion of the Jews is after Christ's visible manifestation. Amos 9; Zech. 12:9-14; 13; Ezek. 36:24-38. This is now being fulfilled, and the rebuilding of waste cities is beginning in Palestine, and the faithful remnant of Israel and Judah will never be driven from their land again. Micah 5; Zech. 12.

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited." Ezek. 36:34-35.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. 61:4. This kingdom work is now beginning under the protection of Joseph, or Britain.

W. L. Crowe.

Chanute, Kansas.

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

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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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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.

A fine, nine pound boy, born Feb. 9, to Mr. and Mrs. Herman Laning, at Ripley, Ill. Report is that Grandpa Laning smiles as usual and says little.

At last the severe cold of winter has been broken and we are rejoicing at seeing the great volume of snow melting away so gently. We yearn for the green grass and the balmy days of spring.

We are much interested in the articles which are appearing on prophecy from time to time. We see a danger arising, however, against which we wish to warn our readers. In the anxiety attendant upon a world-war such as that through which we are now passing, those who have been waiting for the Lord are apt to apply scriptures mistakenly to present events and when after awhile we find ourselves mistaken, the reaction may do great harm.

Let us measure each writer by God's word and where the scripture is not clear, we

can afford to wait and watch. Above all, let us continue to "watch in all things."

We have just been informed of the death of Sr. Nannie Miller, of Freeport, Ill. Obituary next week.

Bro. J. W. Williams, for whom we are doing a good deal of printing, in returning "proof" says: "You surely do good, clean work. The best I have ever had done and I had some done from a professional house."

Thank you, Bro. W., we like to have you say that. We try to please and it helps to have it appreciated.

### TRACT FUND.

Balance previously reported,	\$59.63.
A. C. Boyer,	1.00.
Anna E. Drew,	1.00.
Mary A. King,	1.00.
Mrs. Leo Nokes,	1.00.
<b>Total,</b>	<b>\$63.63.</b>
Printing 1000 "Essential Truths."	1.50.
Printing 1000 "The Resurrection."	1.50.
<b>Total,</b>	<b>3.00.</b>
<b>Balance, Feb. 14.</b>	<b>\$60.63.</b>

### HELPING FUND.

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

Selma Samuelsson,	1.00.
Ada Stevens,	.50.
B. H. Carpenter,	1.50.
Myrtle Houser,	.50.
Mrs. T. R. Swindler,	5.00.
Rena Endsley,	1.50.

### Remittances.

Mrs. L. C. Anthon, C. H. Munch, Selma Samuelsson, Frank Forbes, Mrs. R. W. Burton, H. M. Williams, Mary A. King, J. W. and M. E. Good, Mrs. Leo Nokes, Ada Stevens, B. H. Carpenter, Myrtle Houser, Mrs. T. R. Swindler, L. B. Boggs, Rena Endsley, Florence Laning, Mrs. J. A. Garard, J. W. Williams.

## Obituary.

Mrs. William Railsback.

Mrs. Melissa Railsback, widow of William Railsback, died Thursday night, Jan. 31, 1918, at her home in Argos, Ind., after a short illness, aged 85 years, 11 months and 23 days.

Mrs. Railsback was one of the pioneers of Marshall County, Ind. She came to this country with her parents from New York state when about five years old. The family settled in Walnut township, near Argos, then an almost unbroken forest. She married William Railsback in 1853, and was the mother of six children, five of whom survive her, namely, Simon B. Railsback, and Mrs. T. O. Taber, of Argos; Mrs. Diantha Bryan of near Argos; John Railsback, of Keeline, Wyoming; and Mrs. Etta Walters, of Wisconsin; also one brother, Sylvanus Brown, of Spring Valley, Wis., and two sisters: Mrs. Sallie Leek, Lake Odessa, Mich., and Mrs. Keziah Newhouse,

who lived with her sister.

Five years ago Mr. and Mrs. Railsback celebrated their 60th wedding anniversary and the event brought together many friends and relatives. Mr. Railsback died about two years ago. Mrs. Railsback was a member of the Church of God at Argos, Indiana many years.

The funeral was held Monday from the residence. Elder H. V. Reed of Chicago preached the funeral sermon.



Bro. George Chown.

For the fourth time within six weeks we have been called upon to officiate at the funeral of an aged former member of our little congregation of Irving, Iowa.

This time it was Bro. George Chown, formerly of Irving, but more recently of Gladbrook, Iowa, and Sterling, Colorado.

Brother Chown was born in England, April 2, 1830. When two years of age his parents emigrated to Canada, and from there to the United States, locating in northern Illinois, where his father became one of the pioneer preachers of our faith. Conference reports of that period speak of the efficient work of Elder Chown at Dayville and other points in Illinois.

Brother Chown was twice married and the father of five children, of whom two daughters and one son survive him. His first wife died at Irving, Iowa, April 5, 1891. Following her death he moved to Gladbrook, Iowa, and was later married to Mrs. Esther Baker, who faithfully cared for him during the years of illness that preceded his death.

For the past three years he resided with his daughter, Mrs. Cora Behrend, in Sterling, Colorado, who, with the help of his devoted wife, tenderly provided for him until his death which occurred Tuesday afternoon, Feb. 5, 1918.

The funeral service was held in Belle Plaine, Iowa, and after a short sermon by the writer Brother Chown was laid to rest in the Irving cemetery.

G. E. Marsh.

## Notices.

Dear Reader:

About the time I discontinued printing Present Truth I became ill with typhoid-pneumonia, and have been unable to

work all winter. I am very grateful that the Lord spared my life.

I have thousands of tracts on hand that I would like to dispose of, and those purchasing the same would do me a favor and a help now that I have no income from work. Following is the list and offer that I make to move them quickly:

The Gospel of Health and Life, 20 large pages, 5 cents each.

What the Church of God believes in the plain words of the Spirit, 10 pages, two copies for 5 cents.

Heavenly Realities and Shadows, 20 pages, price 2 cents.

"Chasing Shadows," "Russellism," "Law and Sin for all Ages," "The Family of God on Earth," "A Greenhouse world," "Covenants and Promises," large pages, price 2 copies for 5 cents.

Four page tracts: "Fifty Important Questions," "What and Why?" "What is Truth?" "Signs of Matthew 24 and the Close of Probation," "The Eighth Day," "By What Authority?" "Heavenly Rewards," "Law, Sin and Judgment," "Signs of the Second Coming," etc.

Leaflets and folders, four copies for 1 cent: "Seed Thoughts," "Life Insurance," "Pickles and Peppers," "Covetousness," "Remember," "God's Message to the Sons of Abraham," "The Winepress of the wrath of God," "Baptism."

Select the tracts you wish from the above list, or I will send one tract of each for 25 cents, five packages for \$1.00, to one or separate addresses. I will appreciate your order. Address,

Chas. E. Crowe.

St. Paul, Nebraska.

## Reports.

### Report For January.

Days served, 31. Services held, 20. Sermons, 6. Lessons, 13. Question box, 1.

Expenses, \$17.83. R. R. fare, \$14.48. Hotel bills, \$1.70. Transfer, 25 cents. Telephone, \$1.40.

The first Sunday was spent at Hickory Grove. The weather was cold and we had only one sermon, the one Sunday forenoon. Only two families were present. From there I went to Ft. Dodge for two nights and the next day the train service was so delayed we spent some time in the afternoon studying an extra lesson. Bro. Jones and Olive and also Sr. Garton and her son-in-law, Bro. Fales, were all present at our meetings. This is one encouraging feature of the work, that those from a distance are so often present at our studies. We always have interesting times at Ft. Dodge. Of late we have been studying satan. A Presbyterian friend who was present once and did not agree with us, requested the writer to read a book he lent us on the subject, which we have been doing.

The second Sunday was so cold we called up Belle Plaine and did not go to Koszta. We spent the Sunday with a sermon at Bro. Roose's in Sac City, in the afternoon. Two families of our people from the country came in.

This caused us to miss the appointment at Gladbrook on Monday and Tuesday but we went on Thursday instead, but cold weather caused us to have just one service,

the one on Friday night, a sermon on Jonah. Quite an encouraging number were present. From there we went to Waterloo.

The class there are working so hard they had several questions kept, so we took them up Saturday night and followed that with a lesson from Heb. 10, on perfection by the one sacrifice offered. We had our regular Sunday services. Bro. Hunts, of Clarksville, came.

Next day I expected to change trains at Clarksville for Eagle Grove, but finding that Uncle Sam does not run the Great Western as the company did I was stranded there till next day, but we had an interesting service at Bro. and Sr. Mead's home. She zealously called up and went out personally to invite the neighbors in. It is a great incentive to preachers to have helpers who are so zealous. I spoke on The Hope of Israel.

The next two nights were spent at Eagle Grove. We had our usual lessons at the home of Bro. Jones. A meeting was in progress at the M. E. church and we did not have any of the public present. Only our faithful few members.

The next Sunday was too stormy for our appointment at Pleasant Prairie so we were at home all day.

We had extra lessons on the tabernacle at Sac City during odd times and on four of the Berean times on Thursday nights, when we also studied two lessons on the covenants of promise from Gen. 15, and Romans 15:8.

We are keeping to the regular schedule of appointments as much as possible, and will be glad to see any friends of truth at any of our appointments.

J. W. Williams.

## The Sunday School.

By Alta King.

### JESUS BRINGING PEACE.

Lesson 9. March 3, 1918.  
Lesson Text. Mark 4:35-41; 5:15-20.

Golden Text: Jehovah hath done great things for us, whereof we are glad. Psa. 126:3.

Time: Autumn of A.D. 28.

Place: On the Sea of Galilee and its shores.

Memory Verse: Luke 2:14, 15.

### Questions and Comments.

There are three leading thoughts in today's lesson. 1st, the foretaste of Jesus' power to control and restore the elements of nature to the conditions in which God created them, the loss of which conditions is part of the Adamic curse. 2nd, The foretaste of Jesus' power to control and restore a man to the manhood which he had lost through the influence of all the forces of evil which separate man from God. The influence of these forces of evil are also a part of the Adamic curse, for in Adam all have sinned. Rom. 5:12.

3rd, The dullness of the hearing and the hardness of the hearts of the men whom Jesus had chosen. Mark 6:49-52.

According to Mark 4, which we have

studied the past two Sundays, Jesus had spent a long and strenuous day teaching parables to the multitudes and explaining them to his disciples. (Mention some of the parables). Jesus was subject to physical weariness, John 4:6. Can you see any proof of this in Mark 4:35, 36, 38?

Read the verse which reveals the weak faith of the twelve. See also Matt. 8:25, 26; Luke 8:23-25. What does Jesus do which will be the basis of greater faith?

Can we conceive of the weary patience back of his words in verse 40? Also Luke 24:25,26; Matt. 14:27-31; Matt. 16:6-11.

Let us remember that he has used, and still has need of using the same patience with us, and be accordingly grateful and patient with the dullness of hearing in others. This miracle gave to the disciples a little insight into the wonderful power of Jesus, the greatness of which they had not begun to grasp. Verse 41. Read in Isa. 11:1-9, how Jesus will again exercise his power to restore all nature to Edenic conditions. See also Amos 9:13; Isa. 35:1-7; Isa. 41:18-20; Isa. 55:13. Notice that it is through the performance of these works that men are to be brought to know God and his power. Isa. 41:20.

Read the story which illustrates and proves Jesus' control and power over the forces of evil, which rob men of their manhood. Mark 4:1-15. What in verse 15 shows that this man was what we would call insane? Since insanity often results from the effects of sinful living upon the nervous system, we can understand why such people can be spoken of as being possessed with devils, or evil spirits. Such people are completely under the control of all that is evil in the human mind. Self control by the better self is utterly lacking.

What in verses 6 and 7, proves that such people instinctively recognized Jesus' oneness with God and his consequent control over them? Notice that he submitted to this power even when Jesus was afar off, but that he could not be controlled by even the chains of other men.

Although he submitted to Jesus' unseen power does he have enough manhood to express a desire to be cured? Verses 7 and 8. Verses 9-13, seemingly corroborate the belief of the heathen that personal devils enter and control the minds of men, but the following interpretation, to our mind, agrees more nearly with teachings of Jesus concerning the source of sin. See Matt. 15:18-20; James 1:14, 15.

The Jews had adopted the heathen's belief of personal devils and evil spirits. The man thought himself to be thus possessed, hence his answer to Jesus' question in verse 9, and his last insane request in verse 12. The heathen believed evil spirits could enter men, animals or plants. Jesus humored him and when he, still in his insane condition, appeared among the swine, they were frightened, and being on a narrow, steep bank, they ran into the sea and were drowned. If there are any objections to this interpretation, discuss them freely.

What effect did this miracle have upon the people? Verses 14, 15. The same fear shown by the disciples when they glimpsed Jesus' power to remove the curse placed on nature. When the people were told about the loss of the swine what did they do? Verses 16 and 17. They evidently feared

for the safety of their own heads and this fear overbalanced gratefulness for mercy shown to their fellow man.

Did Jesus' service to the man from a physical basis, gain for him a grateful follower? Verse 18. He will have many such followers when he resumes again this work. This was only a sample of his kingdom work.

Where does Jesus think the man can do the most good, following him personally or testifying among the people who had known him in his affliction? Ver. 19. Notice he tells him to say the Lord had cured him, thus drawing attention to God's power and not to the man, Jesus. This harmonizes with his oft repeated request found in Mark 1:43, 44. How does the man obey? verse 20.

Mention the two incidents which prove Jesus' power to bring peace. When will he again personally take up this work? Through the kingdom being thus brought "at hand," let us realize a little more fully the purpose of the kingdom.

#### General Notes.

As we begin to realize the dullness of the hearing and the hardness of the hearts not only of the world, but also of the church, and even of the chosen twelve, we begin to realize a little how completely our salvation is based on grace and mercy. But our humility and gratefulness of heart depend upon this realization, so dullness of hearing and hardness of hearts after all have their place in God's plan of salvation.

The disciples awake the Master. In their terror they gather around the sleeping Master, and one after another, or several together, cry out, (in the abrupt form of the original Greek, reproduced in Revisions):

Save, Lord, we perish!—Matthew.

Teacher, carest thou not that we perish?—Mark.

Master, Master, we perish!—Luke.

Someone puts it thus: Little faith prayed "Save us;" much fear cried, "We perish;" distrust urged "Carest thou not?" More faith said, "Lord;" discipleship called out, "teacher;" faint hope cried, "Master, thou with authority." The whole made a vivid scene.—Sel.

Jesus rebukes the wind: "Peace, be still." Greek, "be muzzled," like an ox. The same word that Christ used to the demon, Mark 1:25. "And the wind ceased." Greek, "Grew weary," tired of its fruitless struggle.

Jesus rebukes his disciples. "Why are ye so fearful. How is it that ye have no faith?" Better as in the American Revision, "have ye not yet faith?" Have you not yet learned to trust me, after all my teachings and all the miracles you have seen me do? Have you not learned the lesson of trust after so many lessons in my school? They had some faith but sadly needed to pray, "Lord, increase our faith."—Selected.

There is no better proof than the incidents in today's lesson of Jesus' power to work out in actual fact the message announced by angels at the time of his birth. "On earth peace, good will toward men." Facts surrounding us seem to contradict his power to perform this work, but we should not lose faith as those who do not know the Abrahamic covenant and

the gospel message. He will yet come and make the message a fact. May our faith hold firm through the test to which it is now being put. Remember there will be little faith when Jesus comes. May knowledge of God's covenant with Abraham and his seed make us one of the small number.

To those who have no knowledge of the covenant and therefore no faith in it, Jesus is a negative quantity in all peace considerations. But we know that it is through Abraham and his Seed, Christ and the church that all families of the earth are to be blessed.

#### Led by the Holy Spirit.

THIS EXPRESSION may not come to all religionists with the same force, which also may account for the seeming carelessness with which it is used.

There is a fact in connection with the work of the Holy Spirit which none will deny. Where the Holy Spirit leads harmony will prevail—there can be no contradiction—for the Holy Spirit is capable of leading only in the direction of truth.

The apostles, who were truly led by the Holy Spirit, were promised that when it took hold to lead them, it would guide them into all truth. We find them in harmony in all that they taught under its guidance. We can conceive of no other result.

Our attention is called to this line of thought by much that we read today. We find in many books of note on religion, a claim to be led by the Holy Spirit on the part of the author. We have two or three such works in our library.

We quote from one as follows:

"From the above quotation, it will be readily seen, that the language of this chapter, like that of chapter 12, is largely symbolical: but by keeping in mind the general scope of this part of the book, and trusting the blessed Holy Spirit to guide us in understanding its meaning," etc.

Then he goes on to give his interpretation of Rev. 13.

Other authors, widely differing from the foregoing interpretation, implore the same Holy Spirit and give assurance that they are led by it.

How can it be so when they differ in their interpretations to such a great extent? If they were guided by the Holy Spirit would not their interpretations be in harmony?

The Word of God is the work of his Holy Spirit. It is given that we may renew our minds. We read and study it for the purpose of finding out what is the mind or spirit of the Father. When we have found that, then we will be found to walk harmoniously only as we are obedient to that Spirit. It seems to us that those who begin a study of the Word claiming to be directed by the Holy Spirit, are beginning where they may reasonably hope to finish only when they have found out what the will of the Lord is.

S. J. Lindsay.

#### JANIE'S CHOICE.

OH MOTHER, the girls have asked me to join their 'Mercy Club.' Isn't it just generous of those rich girls to include shabby me in their set? and say,

they are doing heaps of good. Yesterday they gave four pounds high grade coffee to Lazy Lane's wife, who is caring for Miser Tom's crippled boy. The girls thought it worth twice the amount to hear how she went on to the neighbors about 'that good bracer those rich gals gave her.'"

"Why Janie it was only last week that you came home from school feeling so blue and told me how they had made fun of you, and said, 'Oh, that Church of God,' and, 'She is so pious,' don't you remember?"

"I know, mother dear, but they seem broader now, and are considering taking some more girls of my type, and also have big plans of mercy work for the season and need my ability, they say, and Oh, mamsie, don't you know how hard I have worked all winter with those chickens, trying to save a few cents above the cost of their feed? Papa never can give me any pin money. He said it was a hard pull for him to keep even. Now as I have cleared a little, I want to do some good with it. Jesus helped the poor, and I never before have been able to give a cent to the girls for flowers or anything. We have always been classed as 'too poor,' but now, as I have told them about what good luck I have had with my biddies, if you don't let me they will say, 'that's a great religion she has, that won't help when she does have the opportunity.'

They have taken half their money and bought the prettiest little badges. I know you will be proud to see me wear one."

Mother's eyes twinkled as she said, "Yes, my daughter, that is what I fear. There is considerable pride in what you have just told me. Come let us see what God has to say to us."

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

Matt. 25:40, might well apply here. Jesus says, "And the king shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

"Who are the brethren of Jesus?" "Luke 8:21, tells us, And he answered and said unto them, my mother and my brethren are these which hear the word of God and do it. You read that appeal for help in last week's 'Herald.' Bro. Day has been a faithful worker in the household of faith and is now sick and in need of help.

1 Tim. 5:8, says, But if any provide not for his own and especially for those of his own house he hath denied the faith and is worse than an infidel. You can readily see, dear, that with us as poor folks, giving is quite a serious matter. Your father is threatened with pneumonia. A good, warm muffler would please him and relieve my worries some what. Your isolated grandfather is yet just a babe in Christ, and has been longing for some books and tracts to give him a better understanding. 'Pine Woods Bible Class,' or 'Student's Text Book,' would delight him, besides assisting financially, in a small way, of course, Bro. Wilson's widow and daughter, Jessie."

"Then to give to my needy brethren is

equivalent to giving to Jesus, himself. What a great privilege!" said Janie softly.

"Now Janie, as to the pride part, in Matt. 23, Christ admonished the people not to follow the evil example of the scribes and Pharisees who do all their works to be seen of men."

"Do you mean that if I catered to those girls I would be like the proud one spoken of in John 8:42, 'For they loved the praise of men more than the praise of God?'" asked Janie.

"Yes,—and to console you when they make fun of your faith, 'Blessed Hope,' I will read 1 Peter 4:12-13, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.'"

"I see, mother, all. I am so ashamed and sorry that I allowed any pride thoughts to dwell in my mind!"

A deeper, solemn look came into Janie's eyes as she repeated Gal. 6:14, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Daisy L. Nokes.

#### Not Forsaking The Assembly.

(Continued.)

John W. Burget.

**F**OR IF YE live after the flesh, (pleasures of this life,) ye shall die; but if ye through the spirit do mortify the deeds of the body, (assembling ourselves together to worship God,) ye shall live. Rom. 8:13. For as many as are led by the spirit of God, (and the spirit of God says, Do not forget to assemble ourselves together,) they are the sons of God. Rom. 8:14. 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 Jesus; if so be that we suffer with him that we may be also glorified together. Rom. 8:17. The rich man said to his soul, Soul, take thine ease, eat, drink, and be merry. God said, Thou fool, this night thy soul shall be required of thee.

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. Rom. 12:1. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering. Col. 3:12. And Peter says, Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh those things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. 1:5-9. Brethren, we cannot obtain those Christian virtues by sitting on flowery beds of ease, for we must through

much tribulation enter the kingdom of God, for we must crucify our worldly pleasures, and assemble ourselves together to do the will of God. You cannot serve God and mammon, Matt. 6:24.

Remember, brethren, whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.

If we have assembled ourselves together we have been good and faithful servants and our Lord will say unto us, Well done, thou good and faithful servant, enter into the joy of thy Lord. But if we do not assemble ourselves together we will not add to our talents, and the Lord will say, Thou wicked and slothful servant, and will take the talent from him. Matt. 25:26.

Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. Rev. 22:14.

Harken; behold there went out a sower to sow, Mark 4:3-20. Now the parable is this: the seed is the word of God. Luke 8:11. And if we do not assemble ourselves together, are we not those which receive seed among thorns, which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. Luke 8:14. Now the seed is the word of God, the word is the will or spirit of God, and the fruit of these, called the fruit of the spirit is love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance; against such there is no law. Gal. 5:22. Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Brethren, our duty is to assemble ourselves together, gathering in the harvest; do you not see the fields are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. Jno. 4:36. But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. 9:6.

Dear brother and sister, how can we reap if we do not enter into the harvest fields and work. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:7. 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. And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. 6:8, 9.

Are we ashamed of Jesus and his doctrine? When we refuse to assemble ourselves together in his name it seems that way. Paul was not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; Rom. 1:16. Brethren, you that do not assemble yourselves to worship God, are you ashamed of the gospel of Christ? If by the gospel we have everlasting life, why be ashamed of it? Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed

when he cometh in the glory of the Father with the holy angels. Mark 8:38.

## Letters.

Dear brother, S. J. Lindsay:

Will write a few lines to thank you for the favor of the Restitution Herald which comes as a helping friend every week. Some of the articles are written by men of brain. I have sent some to the army and loaned some to some neighbors. Some of the articles are new to some that never learned anything but old tradition handed down from the dark and superstitious ages. It sometimes looks as if it is more difficult for some people to unlearn than it is to teach them. We here in the valley have many different religions, too big to unlearn.

This is certainly a great time for Bible students to live in. In Luke 21:24, we read that Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And as the city is out of the hands of the Turks, it shows to me that Gentile time is out and the overthrow of the Gentile kingdom is due, which seems to be in progress now. In the 25th chapter of Jeremiah, from the 15th to the 33rd verse, I think we have a full description of what we can look for before our eyes. In the 13th chapter of Isaiah, we have another world-wide destruction of the nations. I think there is no doubt that we are living in the dispensation of the fulness of times when all things will be gathered together in one, all things in Christ, which are in heaven and in earth. How thankful we should be to God that he has sent prophets to foretell to us down in these last days of this age, so that the children of light and of day can see the great plan of the ages. We should continue to pray, Thy kingdom come. God's will be done.

From your brother in the hope of the coming kingdom.

John B. Raish.

Harrisonburg, Va.

#### Dressing For Church.

There are few greater hindrances to the spread of the gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks, and high heads, and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.—Sel.

And oft, when in my heart was heard  
Thy timely mandate, I deferred  
The task, in smoother walks to stray;  
But there I now would serve more strictly,  
If I may.—Sel.

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### A Prayer For His Coming.

Thou to whom the very dust of that earth where thou livedst for thirty-three years, and didst shed thy blood, is dear, come down to the deliverance of thy church and the redemption of this world! Come down; the tumult of thine adversaries groweth continually. Come down; the impatience and desire of thy bride, the true church, is daily waxing stronger. Come down; the lamps of thy candlesticks are becoming dim, and the stars on thy right hand, erst so bright, are trembling towards extinction. Come down; the earth is groaning more terrible groans under its growing burdens and intolerable bondage, and every groan is saying, "Come. Come down." The poor crushed slave is sighing for thee; the unhappy, earnest inquirer is beginning to say, "Lord, why tarriest thou?" The grave is yawning out, "He delayeth his coming." The sins of the earth are crying out for vengeance; the harvest of earth is moaning in the wind, through all its ripe ears, for the coming of the Husbandman; the mountains of the earth are lifting themselves up, and darting their snowy eyes to see the first smoke of thy chariot-wheels—the first ray of thy descending glory. Come down; for the time, the set time is nearly come. Thou art looking at the "dial of eternity," and thou seest that the finger of the marvellous light is trembling toward the point when "He shall come and will not tarry;" therefore, "Even so, come, Lord Jesus, come quickly." Lord, tarry not!—Sel.

### Deliverance at Hand.

"God is angry with the wicked every day," Psa. 7:11, and it is useless to cry "Peace, peace," when there is no peace. The limit of divine forbearance has been reached, and the nations must be purged of their grosser sins. It is dreadful to think of the blood that is flowing and the lives that are being lost, but our God in his infinite mercy will permit no more to come than is necessary for the transformation of human governments, preparatory to the return of the Jews to their native land. Israel, the prodigal son of the Almighty, Exodus 4:22, has been a wanderer on the face of the earth for more than two thousand years, and the day of deliverance is near at hand. The nations, like troubled seas, will heave and roar, and their ships of state will be tossed like the great maritime liners on the bosom of the deep, until God's plans have been consummated, and conditions of peace actually brought about.—Sel.

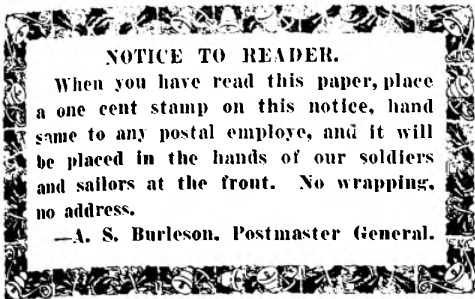


# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, February 27, 1918.

Number 21.



## Promises to the Overcomer.

**WHAT GENERAL** promise is given to the overcomer?

He that overcometh shall inherit all things, and I will be his God, and he shall be my son. Rev. 21:7.

What is it to overcome? (To conquer, to be victorious,—Webster). What must be overcome to realize the promises to the overcomer? Be not overcome of evil, but overcome evil with good. Rom. 12:21. For whatsoever is born of God overcometh the world. 1 Jno. 5:4. What is meant by overcoming the world? Whosoever is born of God doth not commit sin. 1 John 3:9. What, then, must we exercise in order to claim the promise of inheriting all things? But 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.

Who alone can overcome? Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. 1 Jno 5:5.

By what means are we enabled to overcome? This is the victory that overcometh the world, even our faith. 1 John 5:4. Who gives us strength to overcome, and through whom is it bestowed? But thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57. In all these things we are more than conquerors through him that loved us. Rom. 8:37. What is one important purpose of the promises given in the Bible? Whereby through the knowledge of God, and of Jesus our Lord, 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, 2 Pet. 1:2-4. What is one of the greatest promises given to the overcomer? And this is the promise that he hath promised us, even eternal life. 1 John 2:25. Name some of the precious things promised to the overcomer. He shall eat of the tree of life. Rev. 2:7. He shall not be hurt of the second death, verse 11. He shall eat of the hidden manna, and receive a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it. Ver. 17.

He shall have power over the nations, ver. 26. He shall be clothed in white raiment, and his name shall not be blotted out of the book of life, but shall be confessed before the Father and the angels. Rev. 3:5. He shall be a pillar in the temple

## LET'S TRY TO DO THE RIGHT, BOYS

**L**ET'S TRY to do the right, boys. Be true men, come what may, Let's try to do our duty well, for that's the manly way; For he is brave who does the right, and sticks to what is true; Then try to do the right, boys, whatever others do.

Let's try to do the right, boys, however hard it be;

Let's bravely make a noble stand, and hold on manfully;

For he's a man that stands his ground, and does the good he may;

Then try to do the right, boys, whatever others say.

Let's try to do the right, boys, because it is the right;

Let's nobly stand by what is true, and for it boldly fight;

For he is true who does his best, and makes the right his aim;

Then try to do the right, boys, and win a good man's name.—Sel.

of God forever, and Christ will write upon him God's name, and the name of the New Jerusalem, and his own new name, ver. 12. He shall sit with Christ on his throne, ver. 21. He shall receive the crown of life which the Lord hath promised to them that love him, James 1:12.

Have any in the past received the promise? And these all, (those fathers of old, Heb. 11,) having obtained a good report through faith received not the promise. Heb. 11:39. When will these promises be realized? Ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Heb. 10:36-37. What manner of persons ought we to be as we see the time approaching when the promises are to be realized? Beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, blameless. 2 Pet. 3:14.

What will be the condition of those who realize the promises? God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4.—Sel. by a Berean.

## THE STONE IN YOUR PATH.

By Anne Kenton.

**EVERYBODY** LONGS for prosperity and looks more or less covetously at the success which has come to others in similar lines of business. It is human nature to excuse ourselves by giving what appears to us good and adequate reasons

why we, personally, are somewhat handicapped.

Someone will argue eloquently that were their location different, they too, could do great things; or if they had been backed by sufficient capital in the beginning, their present results would have been different. Perchance, they may point out with great show of reason, that business depressions, unexpected losses, competition, poor health, inadequate equipment, etc., have been the means of limiting results.

It is not unusual to hear different individuals remark vigorously, "If it were not for the circumstance of which I have told you, my career would be more satisfactory to me and of course I should be much happier."

### A Common Sense Analysis.

Is this so? If the difficulties were taken out of your life and mine, my friend, would the harmony be as great and our life-song as correspondingly strong and sweet? Are not these difficulties, these lacks, so placed in our pathway, to test our ability to go around or over them? If everything were smooth and the roadbed of our lives free from obstacles, would the physical and mental muscles be developed to attain success, and would the moral fiber be of the tough, strong kind necessary to use prosperity rightly, even if we attained it? It has been truly said again and again that prosperity tries a man's soul more than adversity.

A student by the name of Johnson, a graduate of the Carlisle Institute, has grasped this situation with wonderful clearness. He pictures this truth so clearly that we, his brothers of a supposedly more favored race, may well learn of him. Perhaps some who may read these lines, may like to preserve them even as the writer has done, so that whenever the temptation comes to say, "If such and such a thing were out of my life, I could be much happier," the weakness may be resisted. The reading of the verses will show that this very obstacle may be the real cause of what melody there is in our lives.

I watched the brooklet rushing down  
To meet the frothing sea;  
It sparkled as it dashed along,  
Its life was melody.  
I took a stone from out its path,  
That it might flow released;  
But lo! it danced no more in glee—  
Its melody had ceased.

"Almighty God," my soul cried out,  
"I see thy perfect plan;  
For as a brooklet in its path,  
Thou hast made life for man.  
The trials from thy guiding hand,  
Whose aims we may not see,  
Are but the music of our lives,  
Thine is the melody!"—Sel. by Rufus A. Curtis.

## PEACE AND SAFETY.

WE HAVE not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice from the excellent glory, This is my beloved Son in whom I am well pleased. 2 Peter 1:16.

From the foregoing quotation we deduct the following:

1st. The distinction made between the Father and the Son. This distinction is clearly recognized in all of the epistles and also in the testimony of Jesus recorded in the four gospel narratives. There is no necessity of clouding the scene of the transfiguration with the popular dogma of the Holy Trinity. Jesus never claimed more than Sonship in his relationship to the Father.

2nd. It is worthy of notice that God the Father always stands first and foremost as the fountain of creative power and glory, in whom immortality is inherent.

Adam and Jesus were Sons of God by creation. The first man was made out of inanimate dust, the second Adam was created out of living flesh and blood, transmitted from the first man through the Abrahamic family.

The first man subjected himself and all his posterity to death by sin; the second man by obedience secured life for himself and his by resurrection from the dead.

3rd. The Father was well pleased with his Son as he audibly declared at different times, doubtless because of his obedience to the Father's will. Jesus himself declares, "I do always those things that please the Father." David in spirit puts the following words in the mouth of Jesus: "I am wiser than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Psa. 119. It was his perfect obedience to the will and pleasure of the Father that made it impossible for death to hold him; he "died unto sin or the sin body once," and hence death had no further claim on him.

The apostle further declares, "We have also a more sure word of prophecy whereunto ye do well to take heed as unto a light shining in a dark place until the day dawn and the day star arise in your hearts, knowing this first, that no prophecy of the Scripture is of any private or single interpretation." 2 Peter 1:16-18.

How is the prophecy more sure? Evidently more certain than what we see or hear, especially if at the time we are in the dark, or in a dark place. There is always a liability of being mistaken in what we see and hear because of human infirmity, but in the "sure word" there is no human weakness. We are therefore not left disconsolate, even though not favored in seeing the kingdom of God, as were the three disciples on the Mount of transfiguration. Matt. 16:27-28.

The coming of Christ and his kingdom is the center of gravity. All who love his appearing gravitate to a common center—the climax of faith and hope. "Behold I come quickly and my reward is with me to give every man as his work shall be."

"I beseech you, brethren, by the coming of the Lord and our gathering together unto him."

It is written that "many are called but few are chosen." "If the righteous be scarcely saved where shall the sinner and the ungodly appear." It is remarkable that almost every apostolic exhortation points to the day of the future accounting at the second appearing of Christ.

Personal preparedness is the all-important duty of the hour. If err we must, err on the safe side. The love of God is not evolved from within by any natural law; that is, it is not spontaneous growth from within, for the "heart of man is deceitful above all things and desperately wicked." Paul declares there is no good thing dwelling in my flesh." We may be thankful that God has favored us with ability to respond to what is good. The more a man philosophizes concerning his relationship to his Maker apart from revealed truth, the more liable he is to go wrong instead of right, and almost invariably lands in a wilderness of vain philosophy. The apostle declares that "hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Spirit."

It is the Holy Spirit, or the teaching thereof, that plants the love of God in our hearts. It renovates, regenerates and reconciles us to our Maker, whereby we have peace with God. "We love God because he first loved us." His love toward us is the good news that inspires within the human heart the love we cherish toward God and toward man.

## The Great War.

The outlook in this country is one of confusion, resulting no doubt from haste. This country is trying to do in one year what Germany has done in 40 years. The American people are not a war-like people, and hence have made no preparation for a great war. They tried in vain to keep out, and refused at first to drink of the cup of "divine indignation." Jer. 25.

At present it looks as if Germany will be for a time the dominant force in Russia. The Muscovite, however, has a prophetic work to do, and will yet arise stronger than before.

Events in Palestine apparently indicate on the surface that the set time has come to favor Zion. We may therefore look for the development of Zionism on the part of the Jews, and the deliverance of the Holy Land from the "abomination of desolation."

If it shall prove to be true that the time has arrived for this generation to witness the fulfillment of Dan. 8:14, we may be certain that the 2300, or more correctly, 2400 years concerning the "daily sacrifice" of Dan. 8:13 had its beginning in B. C. 483, and terminates in 1917 to 1918. But more concerning this hereafter. I have seen nothing as yet to change my mind that the war will end in 1260 literal days from the time it started. The recent speech of the German chancellor appears to indicate the opposite, but we have to consider that diplomatic utterances are often intended to bluff the enemy with a tone of defiance. How far this may hold true I know not. It is difficult to see how this great tragedy of the nations can continue much longer. Great Britain is the only one of the Euro-

pean belligerents able to pay the interest on its war debt.

I look for a "patched up peace," though the world may think and say differently. "But when they shall say Peace and safety, then sudden destruction cometh." A patched up peace arrangement will prepare the way for it.

There is much talk about "Armageddon." But that great battle does not come for some time after the Lord's coming. Not until the rulers take counsel together against the Lord, and against his anointed, "Saying, let us break their bands asunder, and cast their cords from us." Psa. 2:2-3. When this time arrives, "three unclean spirits," or three ambassadors, go forth from the headquarters of the dragon, the beast and the false prophet unto the whole world to gather them, the kings and their people unto the battle of the great day of God Almighty. Rev. 16:13-14. In the 16th verse of the same chapter, there appears to be a gathering by the Lord, which to my mind is more or less obscure, and this leads me to doubt the conclusions of expositors who write so glibly about the battle of Armageddon. More hereafter.

George Moyer.

Clarksville, Iowa.

## The End of the World and the Day of the Lord. No. 2.

ONLY FROM the Bible descriptions can we learn when "the end of the world," or "the great day of the Lord," or "the day of Christ," or "the day of judgment and perdition of ungodly men," begins. That all of these terms began to be fulfilled July 28, 1914, I believe the scriptures teach.

God's judgment day or age begins with judgments on professed Christian nations or Babylon, first. Old Babylon was typical of counterfeit Christendom. See Jer. 51; Rev. 17 and 18; Dan. 5. The present war proves them weighed and wanting and the handwriting of God pronounces their doom as political and religious systems.

"The day of the Lord," on old, literal Babylon was "cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it." Isaiah 13.

The day of the Lord that cometh as a thief in the night of spiritual darkness, follows a peace and safety cry, (the peace congress of 1898, and peace palace hope, etc.) when sudden destruction of the heavens or ruling powers began. 1 Thes. 5; 2 Pet. 3. The day of the Lord is a day of wrath, wasteness, desolation, darkness of vision, distress, anguish, and of trumpet and alarm against fenced cities and against high towers, when silver and gold will not be able to deliver the rich. Zeph. 1. The person who cannot see all this beginning to be fulfilled since 1914 must be in darkness like the world, or in the class of the wicked who will not understand. Dan. 12. Read Joel 1 and 2 on this "day of the Lord," with its darkness, destruction, noise of chariots, and flames of fire devouring before the armies; the earth quaking before them, and the heavens trembling, and the Lord uttering his voice before his army, and all nations first crying "prepare war," and then God's judgment of the nations in

the last battle in the valley of Jehosaphat, Joel 3, and I think you will see God's judgment day and "the great day of the Lord," and "the end of the old world," beginning in 1914.

I think, also, that John the Revelator was in spirit, or in vision, standing in this present "Lord's day." Rev. 1:10. From this day of God's judgment on the nations, John heard behind him the voice of a trumpet telling him to write the things he had seen as he had looked backward on the Christian era, and the things that are in this day of the Lord since 1914, and the things that shall be hereafter, in the millennial paradise or new heavens and new earth kingdom of God.

I think we are now under the sixth vial of wrath which is being poured out on the Euphrates river or Turkish power, when the spirits of devils are working miracles in destructive inventions for the slaughter of humanity. These spirits of devils go forth to the kings of the whole earth to gather them to the great war of God Almighty which closes with the battle of Armageddon near Jerusalem. Rev. 16:12-19, R. V. Before this last battle Christ says, "Behold I come as a thief." Ver. 15. This agrees with Zech. 14, where the Lord comes with his saints to the Mount of Olives while the nations are all fighting there.

The seventh vial poured out into the air, doubtless from thousands or millions of air ships, must be after the sixth, and after the saints' translation. Rev. 16:17-21. Under this vial Babylon is destroyed after the seven last plagues of the wrath of God cease their torment, Rev. 16:19. It is one of these angels of the seven last plagues who shows John the judgment of this mother of harlots after her ascension from past widowhood to queenly power on the scarlet beast. Rev. 17:1. Hence the judgment of Babylon here depicted is not her past judgment beginning with the French Revolution, when the crowned kings began to take away the papal dominions. Dan. 7:23, but a coming judgment by the ten uncrowned horns of the social democracy that will follow the fall of the Kaiser.

The Kaiser was born Jan. 27, 1859. He instigated the declaration of war by Austria on Servia, July 28, 1914. Hence he was just 666 months old when the war was declared. The number of the seven headed, ten crowned beast of Rev. 13, is the number of a man who builds up this revived Roman empire.

But another man has this number, the pope of Rome, in his title, vicarius filii dei, the Latin numerals of which also make 666, as well as the name Benedictus, as shown in our past writings. After the Kaiser and monarchy fall, watch for the pope to take his place as the head of this same Roman federation, in its red socialistic form, on the majority vote of this European federation, and also on the pan American alliance united in one international court of nations, with the military power as his instrument of execution of the most drastic pro-Catholic laws ever enacted. After this the ten kings or presidents, by the same military sword, destroy the harlot forever from the earth. Rev. 17:16; 18:21.

Here again, by knowing where the Revelator stood in vision in "the day of the

Lord," "the great day of wrath," beginning in 1914, we can see where to find the date where five of the past heads of this beast or empire had fallen, and where one is now, (the Kaiser and Germany,) and where to look for one more to come, (the pope,) who must continue a short space, Rev. 17:10. This revived empire is the eighth revival of this ten horned beast, but is one of the old seven empires of the past, resurrected under an old head that was wounded to death, and that later is healed or revived. Rev. 13:3; 17:11. Therefore the Seventh Day Advent pictures of this beast with seven heads on one body at once, are all wrong, as the heads are successive, and only one on the beast at a time as it rises into power after some past overthrow of the Roman empire.

According to my best light from history now these seven heads of the beast empire were:

First, Constantine, when the dragon gave his seat and authority to the beast, when the empire was changed from heathen Rome to baptized paganism, but called "Christendom," or Christ's kingdom—the beginning of the great harlot counterfeit church of Antichrist, riding in the chariot of state—a political and financial fraud, posing as Christ's church.

Second, The bishop of Rome set up above the emperor as both a spiritual and temporal head of the empire by emperor Phocas, 606 A.D.

Third: The Frankish emperor, Charlemagne, 800 A.D., who revived the empire.

Fourth: Otto I, of Germany, 962 A.D., who was crowned as German emperor, and as emperor of Italy, and later by the pope of Rome as Caesar or Kaiser of the whole revived Roman empire, which continued under the German head until the fall of the empire 1254 to 1273.

Fifth: Napoleon I, in 1813, till his fall at Waterloo, when the beast again went into the abyss.

Sixth head: Kaiser Wm. II, of Germany, one of the old heads revived, the empire of Otto I, of Germany now being revived, but soon to be destroyed in the lake of fire, Rev. 19:20.

Seventh head: Pope Benedict, who as "Prince of Peace," will ride into power on the socialistic scarlet beast, when the Church of Rome, once a queen, but now a widow, comes up for a short time as a queen again before her fall from heaven to hell to rise no more. Rev. 18:7, 21.

But where do the ten horns with crowns come in? There are three horns or kings now in the federation of central powers who cannot be called heads of this federation. These three are the Sultan of Turkey, the Emperor of Austro-Hungary, and the King of Bulgaria. These are under the German head, and added to the past seven horns or rulers of the beast in the past, make the ten horns of the beast of Rev. 13.

The ten horns of the scarlet beast will correspond to the ten toes of Daniel's image, and will be developed in the coming world democracy, and in the days of these kings will the God of heaven fully establish his kingdom under the whole heaven. Daniel 2 and 7.

W. L. Crowe.

Blessed be the Lord, who daily loadeth us with benefits.—Psa. 68:19.

## THE GOOD SAMARITAN.

(Revised Version.)

IN ONE of the southern states, says the *Sarcoxie Record*, a negro felt that he had been "called to preach" the gospel, so he applied for admission to the ministry and submitted himself to examination by a minister. The examination proceeded as follows:

"Can you read, Sam?"

"No suh!"

"Can you write?"

"No, suh, I can't write, but my wife is a pretty good writer, suh."

"Well, do you know the Bible?"

"Yes, suh, I'se pretty good in de Bible, suh! I knows ma Bible from lid to lid."

"What part of the Bible do you like best?"

"Well, suh, I like de New Testament de best, suh!"

"What book in the New Testament?"

"De book of de parables, suh!"

"Which of the parables do you like best?"

"Which parable? Why lawsy! I like de parable ob the good Samaritan best ob dem all."

"Well, tell me the parable of the good Samaritan."

"Yes, suh! I will, suh!"

"Once upon a time a man went down from Jerusalem to Jericho an' fell among thieves, and thorns grew up and choked dat man, and he went on, an' didn't have no money, an' he met de queen of Sheba and she gave dat man—yes, suh!—she gave dat man a thousand talents of gold an' a hundred changes of raiment. An' he got in the chariot an' drove furiously. An' when he was drivin' along under a big tree his hair got caught in a limb an' left him hangin' there. Yes, suh! An' he hung there many days an' many nights an' de ravens brought him food to eat an' water to drink. An' one night while he was hangin' there asleep his wife, Delilah, come along an' cut his hair off an' he dropped an' fell on stony ground, an' it began to rain, an' it rained forty days an' forty nights. An' he hid himself in a cave. An' he went on an' met a man who said: 'Come in an' take supper with me.' But he said: 'No, I won't! I married a wife an' I can't come!' An' the man went out in de highways an' byways an' compelled him to come in an' have supper. He went on an' came to Jerusalem, an' when he got there he seen queen Jezebel sittin' high up in de winder. An' when she saw him she laughed at him an' he said: 'Throw her down out ob there,' an' they throwed her down. An' he said: 'Throw her down some mo'.' An' they throwed her down seventy and seven times, an' of the fragments dey picked up twelve baskets full. Now, whose wife do you think she will be in de day ob judgment?'—Sel. by Sr. Isaac Fish.

Some would call this a good sermon.—Ed.

Source of my life's refreshing springs,

Whose presence in my heart sustains me,  
Thy love ordains me pleasant things,

Thy mercy orders all that pains me.—  
Waring.

Every hour comes with some little fagot  
of God's will fastened upon its back.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

Bro. Everett Halstead, of Rensselaer, Ind., welcomed a baby girl on Valentine's day. This little one brings with it unusual comfort for the father and mother since a little one was taken from them by the enemy comparatively recently.

Replying to requests that are coming in we will say that we can furnish post card size cuts of the picture, "Then and Now," recently published, at 10 cents per dozen, including postage.

We have had several letters recently relative to the publication of a booklet of Bible stories for little children, and in these letters the sentiment demands such a book. Brethren, we can put out the book and give you something good, but it takes money to do these things. We have to pay cash for labor, paper, bindery, etc., and if the brethren who are interested are willing to furnish the means, we can do the work. If you want such a book to put before your children, just write and say what

amount you are willing to put into it. Send no money.

"Born to Mr. and Mrs. Russell P. Emigh, of Kankakee, Ill., a 7½ pound son, John Russell, at the home of D. E. VanVactor, 209 E. South St., on Monday. The proud father arrived in Argos Tuesday morning."—Argos, (Ind.,) Reflector.

Sister Emigh's maiden name was Venus VanVactor. This is why the report says, "Venus is happy, Grandma Van is proud, and Grandpa steps high." The editor and his family stand in a position to appreciate fully the measure of joy that has come to Bro. VanVactor and his family, but as to high stepping we are quite sure Bro. Van has the best of us for he seems to have been built for high stepping. Congratulations all 'round.

If within two weeks after remitting money to this office you do not hear from it by the means we have provided; or, if your label date is not changed to correspond with your payment of subscription, please drop us a card notifying us.

It is an easy matter for an oversight on our part with so many duties to perform. It will be a kindness to us.

## HELPING FUND.

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

Mrs. Lulu Ziegler,	\$ .75.
Leora Roose,	.75.
Mrs. S. J. Aldrich,	.25.

## Remittances.

M. A. Woodward; Miss Lottie Logan; E. F. Gesin; F. V. Blakely; Schiller Piano Co.; Mrs. John Bechler; Mrs. Lulu Ziegler; Mrs. A. J. Hoke; James Lumsden; Iza Selleck; Azora M. Scroggs; Mrs. T. J. Ellis; Leora Roose; Mrs. T. W. Glass; Mrs. S. J. Aldrich; Earl Koontz; Mrs. J. J. Hartman

## Obituary.

## Nancy C. Miller.

Nancy C. Miller was born at Barton, Md., April 22, 1844, and died at the home of her son, J. E. Miller, in Freeport, Ill., Tuesday night, Feb. 12, 1918, at the age of 73 yrs., 9 months and 20 days. Death was due to a stroke of apoplexy.

Her maiden name was Nancy C. Sigler. She was married to Wm. H. Miller at Adeline, Ill., July 13, 1864, who preceded her in death, Oct. 13, 1904.

She is survived by five children. They are J. E. Miller, Freeport; Harry T. Miller and Mrs. Emma J. Pyper, Adeline; W. C., and Walter Miller, Freeport. Besides these she leaves 14 grandchildren, and one great grandchild.

She has been a member of the Church of God for several years.

Services were held in the Church of God at Adeline, Ill., Feb. 15, where a large concourse of friends met to pay the last tribute of respect to one who had long been a faithful member of the community.

The service was one which touched the

writer's sympathies very greatly owing to the fact that her family had been our playmates from our earliest recollection. Her hands had many times ministered to our pleasure and comfort and these things are not soon forgotten. After a discourse from 1 Cor. 15:51-54, and 1 Thes. 4:13-18, to which the audience gave closest attention, she was tenderly laid away to rest by the side of her husband just across the way from the church, where she will sleep till Jesus comes. May the good Lord hasten the day.

S. J. Lindsay.

## Mrs. Bethany Humphrey.

MRS BETHANY HUMPHREY, 75 years old, died at 11 o'clock Wednesday night, Jan. 16, 1918, at the home of her son, Daniel Humphrey, on Morton Avenue. Funeral services will be conducted from the residence at 2 o'clock Friday afternoon. Mrs. W. J. Hunter, teacher at Blair Chapel, will read several chapters from the Bible and render a prayer. Burial will be made in Edgar cemetery. Seven children are left to mourn the loss of their mother, viz., Mrs. Charles Young, Mrs. John Bratzler, Mrs. Taylor Riggins, Mrs. George Babb, Mrs. J. M. Cassady, John Humphrey, of Colorada, and Daniel Humphrey, who resides at home. The daughters are all residents of the city. Three brothers survive, all residents of Paris. They are John Elkin, George Elkin and Martin Elkin.—Daily Beacon, Paris, Ill.

Dear ones of like precious faith:

Recently the "Daily Beacon," was sent us from our old home, Paris, Ill., which contained the above notice and saddened our hearts for Sr. Humphrey was dear to us. As much as forty years ago, my dear father, J. S. Hatch, baptized her into the all saving name of Jesus. She lived a Christian life to the end.

From her daughter, Mrs. Charles Young, who is a sister in the one faith, and my life-long friend, I received a letter telling me of her mother's intense suffering and of how she longed for death to release her from her suffering. How she bade them all good-bye, admonishing them to live the Christian life and meet her in the Kingdom.

Many times I have gone with my father to help him fill his preaching appointments in Illinois, and ever found a welcome in Sr. Humphrey's home. She was always interested in the meetings. She had many relatives in the faith, some of whom are also asleep in Jesus.

Calm is thy slumber as an infant's sleep,  
But thou shalt wake no more to toil and weep;  
Thine is a perfect rest, secure and deep;  
Good night, good night.

In the morning of the resurrection we will meet this dear one, but, bereaved children, she will come forth with the bloom of health on her cheeks, not the pallid face you saw as you bent over the casket for the last lingering look at the face of your loved one. Dear children, I know all of you, and want you to meet in the kingdom. I would point you to our Heavenly Father who so loved us that he

gave his only begotten Son that through Him we might have life, if we will come to him. He loves us and knows all our sorrows and is ever ready to comfort us.

Does Jesus care when I've said "good-bye,"  
To the dearest on earth to me,  
And My sad heart aches 'till it nearly breaks

Is this ought to him? Does he see?

O yes, he cares; I know he cares,  
His heart is touched with my grief;  
When the days are weary, the long nights dreary,  
I know my Savior cares.

In hope of life when Jesus comes,  
Azorah M. Scroggs.  
Vancouver, Washington, R. 3, Box 111.

—o—  
Mrs. O. H. Holly.

THE LONG illness of Mrs. O. H. Holly from cancer, ended in death at her late home in Dutton, Saturday, Feb. 2. She was 72 years old and had been a resident of Dutton about three years. With the surviving husband to mourn her loss there is an aged mother, three sisters and one brother, three daughters and two sons, and Geo. Holly and Mrs. D. Moffit, of this place.

Funeral services were held from the residence, Monday afternoon, Mrs. B. W. Woodward officiating. The remains were taken to Ft. Wayne, Ind., for burial.—Caledonia News.

Often when visiting Sr. Holly, she assured me she was ready to go, adding, "Sr. Woodward, pray for me that I may have patience to endure this pain." She looked forward to the resurrection for her reward of eternal life. She learned much of the gospel of the kingdom after they took up their residence here, and often expressed the joy it gave her to listen to the glad tidings of the kingdom. Her suffering, which was terrible to witness, is over, and she rests in hope.

M. A. Woodward.

—o—  
Myrna May Scott.

MYRNA MAY SCOTT, daughter of Brother and Sister Chester Scott, was born in Millbrook, Michigan, February 23, 1900, and fell asleep, Feb. 11, 1918, in Ionia, having nearly reached her 18th birth day. Myrna died in the faith of a soon coming king to bring in immortality and the blessed kingdom of God. In her last sickness of fourteen weeks, she often exhorted those around her to faithfulness and said she had no fear of death. She had a very sweet voice, and it was pitifully sweet to hear her sing her favorite hymns, then pray so earnestly for those around her. The devotion of her sister, Dora, to her during her sickness was a beautiful memorial of true love.

Human love robbed of selfishness was most beautifully demonstrated by Mrs. Hopple who as a nurse could render all the aid possible.

Myrna died in Ionia, where she and her sister, Dora, had been for some time working in a Reed factory.

She was brought to Blanchard for burial, where the sorrowing family resides. She leaves father, mother, one brother, Cleveland, and five sisters, Flossy Egbert of Ohio, Nora Earl of Wymen, Emma Edward.

Dora and Allie.

Funeral services at Blanchard church. Sr. Woodward spoke from 1 Cor. 15:22, to a very large audience.

"Write my name in gold, mother."

These were Myrna's words to her mother the day before she died. The dear mother could not do that, but Myrna had already done it. When the sweet message of salvation came to her she readily accepted it and was buried with Christ in baptism in March, 1916, by C. C. Maple, and had lived a beautiful Christian life since, her name registered in the Lamb's Book of Life, written in gold. Father, mother, brother, sisters, are your names written there? O take care that nothing come between you and God and blot out your name, for Myrna will be waiting for you in that bright land where sickness never comes. May we all keep our names and the page clean before our names, so clean that nothing will keep us from receiving the crown of life is the prayer of your sister in Christ.

M. A. Woodward.

## The Sunday School.

By Alta King.

JESUS RESTORING LIFE AND HEALTH.

Lesson 10.

March 10, 1918.

Lesson Text,

Mark 5: 21-24; 35-43.

Golden Text: Himself took our infirmities and bore our diseases. Matt. 8:17.

Time: A.D. 28, soon after the miracles of last Sunday's lesson.

Place: Capernaum.

Memory verse: Mark 10:13, 14.

### Questions and Comments.

In last Sunday's lesson we studied about two miracles which brought the kingdom "at hand," because they exemplified Jesus' power to bring peace by destroying the results of Adamic sin, both in nature and man. Give a brief account of the two miracles. His whole three years' ministry was crowded with such kingdom works.

We have two more in today's lesson portraying to us his future work of restoring life and health.

From what social class does the call for help come in today's lesson? Mark 5:22. In last Sunday's lesson the call came from the lowest class. The rulers, elders, etc., were, as a class, proud and self righteous. John 3:1-2, shows that when one of them was favorable toward Jesus, he sought him secretly, fearing the condemnation of his colleagues.

What dire need drove this ruler to seek Jesus openly and humble himself before him? Verses 22, 23.

Compare this man's faith with the centurion's faith, Matt. 8:5-10. Explain how Matt. 9:29, is true in these two cases.

Read the story of how Jesus healed a woman while on his way to the ruler's house. Verses 25-34. What truth does the account of this miracle reveal which is revealed by the account of no other miracle? Why was Jesus' healing power re-

sponsive to this woman's touch while the contact of the many around him did not call it forth? Was the woman conscious of the healing power passing through her body? Verse 33. Do you think from this verse that the woman thought she had been too presumptuous to thus gain health without asking? What word of address gives her reassurance?

How do the disciples show their lack of intimate knowledge of Jesus? Verse 31.

The delay caused by the above miracle must have been a severe test of the ruler's faith. Notice in verse 23, how urgently he makes the request, showing that he placed all dependence upon Jesus reaching her before death. In verse 35, is proof that the messengers were ignorant of Jesus' power to raise the dead. What proof in verse 36, that Jesus knew the man was also ignorant of his power to restore life, or at least wavering? What lesson to be drawn from this man's sincere, but weak faith and Jesus' kindly assurance?

Read the story of how the child was restored to life, verses 37-43. How old was she? How does Jesus refer to her death?

The father had an imperfect knowledge of and faith in Jesus. The disciples, at this time, did not possess the faith which would entitle them to immortality and a position in the kingdom. It is unreasonable to think that this child had such faith. Still Jesus called her death sleep. Does this fact not give a basis for hope for other children who die under like conditions.

Remember Jesus was bringing the kingdom "at hand" to those people. Is our faith strong enough for us to get this foretaste, or are we permitting the extent of Jesus' redemptive work, as pictured out by his 3 years work, to stagger our faith, setting it down as absurd, unreasonable and useless?

Can you recall another scriptural incident which shows Jesus' interest in children while they are children? Since Jesus proves his love of children, have we the right to say that the Bible reveals no hope for them if they die out of Christ, as the daughter of Jarius died?

How does Jesus reveal his human sympathy and interest in the performance of this miracle? Find proof in verses 42, 43, of the reality of her restored life and health. Compare the attitude of the people toward Jesus after the miracle, to what it was before. Verses 40, 42.

### General Notes.

"The resurrection and the life: Jesus, here, and in other restorations of the dead to life, gives us examples of the soul's existence after the death of the body, and apart from the body. He proves that the soul does not die with the body by facts, not merely assertions." (Peloubet's Select Notes.)

Will some one please explain how Jesus' miracles of raising the dead prove the above statements to be true?

Jarius was one of the elders or presiding officers elected to have charge of all synagogue affairs. They formed the local tribunal, they convened the assembly, preserved order, invited readers and speakers. Jarius must, therefore, have been one of

the more prominent Jews of the city. He had, doubtless, seen and heard much of Jesus, for many notable miracles had he wrought in Capernaum. He had very good reasons to be convinced of his power, and accordingly expresses unhesitating faith, so far as the words of his prayer go. Yet we never read before this that Jarius was a disciple. Never till the hand of death seemed laid on his daughter had the father yielded full homage to Christ. For sorrow and death are strong messengers, and men will listen to them who have shut their eyes to all others.—Sel.

And they were astonished with great astonishment: How many times this is said concerning the people after Jesus had performed some miracle! But the astonishment caused by the works he did in a limited territory and space of time, was nothing compared to astonishment which will be caused by his future works performed on a world-wide scale and during time measuring 1000 years.

So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. Isa. 52:15.

Kings and great men are eager now to announce their plans for world betterment and peace, but when Jesus sprinkles the nations and begins to manifest his wisdom in managing world affairs, they will have nothing to say, but will then see their own inabilities and consequent mistakes. Problems which they struggle so hard to solve, will become simple under the management of Jesus.

#### Not Forsaking The Assembly.

(Continued.)

John W. Burget.

THE APOSTLE Paul says, For I am not ashamed of the gospel of Christ, (are you, brother? are you sister? If not why do we not assemble ourselves together to worship God?) for it is the power of God unto salvation to every one that believeth. Brethren, do you know of any other power whereby you can get salvation? If not, why not obey the gospel of Christ by assembling ourselves together to worship God?

Jesus says, I am the way, the truth, and the life. And now little children, abide in him; that when he shall appear we may have confidence and not be ashamed before him at his coming. 1 John 2:28. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom. 10:11. 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. Rom. 5:5.

If we do not assemble ourselves together it is because we do not have any love for Jesus, or our brother or sister.

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. 1 John 4:7. My little children let us not love in word, neither in tongue; but in deed and in

truth. 1 John 3:18.

He that loveth not knoweth not God; for God is love. 1 John 4:8. And this commandment have we from him, that he who loveth God love his brother also. 1 John 4:21.

If we do not love Jesus we will not assemble ourselves together to keep the commandments of Jesus. He that loveth me not keepeth not my sayings. (How could we if we do not assemble ourselves together?) And the word which ye hear is not mine, but the Father's which sent me. John 14:24. Jesus said, If a man love me, he will keep my words; and my Father will love him, and we will come unto him. Jesus has promised that where two or more are assembled together in his name, there would he be in the midst of them.

Jesus said, If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. John 15:10. For this is the love of God, that we keep his commandments, and his commandments are not grievous. 1 John 5:3. Brethren, one of his commandments is that we should not forget to assemble ourselves together as the manner of some is. Jesus said, If you love me, keep my commandments. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life.

Brethren, let us not let the love of money keep us from assembling ourselves together.

For the love of money is the root of all evil, which, while coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 2 Tim. 6:10.

So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:21. And Jesus lifted up his eyes on his disciples, and said, Blessed be ye poor; for your's is the kingdom of God. Luke 6:27. But woe unto you that are rich! for ye have received your consolation, Luke 6:24. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable and poor and blind and naked. Rev. 3:17. So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:21. For where your treasure is, there will your heart be also. Matt. 6:21. Jesus saith, I am the way, the truth and the life. No man cometh unto the Father but by me. John 14:6. And in whom are hid all the treasures of wisdom and knowledge. Col. 2:3.

Brethren, shall we not seek for the greatest treasure of all, even life everlasting, for Moses esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward. Heb. 11:26.

Dear brother and sister, shall we pattern after that rich man Jesus told us about, who said to his soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:19, 20, 21. Lay not up for yourselves treasures upon earth, where moth

and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, (that is, assembling ourselves together in Jesus' name, doing the will of God,) where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Matt. 6:19, 20.

For where your treasure is there will your heart be also. And out of the abundance of the heart the mouth speaketh. Let us assemble ourselves then to teach and to admonish one another.

Brethren, is it not necessary for us to have organized Churches of God, through the medium of which people can put on the Lord Christ Jesus, being baptized into Christ. And if we do not assemble ourselves together, would it not be impossible for us to have Churches of God? Brethren, do you not have a desire to see your friends put on Christ Jesus by being baptized into Christ?

Brother, sister, do you not have a desire to dwell with Jesus when he sits upon the throne of his glory? But if we will not assemble ourselves together, how can we escape, when we neglect so great salvation; which at the first begun to be spoken by the Lord, and was confirmed unto us by them that heard him; for 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.

If you love Jesus, keep his commandments, put on the whole armor of God. Eph. 6:11-13. Take the helmet of salvation and the sword of the spirit which is the word of God. Eph. 6:17.

But wilt thou know, O vain man, that faith without works is dead?

For as the body without the spirit is dead, so faith without works is dead also. James 2:20, 26. If we will not assemble ourselves together but are spiritually dead, will not we, and those friends who trust us to lead them, both of us fall into the pit? Brethren, if we do not assemble ourselves, are we not as that servant who hid his Lord's money? And we cannot build up the Church of God if we have buried our talent in the earth, which we do when we refuse to assemble ourselves together to worship God, for each and every one of us has one or more talents. Matt. 24:14.

The command is, Do not forget to assemble yourselves together as the manner of some is, and the obedient servant is the one that shall receive a reward.

Brethren, if Jesus should come tomorrow will he find us striving to build up the Church of God, being a true and faithful servant? Remember the unprofitable servant shall be cast into outer darkness, there shall be weeping and gnashing of teeth.

To be continued.

#### A REVIEW OF JAMES.

James 3.

IN THE first and second verses, James is telling the brethren that many of them should not become teachers. If they taught the people wrong they would receive a more severe judgment, and he says that in many things they were faulty.

They should live up to what they preach, and this is what so many of us do not do.

If every person lived up to what he preached and he preached the right way, he is a perfect man and able to control his whole body.

The third and fourth verses say that the horse is made obedient to us by the bits, by which, though small, we direct the whole body, and the ship though so great, and driven by strong winds, are guided by a small helm, and in the fifth verse he says, and likewise the tongue, a small member boasts greatly, and, James says, "Behold how large a mass of fuel a little fire kindles." The tongue which is small, can sometimes start something very large.

In the 6th verse the tongue is compared to a fire, the world of wickedness. It defiles the whole body. A person can get so mad and stirred up inside that he becomes like a fire, which really injures the other parts of the body. And when he becomes like this he usually uses his tongue to say things that he should not, and so his tongue is the fire likened unto the Gehenna fire.

Verse seven tells us that the wild beasts and birds and reptiles are subdued by the human race. Our tongues seem to be the worst thing there is for we learn in the eighth verse that no man has been or will be able, (unless we give ourselves over entirely to the Lord,) to subdue it.

It is full of death producing poison.

By it we bless the God and Father and by it we curse those men who have been made according to God's likeness. Verse 9.

Oh, why can't we practice what we preach and give ourselves over entirely to God's will and make our heart his throne and do nothing but exactly God's will? But, alas! it is as James says with most of us; one time we bless God, and the next thing we are finding fault with one whom God has made.

A fountain, (as we see in verses 11, 12,) does not send forth at the same place, sweet and bitter water, nor does a fig tree produce olives. It should be the same way with us. We should not bless the Lord and curse men with the same tongue. If any one is wise he should show it forth by his conduct, his works and meekness of wisdom. Not just boast and do nothing to show it forth.

But if a person has strife and revelry in their hearts do they not speak falsely concerning the truth? Verse 14.

The 15th verse shows that this is not the wisdom which is from above, but is earthly and animal which a Christian should not be and will not be if he has given his heart over to the Lord.

For when a person has rivalry in his heart, there every evil deed is present.

But the wisdom which is from above we see in the 17th and 18th verses is first pure, then peaceable, gentle, easily persuaded and full of mercy and good fruits, without partiality and without hypocrisy.

Oh, why not strive to get these, even part of them; but we want all. But the first thing we must do is to open our hearts to the will of God and get rid of the worldly things. But we must practice peace. "For the fruit of righteousness is sown in peace by those who practice peace." Leland Lawrence.

#### James 4.

**JAMES EXPLAINS** now why God does not answer their prayers. The spirit which they show is not from above, but is earthly, born of the soul, as Rotherham renders it.

They must first cleanse their hands and purify their hearts and be subject to God before he can hear them and answer their prayers. These teachings bring to mind Jesus' words to the Jews in the 8th chap. of John. Jesus says, You are from beneath and I am from above.

He that is of God hears God's words. You hear them not because you are not of God. And you are of this world, I am not of this world. Whoever, therefore, wishes to be a friend of the world is rendered an enemy of God. Now these Hebrews to whom James is writing are professed followers of Jesus but their lives were not fully consecrated and the spirit of the world kept them from understanding true fellowship with Christ. As long as this friendship of the world holds one back they do not have the peace which comes to a fully consecrated life. We are not to speak against a brother or judge him, for to his own master he stands or falls. How careful we will be in all things when we understand that we are to "show forth the perfections of him who has called us from darkness into his marvelous light," and Peter again says when we speak it should be as the oracles of God. Now if these Hebrews had been following this teaching James would have had no need to tell them that boasting was evil. He who knows how to do right and does not perform it, to him it is sin.

Now these words must be to warn them or they had a knowledge of right.

Mary F. Miller.

#### James 5.

**COME NOW** ye rich, weep and lament over those miseries of yours which are approaching." What are those miseries? In 1 Tim. 6:9, we read, "But those wishing to be rich fall into a temptation, and a snare, and into many foolish and injurious desires which sink men into destruction and utter ruin."

And Oh, what good will their riches do them? For in verses 3, 4, we read, "Your rich stores have decayed, and your garments have become moth eaten. Your gold and silver have become rusted, and the rust of them will be for a testimony against you and consume your bodies like fire. You have laid up treasures for the last days."

Let us strive to lay up treasures that will not become moth eaten and rusted or be a testimony against us, but for us.

In verse 6, it shows that we like our pattern should not oppose them that try to abuse us, for we can see what is in store for us if we only wait patiently. Like the husbandman waiting for the harvest of precious fruits of the earth.

Verse 8, "Be ye also patient, establish your hearts, because the coming of the Lord draweth nigh."

Oh, what a glorious thought for we know that we are now living in the time that all things point to His soon coming. Let us not murmur against one another, brethren,

for the righteous judge standeth before the doors.

"As an example of suffering evil and of patience, my brethren, take the prophets who spoke in the name of the Lord." As we think of them it makes us stronger to endure our trials and temptations. Just think with what patience Job endured his trials. Who among us could endure them as he did? Through his wonderful patience we can see the end of the Lord. For as he was blessed we shall be blessed if we only endure our trials and temptations as he did.

"But above all things, my brethren, swear not; neither by the heaven, nor the earth, nor any other oath; but let your yes be yes, and your no, no, so that you may not fall under judgment."

When a member is sick or suffers evil let him pray and call together the other members that they may pray for him also. "For the earnest supplication of a righteous man is very powerful."

Elijah was a man of like infirmity with us and his prayer was answered, this was through his faith in its being answered. Oh, let us have that wonderful faith and assurance.

Let us be watchful and if any of the weaker ones wander from the truth, turn them back, for in helping them it will increase our faith as well as theirs, and we know how the Lord rejoices over a lamb brought back to the fold.

Your sister in the faith of the fast fulfilling prophecies,

Fern A. Lawrence.

#### Some Questions on Lether Alexander's Article on Hebrews 9.

**AS I CANNOT** understand who is to give life to all men he speaks of that are to be judged, if Christ raises none but those whose names are written in the Book of Life. Is there any other Life-giver for the all men? as they must have life before they can be judged. And it is appointed unto men once to die, but after this the judgment, Heb. 9:27.

But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man. Heb. 2:9. 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 hath given him authority to execute judgment also because he is the Son of man. Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John 5:27-29.

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

Submitted in love by one who is waiting for the Lord Jesus from heaven to bring peace to the world.

Mrs. Martha Sutterfield.

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.—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 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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

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.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o’clock. D. K. Lehnman 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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, March 6, 1918.

Number 22.

## 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. S. Burleson, Postmaster General.

## A QUESTION.

THE WORLD'S CRISIS has become one of our most valued exchanges. We like the editor, although we have never met him, because he, as well as many of his contributors, is free to admit that possibly in times past they were mistaken on the Jewish question. We find some very able articles in its columns advocating the return of the Jews in fulfillment of prophecy.

We like such writers for their honesty of purpose. We believe they are honest searchers after truth.

But here a question. When Israel is gathered back as a nation; when Jerusalem is no longer trodden down of the Gentile, then what?

God's kingdom will be established. Christ will be King. Then what about the Jews that are gathered back as a nation? They are not in Christ; in fact, they are strangers to him. Being out of Christ, must they be destroyed at his coming, or will they recognize him and become willing subjects in his kingdom? If they are to be destroyed at Christ's coming, why the need to gather them as a nation? Could they not as well have been destroyed, scattered among the nations as they were?

Peter on one occasion called our Lord's attention to the fact that the twelve had left all to follow him. The Master's answer was: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." This looks as if God has a great purpose in the regathering of Israel further than to destroy them.

Our finite minds are not able to comprehend the length, breadth and depth of God's full purpose. Praise him for the part we can see and let's go on learning.

S. J. Lindsay.

## GREAT BRITAIN'S JEWISH TROOPS READY FOR FRAY.

Battalion Encamped for its Final Training  
Soon Will Leave for Front in Palestine.

London, Jan. 10. (Correspondence of the Associated Press) The new Jewish battalion of the British army is now encamped for its final training period on a hill-

## DON'T CROWD

Don't crowd! this world is large enough  
For you as well as me;  
The doors of art are open wide,  
The realm of thought is free.  
Of all earth's places, you are right  
To choose the best you can,  
Provided that you do not try  
To crowd some other man.

What matter though you scarce can count  
Your piles of golden ore,  
While he can hardly strive to keep  
Gaunt famine from the door?  
Of willing hands and honest hearts  
Alone should men be proud!  
Then give him all the room he needs,  
And never try to crowd.

Don't crowd the good from out your heart  
By fostering all that's bad,  
But give to every virtue room  
The best that may be had;  
Be each day's record such a one  
That you may well be proud;  
Give each his right, give each his room,  
And never try to crowd. Alice Cary.

side in the west of England. Soon it will leave for the Palestine front.

The battalion is under the command of Colonel J. H. Patterson, an Irishman, and a great lion hunter in East Africa in the days before the war. His experience in command of Jewish troops dates back to the Gallipoli campaign, where he was in charge of the famous Zion Mule corps, formed in Egypt from refugees from Palestine. After the close of the Dardanelles campaign, the Zion corps was disbanded, but some of its members managed to make their way to England and form the nucleus of the new Jewish battalion.

As at present constituted, about 50 per cent of the Jewish battalion are British born or naturalized. The remainder includes the members of the old Zion Mule corps, a large number of Russian Jews, and a curious melange from several allied and neutral countries. The level of physical fitness, according to the medical officers, is very high, particularly in such matters as teeth and eyesight.

The battalion is practically teetotal, and a wet canteen which was opened in camp a few weeks ago, was closed in a fortnight for lack of business. Colonel Patterson himself is an ardent temperance advocate. "Crime in the army," he said the other day, "is due to drink, and nothing else. This is shown by the fact that our guard room has been empty practically from the start, and you would have to travel around many training camps to see the like. The disused cells have been turned into bedrooms for the guards."

A great variety of trades and professions are represented in the battalion. There are more tailors than any other single trade, and this is reflected in the

excellent fit and smart cut of the battalion's uniforms. There are several artists and sculptors, the latter including a leading British sculptor, Jacob Epstein, whose work has been a center of interest in England for the past three years. A prominent concert violinist, Anton Tchaikoff, is in the same company with Epstein, which also numbers a young Russian who claims to be a second cousin to Kerensky.

Regimental orders for the new battalion are issued simultaneously in English and Yiddish, and Yiddish is used as much as English in instruction. Some of the soldiers hardly know the English words of command, but all the non-commissioned officers and most of the commissioned officers speak Yiddish fluently. The languages represented in the ranks are more than a score in number. One corporal speaks nine languages.

The food served is strictly kosher. Saturday is the day off, instead of Sunday, and all the fast days are observed with as much ceremony as the military atmosphere will permit. Exchange.

## Jewish State in Palestine.

One of the first ministers of a neutral country publicly to express himself in favor of a Jewish state in Palestine is Marie Willem Frederik Treub, Holland's minister of finance, who has frequently been called the "strong man" of the Dutch cabinet.

"The Jewish question is an international problem the solution of which is of world interest. If an international solution of the Jewish question proves possible, and the formation of a Jewish state is one of the consequences of the universal war, I personally should be very much pleased. One of the first requirements would naturally be that the sacred places of Christianity should come under the control of Christian authorities, or be internationalized. But I do not think difficulties will arise on that head. Every friend of humanity must desire the rebuilding of a Jewish nation in a Zionist sense. Every endeavor will therefore have to be made in the direction of transplanting the Jewish people to its old place of residence, in order to solve a question that is so painful for the Jews and for the world.

Here in Holland there is no Jewish question. We know no definite anti-Semitic movement, such as exists in Germany and even Austria. Every able Jew makes his way equally as well as an able Christian in Holland. Talent is here the only requisite demanded for success, and with us a gifted Jew may become a cabinet minister. We are proud of our traditions of freedom. Holland has never known hatred of Jews or Jewish persecutions. —Sel.

I would have you without carefulness.  
1 Cor. 7:32.

## TEMPORAL AND ETERNAL THINGS.

I LIKE TO contrast the present, with the future. It helps me to forget "those things which are behind," and to be reaching forth unto those things which are before with renewed interest and enthusiasm. Phil. 3:13, 14. "The things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:18. The heart yearns for something that is enduring. Our present environment, with its fleeting joys, is too transient to fill the heart's deep yearnings.

Home, with its sweet associations and hallowed memories, has a minor key of sadness in all its music, caused by the thought that these joys are all transient. They soon pass away. But when we turn our thoughts from the 'seen' things of the present to the 'unseen' things of the future, our hearts burn within us as we contemplate the "far more exceeding and eternal weight of glory," the future holds in store for us, in contrast to the afflictions of the present, which are light and but for a moment in duration, in comparison. Luke 24:32; 2 Cor. 4:17. "For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." Rom. 8:18. If we, as Christ's followers, would "reign with him," in the future we must be willing to suffer with him in the present. Rom. 8:17; 2 Tim. 2:12. If we would receive the fadeless crown of glory in the future when the chief Shepherd shall appear, we must be partakers of Christ's sufferings in the present. 1 Pet. 5:4; 4:13. The one succeeds the other as the day succeeds night. Rom. 13:12. The secret of our endurance, under severe trials, disappointments, and sufferings of this present time can be explained with three words,—'Looking unto Jesus.' Rom. 8:18; Heb. 12:2; 2 Cor. 3:18. It was "the joy that was set before him," that enabled him to endure the cross that he might win the crown and share it with his redeemed people through endless years. Heb. 12:2; 1 Pet. 1:11; Eph. 3:21.

We need to consider him that endured such contradiction of sinners against himself lest we become wearied by the frequent obstacles that must be courageously met, and victoriously conquered, ere we reach the blissful goal of immortality in the coming kingdom of God, when his will shall "be done in earth as it is (now) done in heaven." Heb. 12:3; 1 Cor. 15:51-55; 10:12, 13; 1 Thes. 2:12; Matt. 6:10.

Persecutions and tribulations are among the transient things of time, which we must patiently endure, but we ought to consider it a great honor to be counted worthy of the kingdom of God," for which we are called to suffer. 2 Thes. 1:4-10. "A kingdom which cannot be moved," but is destined to "stand forever," and not be destroyed should afford incentive enough to the heirs of the kingdom to heed the Master's words of entreaty, "But that which ye have already hold fast till I come." Heb. 12:27, 28; Dan. 2:44 7:13, 14; James 2:5; Luke 6:20; 12:32; Rev. 3:22-27.

"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. 13:12. Now we experience sin, sickness, suffering, separation, tears,

and death. In the sweet bye and bye "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:4; Isa. 25:8; 35:10.

Then all the earth shall be filled with the glory of the Lord." Num. 14:21; Psa. 72:18, 19. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13; Phil. 2:9-11.

"Hark! ten thousand, thousand voices  
Sing the song of jubilee;  
Earth through all her tribes rejoices,  
Broke her long captivity.  
Now the theme in pealing thunders,  
Through the gladsome air is rung;  
Now in gentler tones, the wonders,  
Of redeeming grace are sung.  
Hail, Emmanuel, great Deliverer,  
Hail, Emmanuel, praise to thee.  
Oh! the rapturous, blissful story,  
Spoken to Emmanuel's praise;  
And the strains so full of glory,  
That immortal voices raise;  
While our crowns of glory casting  
At his feet, in rapture lost,  
We, in anthems everlasting  
Mingle with the ransomed host.  
Hail, Emmanuel, great Deliverer,  
Thou art worthy of all praise.  
Yea, he reigns, the great Messiah—  
In millennial glory crowned;  
'Israel's Hope,' and 'Earth's Desire,'  
Now triumphant and renowned:  
Heaven and earth with all their regions,  
At his footstool prostrate fall:  
Heaven and earth with all their legions,  
Crown Emmanuel Lord of all.  
Hail, Messiah!—reign for ever,  
Heaven to earth reflects the sound."

Rufus A. Curtis.

## PSALM 49.

"For when he dieth he shall carry nothing away: his glory shall not descend after him."  
—Verse 17.

THE FOREGOING text occupied our mind in a most impressive way one morning recently while we lay meditating.

This Psalm contains much food for thought and the content of this text in particular is thought provoking if we will but take time to reflect.

Job says he came naked into the world and that he shall return out of it in like manner. In other words, no one is able to carry away out of the world one thing that he may have been able to accumulate in his brief stay in life.

If men were to reflect long enough upon this fact, it seems to us that they would take a different course from that which is too frequently chosen.

We can now recall many instances where men have ruined their health, robbed themselves of true happiness and made their homes miserable because the accumulation of wealth had become a disease with them. They have hoarded and hoarded in the face of dire distress on the part of needy ones living in the immediate locali-

ty. We have known persons who were fairly gasping for the breath which was about to leave them forever, who, between their breaths directed their helpers how to accumulate wealth a little faster, so fearfully had the habit become fixed.

Then after a life of toil and hardship and self denial, and in too many instances, dishonest practices, when the accumulator was gone, the hoarded wealth became the means of hatred, jealousy, strife and final debauchery for an unworthy company of hangers on who had no respect for the deceased further than to wish him to get out of the way in a hurry that they might become the possessors of his wealth. He could carry nothing away. He had robbed himself of all the joy that God had planned for him, and others of the comforts he might have brought them.

In a matter of this kind, what should the Christian's attitude be?

James 2:15-16, says:

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

Again, 1 John 3:17:

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

We are recommended in scripture not to be slothful in business; to labor with our hands that we may have for ourselves and to give to others. Let us not diminish the thought of giving to others.

God has done so much for us that we want to love him. We cannot do anything directly to benefit him. He doesn't need any material thing we have, for the gold and silver are his, as are the cattle upon a thousand hills. He asks no material thing of us, but he has ordained that we may show our love to him by doing acts of kindness to others. And in doing acts of kindness, giving aid to the needy, etc., we are losing nothing, but we are actually accumulating that which will do us more actual good in the hour of death than multiplied millions of dollars could do.

Dorcas was an unheard of, poor woman when death reaped her. Then was revealed to others a riches which makes her name the synonym of love and tender thoughtfulness for others in every Christian home.

No doubt there were some who thought as she lived in penury that it would be better had she thought of herself more, but we find her rich in the love and esteem of those whom she had helped in their need. Acts 9:39, presents a show-window it would be well for us to emulate.

The widow with her mites, giving all that she had, gained the love and compassion of our Savior, while those who had given much barely received mention of him.

There are many examples which might be given but these are sufficient. Inasmuch as we cannot carry anything out of the world, why not employ our means in a manner to fill the world with all the good we can while we are passing through, and for every ounce of love thus expended you may rest assured God will return a pound.

S. J. Lindsay.

## JONAH. NO. 1.

THIS IS the oldest of the prophetic scriptures, though Isaiah is first in order in the Bible. A glance at 2 Kings 14:25, will show this, and that he prophesied in the reign of Jeroboam 2, of Israel, while all later prophets, from Isaiah to Malachi, came in the later history of Judah and Israel. There were prophets in Israel before Jonah, such as Urijah and Iddo, but their prophecies are not given as books of scripture and only as chronicled records of the kings.

Samuel was also such a prophet and so was David, and this puts David's prophetic Psalms previous to the book of Jonah, but our Lord in Luke 24, classifies the Psalms apart from the prophets.

Since Jonah comes first it is interesting to notice what was the purpose of the prophetic office.

We find the word "prophet" first in Ex. 7:1. Moses is a god to Pharaoh. At his word the power of God to inflict judgment will be seen. (Compare Psalms 82:6, and John 10:34-35, then think of the saints in the kingdom, as in Psa. 149, etc.) Aaron is his prophet, that is, his mouthpiece, Ex. 7:2, and 4:10-17. So a prophet is a spokesman for God. Not merely to foretell general future events, but as Aaron, to reprove for sin and warn of judgment for it. That much future would be foretold by a prophet. And since some might heed the warning and repent, God's spokesman must also have a way to announce for cleansing from sin. Hence Bible prophets were full of the message of a coming One who should provide a fount of cleansing before he gave a kingdom. And before that their speaking for God must first reprove sin and secondly warn of resulting judgment on impenitence. Read the prophets and see how full they are of reproof and warning and not taken up with merely foretelling the general future. In Jer. 18, we find all prophetic warnings and promises are to be modified in their operation by the people's resulting repentance or unfaithfulness. Not that God's prophecies of judgment will be averted from all if some repent, nor his promises fail the faithful because some are unfaithful, but we mean this: God's impending judgments and his promises will be modified as to how many and what ones, will receive them both. That is Jeremiah's meaning, if we get it, in the light of Paul's words in Rom. 3:3, and 9:27. So Jeremiah would say to Israel, When God warns the nation of coming evil, if they repent it will be averted. When he promises a blessing to them as a nation, if they refuse it they will miss that too. But Paul adds, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded.

God will give you eternal life if you accept it even though all men besides you reject it. And he will restore Israel to Canaan in the same way.

In Amos 3, we again find that God will never inflict judgment till the secret of its coming is first revealed to his spokesmen, who then are to warn the sinful ones in their midst. If you apply that to the future you will have probation in the kingdom for everyone who is there. If I be

for that a heretic, let it be so, for so I believe.

All these things are shown in Jonah. The word of the Lord came to him of Nineveh's sin and impending judgment for it. Jonah as his spokesman must tell them of it. They repented and were forgiven, and the judgment did not come. If Jonah did not grasp the above principle of Jer. 18, he would consider himself a false prophet because in forty days Nineveh was still on the face of the earth. He was not to preach fables or politics or history or science or town gossip, but the word of Jehovah. God's heart was big enough for Ninevites, (all of them,) as well as for Israelites, even though Jonah's wasn't. He had an interest in Edom and Syria and Egypt and Babylon and all the rest, in Jeremiah and Isaiah and other prophets, and he will keep it up over yonder, for his mercy endureth forever, while his wrath, (judgment,) is but for a moment. The majority of his mouthpieces today say he is more to be feared for his judgment than loved for the causes and consequences of it, which are found in his mercy and love.

But we have not studied Jonah yet, and must leave it for next time, lest our elder brother, the editor, will lose some of his grandfatherly smile over our long pen-ness.

You may rechristen this article "The Prophetic Office," and we'll try Jonah again next time.

J. W. Williams.

#### A NEW REFORMATION IN THE CHURCH.

(Rev. Johnston Myers, pastor of Immanuel Baptist Church, speaking at the weekly meeting of the Baptist ministers on Monday, urged a revision and reorganization of the Christian churches. He declared that denominationalism would have to go. Requested by the Chicago Examiner to elaborate on this subject, Rev. Mr. Myers prepared the following article:)  
(In Chicago Examiner, Feb. 22).

A NEW reformation is at hand in the church. It may come slowly or it may come suddenly, but it will come. It must come.

This does not mean destruction, but reconstruction and revision to meet new conditions. The church of Christ has the truth which the world needs and must have. If this truth has the proper expression it will satisfy the spiritual longings of men and women of the present age.

Everything which the souls of men long for can be found in Christ. A radical change in the emphasis, forms and methods will be sufficient to make the gospel triumphant.

We must do away with ceremonies and ordinances which have no value today. They have been useful, but now they are like useless equipment to the army engaged in battle.

The soldiers must be free from unnecessary luggage that they may win the victory.

The ship in the storm must clear the decks of all that is not really essential to meet the crisis.

The Christian faith must be presented to the world in the simplest and most definite manner possible. We demand today the realities of religion.

The two truths upon which Christianity depends are the deity of Christ and His atonement.

Mankind needs a Savior and that Savior must be divine. Sin is a terrible fact, and the salvation must be sufficient.

The whole Christian church could agree upon these two truths, and a confused world would know what to accept.

We must have a real unity. We are spending a vast amount of wealth and strength to build up denominations and sects.

We need all this energy to save humanity and advance the kingdom of Christ.

Let us unite, combine and make a world-wide drive for the redemption of mankind.

Let Catholics and Protestants alike be great enough in their spirit and vision to put aside the minor things which cause us to differ, and for the sake of bringing the world to Christ, work with a single purpose like one army or one great business enterprise.

A representative council which would define the Christian faith and purpose would do much to strengthen and unify the church.

Many in the ministry and priesthood would object to such a vital and sacrificial union, but our leading laymen of all creeds know that such a union is necessary, and they are beginning to demand it.

The new reformation will be the removal of man-made barriers which hinder good men from being interested in the church. It will simplify the statement of truth which the church asks the world to accept.

The absolute unity will result in the merging of churches and institutions into effective, powerful agencies. The divided church grows weaker.

The united church would be invincible.

The time is at hand for a world-wide revolution and reformation in the religion of Christ.

The world will be made better and purer as one result of the present war. What about the church?"

This is no new idea among the leaders of the various denominations. It has been talked for some time and it is coming to pass. Then those who believe and obey the truth must crucify conscience or submit to the persecutions which must necessarily follow. A close examination of this man's thought will reveal the fact that he and the Spirit of God's word are greatly at variance.—Editor.

That which benefits us, embosomed in beauty and wonder as we are, is cheerfulness, and courage, and the endeavor to realize our aspirations. Shall not the heart which has received so much, trust the power by which it lives? May it not quit other leadings, and listen to the soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past? —Sel.

Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.—1 Tim. 6:17.

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.

Many are availing themselves of our dollar offer to do missionary work. One day recently twelve new names were thus added to our list. We will send the Herald three months to four different addresses for \$1.00 until further notice.

Saturday, February 23, Bro. and Sr. Siple were called by telegram to the bedside of her father, Bro. Frank Smith, of Adrian, Mich., who is very seriously ill. Bro. S. returned on the following Wednesday, but Sr. Siple will remain indefinitely.

Sr. Sarah Chase, of Adrian, Mich., is reported very seriously ill, not much hope being given for her recovery.

We are having a good deal of trouble with getting our paper to its destination these days. Recently a part of the package to Rensselaer, Ind., reached its destination on time, but five of the papers were side-tracked in Chicago until information could be had from us. A letter addressed to Rens-

selaer on Feb. 14, reached its destination 175 miles away, eight days later. If you do not get your paper, let us know, and we will try to supply the missing numbers.

Sr. Roscoe McCory, of Sheridan, Ind., writes that they as well as others have been having a round of sickness through the long, cold winter. There has been a great amount of sickness and many fatalities as the frequent reports show.

It would save much trouble and worry if, when writing to this office, all information, names, addresses, etc., were given carefully and accurately. The difference between an a and an o in a name makes a big difference sometimes. Some send in the name of a new subscriber and either forget to give the address or conclude that the editor ought to know where the paper should go. In sending information, please regard the editor as knowing nothing. Put yourself in our place as if we were writing like matter to you. Another class moves from one address to another, never notifying us, then wonders why the paper does n't come any more. Brethren, is this a square deal?

HELPING FUND.

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

Bro. and Sr. G. F. Battenfield,	\$1.00.
Mrs. E. H. Wyman,	.50.
Mrs. Eunice Lewis,	.75.
Mrs. P. R. Senff,	.75.
N. A. Hardison,	.50.
Mrs. Eva H. M. Fletcher,	4.00.
Mrs. Roscoe McCory,	.50.
Miss Mary E. Elton,	9.00.
Mrs. J. G. Adams,	1.00.

Remittances.

L. E. Conner, A friend in Illinois, Mrs. Cantwell Drabenstott, A. K. Richardson, Bro. and Sr. G. F. Battenfield, J. G. Simmons, Mrs. Clark McClelland, Mrs. E. H. Wyman, F. V. Blakely, A. M. Barrows, Mrs. A. C. Stites, J. W. Cooper, Miss Rose Storjohom, W. S. Koontz, Everett Halstead, Mrs. Eva L. Stearns, Mrs. J. E. Cross, Mrs. W. L. Canode, Mrs. Eunice Lewis. Miss Lena Lewis, Mrs. Philip Senff, N. A. Hardison, H. D. Fales, Mrs. F. W. Clark, W. L. Crowe, E. C. Culp, Mrs. Eva H. M. Fletcher, M. D. Oliver, Mrs. Roscoe McCory, J. K. P. Driskill, Wesley Stephenson, Miss Mary E. Elton, Mrs. J. G. Adams.

Obituary.

Mary G. Mitchell

was born in southern Indiana, Oct. 29, 1848, and moved with her parents to Tipton Co., Indiana, where she grew to womanhood. On Nov. 22, 1871, she was united in marriage to Nathan H. Hornaday. To this union were born five children, two dying in infancy. She, with her husband and one child, Arthur, moved to central Kans., Jan. 31, 1879. Here her fourth child, a daughter, Nora, was born. In the fall of 1882 they moved to Furnas Co., Neb., near Edison. In 1884 they located about five

miles southeast of Holbrook, where her last son, Charles, was born.

She became a member of the Church of God by baptism in 1889 and lived a consistent Christian life, faithful to the end.

In 1905 they moved to Holbrook, residing here for several years. In April, 1917, they moved to Arapahoe. She departed this life Feb. 17, 1918, aged 69 years, 4 months and 18 days. She is survived by her husband, daughter and two sons, and eleven grandchildren. She has a brother in Oklahoma and one in Oregon. She was a faithful wife and a devoted mother, one whose tender and loving sympathies won for her friends wherever she went.

She was very reluctant to speak aught against anyone, choosing to think of their good points. She did not lack for care, as every thing was done which tender hands and loving hearts could do.

Her place will be missed greatly in the home, church and neighborhood. She fell asleep in the full conviction of faith, awaiting the resurrection morning to a life where death and parting will be no more. Her daughter living in Wisconsin was unable to attend the funeral, which was held from the home where a brief funeral service was conducted by the writer, assisted by Rev. E. C. Staley. Interment in the Arapahoe cemetery, there to await the resurrection.

J. E. Cowles.

Elizabeth Townsend

was born in Coats Grove, Mich., Sept. 15, 1915, and died Feb. 18, 1918, in Alto, Mich., being two years, five months and three days old.

Little Betty was the idol of the home and her sad and sudden death paralyzed every one. The parents were completely prostrated.

The mother had just brought the baby in from a romp on the porch. Taking off her wraps, she stood her by the window and stepped out to hang three towels on the line. She played Bo-peep with her while she hung the first one, then disappeared. Sister Ruth heard her make a sound and turned to play with her, but she was not there; then she heard a scream and ran into the house to find the little darling in flames,—not two minutes before a happy, laughing baby.

The mother tried to smother the flames with her hands, then rolled her in a carpet. Putting out the fire, she hurried the clothes from the poor little form, the flesh coming with them.

The doctor was away, the roads very bad, and it was two hours before he could reach home. He gave her an anaesthetic from which she never regained consciousness, her life going out four hours after the accident.

There was no fire in the house except the furnace heat and it will always remain a mystery how she obtained the match which must have caused her death.

Sister Ruth's hands were very badly burned and it will be a long time before even the bandages can be removed.

Sister Ruth is the eldest daughter of Bro. and Sr. A. K. Richardson of Coats Grove. The whole community seemed to act as one family in giving timely aid in every conceivable way. Mr. and Mrs.

Townsend had resided in Alto only about a year, but had made many friends. The funeral services were held from their home, conducted by the writer. The next day the little form was taken to the family burying ground near Coats Grove. There may she rest until the little ones will come again from the land of the enemy, and may we all be prepared for that glad awakening where death never comes and sorrow's tears are never shed.

M. A. Woodward.

## The Sunday School.

By Alta King.

JESUS SENDING OUT THE TWELVE.

Lesson 11. March 17, 1918.

Lesson Text, Mark 6:7-13, 30.

Golden Text: Freely ye received, freely give. Matt. 10:8.

Time: February or March, A. D. 29.

Place: Galilee.

Memory verse: Isa. 52:7.

### Questions and Comments.

In one of our recent lessons we learned how Jesus chose 12 men to be with him continually. Mark 3:14. This was about the middle of his second year's work. In today's lesson we find Jesus sending these men out for public work at the beginning of his third and last year's work. During these intervening months how had Jesus been training these men for their work? Mark 4:34; Matt. 15:15-20; Matt. 16:21-23; Mark 10:14. (Notice that rebuking his chosen ones formed a large share of their training.) The moral and ethical teachings he gave them are found in the Sermon on the Mount.

From your reading of Mark 6:1-6, be able to answer these questions: In what locality and among what people did Jesus choose to first send out his helpers? What was the attitude of these people toward Jesus? Was there special need of thus pushing and spreading the knowledge of Jesus among these people?

What was Jesus' commission to these men? Verse 7; Matt. 10:5-8. What connection between the message, "The kingdom of heaven is at hand," and the miracles they were given power to perform? Compare the extent of their work with the extent as it was under their last commission, Mark 16:15, 16.

What lesson does Jesus teach in verses 8, 9? See Matt. 10:9, 10. Compare these words of Jesus with what he said just before his crucifixion. Luke 22:35-38. Can you account for the difference?

Having no support of their own, how were the disciples to be provided for? Verses 10, 11. Did this method of living require faith? Did their faith bring results? Luke 22:35.

These men were going among people who were strangers to Jesus and unbelievers. According to John 12:6, 2 Cor. 11:7-9, did Jesus disapprove of preachers and teachers receiving support from friends and believers even before starting out on

a journey?

How would shaking the dust from their feet be a testimony against the city which would not receive them? The action was expressive of Jesus' words in Matt. 23:37-39 and Paul's in Acts 13:46. It meant simply leaving them to their own ways until the day of judgment when they should receive what was their due.

In what few words does Mark sum up the preaching of these men? Verse 12. How did they bring the kingdom "at hand?" Verse 13. Did the knowledge of Jesus begin to spread and increase among the people through the work of these men? Ver. 14-16. (Notice that before this the king had not even heard of Jesus and his works which he had been performing for 2 years. When Jesus comes again his mission will be to fill the whole earth with the knowledge of God and his works. How will he be able to spread this knowledge rapidly?)

Verses 17-29, show why Herod's conscience was so guilty that he spoke as he did in verse 16. Read the story noting the following points: 1. The spirit which led Herod's wife to commit the crime she did, unwillingness to receive profitably God's correction, always results in more sin; 2. The power of influence of one person over another. We should be watchful of our influence over those who come under it; 3. The danger of stopping to consider what others may say or think when there is a question of right and wrong to consider; 4. The danger of permitting oneself to come under the control of worldly, social pleasures. While in this condition Herod made a promise, not stopping to consider whether or not its fulfillment would involve wrong doing.

How did the apostles show their true discipleship and their willingness to be taught? Verse 30. How does Jesus show his kindly consideration for them? Verses 31-32. Notice Jesus' influence over the masses. Verse 33. Jesus sometimes rebuked the multitudes for seeking him merely to obtain material, physical benefits. John 6:26, 27. Nevertheless he administered to their needs both material and spiritual. Luke 19:10-17.

### General Notes.

Yielding to a wrong influence is proof of moral weakness and each yielding adds to that weakness. Yielding to a right influence is proof of moral strength and each yielding adds to that strength.

Seeking Jesus to obtain the material benefits which flow from his power to supply them through miracles is not wrong else Jesus would never have exercised this power thus influencing many to follow him. While this selfish motive is not wrong still it is not the highest. Seeking him because we see in him the Christ, the Son of God, the Savior of the world, is the higher motive. The multitude fed by Jesus in John 6, followed him, not because they saw in this miracle the conclusive proof of his Messiahship and his mission as he claimed, but merely because they had received bread and meat. Jesus rebuked this motive. This miracle should have made them think of all the hungry sufferers in the world, and through the miracle they should have seen Jesus in the kingdom

age, supplying all such needs as he was supplying theirs. The love of mankind, not of self alone, would then have been their motive, and they would have been tasting the sweetness of the meat that does not perish.

Selfishness is the initiative of all seeking after Jesus, but until that motive is merged into and lost in the altruistic motive of seeking him for love of our friends and neighbors and enemies, we have not eaten much of the meat that perishes not. Until the selfish motive becomes the means of generating the higher motive, we are far from being fit co-workers with Jesus in his kingdom work.

"What means this eager, anxious throng Which moves with busy haste along— These wondrous gatherings day by day, What means this strange commotion, pray? In accents hushed the throng reply: 'Jesus of Nazareth passeth by.'"

### I THESS. 4:14.

SISTER E. H. WYMAN, of Minneapolis, Minn., writes:

"I often hear 1 Thes. 4:14 quoted as proving that the dead are with Christ in heaven, and when he comes will bring them with him. Would like a little explanation of it in the Herald if it is not asking too much."

### Reply.

The trouble with such people, Sr. Wyman, is that they want to believe it that way, and by stopping with the 14th verse can persuade themselves that it is so.

The "will God bring with him" must be read in harmony with the context. The context shows that those who are to be brought with him are asleep—they are in their graves and the coming of the Lord brings them from their graves as shown by vs. 15-18.—Ed.

O Lord, thou knowest what is best for us; let this or that be done, as thou shalt please. Give what thou wilt, and how much thou wilt, and when thou wilt. Deal with me as thou thinkest good. Set me where thou wilt, and deal with me in all things just as thou wilt. Behold, I am thy servant, prepared for all things: for I desire not to live unto myself, but unto thee, and oh, that I could do it worthily and perfectly!—Sel.

Dare to look up to God and say, "Make use of me for the future as thou wilt. I am of the same mind; I am one with thee. I refuse nothing which seems good to thee. Lead me wither thou wilt, clothe me in whatever dress thou wilt. It is thy will that I should be in a public or a private condition, dwell here, or be banished, be poor or be rich? Under all these circumstances I will testify unto thee before men."—Sel.

It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not so sacred too,—as if it were comparatively a light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.—George Eliot.

## Letters.

### A Very Sad Happening.

Hastings, Mich., Feb. 18, 1918.

Dear Bro. Lindsay:

Our hearts were made very, very sad this morning when we received a message by phone that Ruth and little Betty were terribly burned and that Betty could not live. About 2 P. M. we received another message that she was dead, and that Ruth is in a very critical condition. Don't know the particulars only that Betty's clothes were all burned off except one shoe. Wife has gone over and I am left to keep house and do the chores.

A. K. Richardson.

Dear Brother Lindsay:

As many are wondering what the outcome of this terrible war will be, and the cause of it, I thought I would write a few lines giving some scripture that seems to me to have a bearing on the subject.

In Jer. 25:31-33, is a prophecy which reads as follows: A noise shall come to the ends of the earth, for the Lord hath a controversy with the nations.

Thus saith the Lord, Behold evil shall go forth from nation to nation, and a great whirl wind shall be raised up from the coasts of the earth.

And the slain of the Lord shall be from one end of the earth to the other end, they shall not be buried but shall be dung on the ground.

According to statements in the papers Germany is literally fulfilling the latter part of this verse by using the oil from the dead for different purposes, and the refuse for fertilizer.

Jerusalem was to be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled. It begins to look like that time was about up. Then what?

In Isaiah 66, it says, Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? For as soon as Zion travailed she brought forth her children, which seems to me to have reference to the restoration of Israel. The tenth verse of this chapter says, rejoice for Joy with her all ye that mourn for her.

Verse 12. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck, ye shall be borne upon her sides and be dandled upon her knees. Ver. 13, As one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem.

Who is the "you" and "ye" mentioned in this verse if not the children of Israel?

Read also the 14-16th verses. England has taken possession of Jerusalem, and has promised, according to the papers to restore it to its rightful owners. Soon may it be done. The Jews are making preparations to take advantage of the offer. So I think that nation will soon be born.

Hosea has this to say in chapter 3, verses 4 and 5, For the children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod, and without a teraphim.

Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.

Ezek. 37:21, says, Behold I will take the children of Israel from among the heathen where they be gone, and will gather them on every side and bring them into their own land.

Verse 23, The Lord will save them and cleanse them, so shall they be his people and he will be their God. They are to dwell in the land given to Jacob forever, and David be their prince forever.

Paul says, in Rom. 11:15, For if the casting away of Israel be the reconciliation of the world, what will the receiving of them be but life from the dead. As it is intimated, they will be received from the same point of reasoning it would seem the world is to be reconciled to God, which would be a glorious thing.

Verse 25, For I would not, brethren, that ye should be ignorant of this mystery lest ye be wise in your own conceits, (it seems to me that advice should be heeded by many in this day,) that blindness in part is happened to Israel. For how long? Until the fulness of the Gentiles be come in.

Verse 27, Israel shall be saved, the Deliverer shall turn away ungodliness from Jacob. Verse 27, For this is my covenant unto them when I shall take away their sins.

Verse 17 says some of the branches were broken off. How, and what part of the Jews were broken off. Surely not those that accepted the gospel and were obedient to it, but those that rejected. They were broken off by having the kingdom taken from them, and the terrible destruction that came on them, and they lost what was promised in Exodus 19, that they should be a kingdom of priests, an holy nation. When they are grafted in they will come in under different conditions and promises.

I have tried to show in these few rambling remarks that the restoration of Israel is one of the reasons God has controversy with the nations that the way might be opened for their return.

If you think this is worth the space it will take in the paper, use it, and if not, you know what to do with it.

H. B. Hathaway.

### THE DEVIL'S SUPREME EFFORT TO HOODWINK OUR GENERATION

WE HEARTILY endorse the following spirited words from "The Watchman-Examiner:"

This everlasting twaddle about multitudes of men being Christians without knowing it, and about whole communities becoming Christian apart from the ministers of the church is the devil's supreme effort to hoodwink our generation. As an old Quaker once said: "If a man can get religion and not know it, he can lose it and not miss it." It is high time for a new emphasis upon the scriptural conditions of salvation—faith in the Lord Jesus Christ and a confession of him before men. And our Lord himself could think of no better way to confess him than in the beautiful ordinance of baptism, the ordinance that vividly portrays the end of the

old life and the beginning of the new. Why not let Jesus have his own way with those who accept him as Savior?—Sel.

### Not Forsaking The Assembly.

(Continued.)

John W. Burget.

Brethren, is it not necessary for us to assemble ourselves together and learn, that we may 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. Eph. 3: 9, 10. To the intent that now it might be known by the church the manifold wisdom of God, and we cannot be quickened from the dead unless this manifold wisdom, (or spirit,) of God dwell in us. Rom. 8:11.

Jesus said, take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. Matt. 11:29. God reveals knowledge unto us by his spirit; for his spirit searcheth all things, yea, the deep things of God. (The spirit is the word of God, John 6:63.) And no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but (by) the spirit of God, if we have the spirit of God, or his words, dwelling in us, we will have a knowledge of God's will, as he has revealed it to man. For now we have not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. 1 Cor. 11:10-12.

If we say that we have fellowship with him, and walk in darkness, (that is, we have no knowledge of God,) we lie, and do not the truth. 1 John 1:6. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. 1 Pet. 4:10, and it is an evident fact, if we do not assemble ourselves together, we cannot minister one to another, and this is another commandment we do not obey.

For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister. Heb. 6:10.

Brethren, give diligence to make our calling and election sure, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 1: 11. 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 cast out devils, and in thy name done many wonderful works? Matt. 7:21-27. And then will I profess unto them, I never knew you.

How could they know Jesus if they never assembled themselves together in Jesus' name. Jesus says, Where two or more are gathered together in my name, there am I in the midst of them.

Do we love to work iniquity more than assembling ourselves together in Jesus'

name, obeying his commandments which are not grievous? Therefore whosoever heareth those 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.

Christ Jesus is the rock our church is built upon. 1 Cor. 10:4; Rom. 9:33; Eph. 2:20; 2 Pet. 2:6-8; Acts 4:11.

And everyone that heareth those sayings of mine, and doeth them not, (not assembling ourselves together in Jesus' name,) shall be likened unto a foolish man which built his house upon the sand, (or pleasures of the world,) and the rain descended, and the floods came, and the wind blew and beat upon that house; and it fell. (Was not built upon the solid rock, Christ Jesus.)

Brother, sister, shall we not forsake all of our earthly pleasures, and assemble ourselves together for Jesus' sake. Jesus says if we forsake not all that we have, we cannot be his disciple. Luke 14:33. And every one that hath forsaken houses or brethren or sisters or fathers or mothers or wife or children or lands, for my name's sake shall receive an hundred fold and shall inherit everlasting life. Matt. 19:29.

For God will render to every man according to his deeds.

To them who by patient continuance in well doing, seek for glory and honor and incorruption, eternal life. But she that liveth in pleasure is dead while she liveth, 1 Tim. 5:6. And this life of pleasure is but a drop of water in the ocean compared to eternal life. Why, then, should we live in pleasure for a little time, if this living in pleasure for a little time shall be the cause of us not having an inheritance in the everlasting kingdom of God, and we would not know what wonderful things are coming to pass when Jesus is King of kings and Lord of lords.

Brethren, do you not have a desire to know what great wonders will be happening 40 billion years from now?

But if we are overcome of the pleasures of this life, what hope have we of dwelling with Jesus when he shall sit upon the throne of his glory?

If our minds have not been overcome by the pleasures of this world, we are thinking and looking forward to assembling ourselves together, working out our own salvation with fear and trembling, and how shall we escape if we neglect so great salvation?

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. We could not teach and admonish one another if we do not assemble ourselves together. We must have the Spirit dwelling in us to be able through knowledge to teach and admonish one another. We must have the fruit of the Spirit, love, dwelling in us, or we would not have any zeal or desire to admonish or teach our brother or sister. Is it not necessary that we assemble ourselves to get knowledge (or the Spirit) of God dwelling in us? We should assemble ourselves and teach and admonish one another to get knowledge, or the Spirit of

God dwelling in us, for Paul says we are quickened from the dead by the Spirit (or word) of God that dwells in us. Rom. 8:11.

The End.

### Plain Talks on the Lord's Second Coming. By Mark Lev.

#### How Will the Lord Come?

1. He will come personally. His coming is not figurative, but a real descent from heaven. Zech. 14:3-4; Acts 1:11.

2. He will come suddenly. Matt. 24:27; Luke 12:40; Rev. 16:15.

3. He will come visibly. Zech. 12:10; Rev. 1:7.

4. He will come in clouds of heaven and attended by his angels. Jude 14; Rev. 1:7; 2 Thes. 1:7.

#### When Will the Lord Come?

1. When evil has reached its maturity, and unbelief is rampant on the earth. Lu. 18:8; Matt. 24:36-39. If this is to be the case, certainly there can be no millennium till he does come. Instead of a universal conversion, there will be but few believers left.

2. When few are expecting Him, and when the many shall be found scoffing at the thought of His second advent, saying, "Where is the promise of His coming?" 2 Pet. 3:3-4.

3. Before the entire restoration of Israel, but not before a portion of them have returned. This is taking place at present.

4. His coming will be preceded by the sign of the Son of man in the heaven after the tribulation. Matt. 24:29-30.

#### The Effects of His Coming.

1. His coming will cause great physical convulsions which will produce great climatal and atmospheric changes, tending largely to the prolongation of human life. Antideluvian longevity will return. Isa. 65:20-25.

2. It will cause great changes in the Holy Land. The land will be turned into a plain from Geba to Rimmon, south of Jerusalem; the Mount of Olives will cleave in twain from east to west, a half removing towards the north and a half towards the south. Zech. 14:4.

A river, dividing into two parts, issuing from under the Sanctuary, will flow into the Dead Sea on the east and into the Mediterranean on the west. Ezek. 47. The desert districts of the Holy Land shall enjoy a more than tropical luxuriance, and shall blossom as the rose. Isa. 35:1-2; 55:12-13. The mountain on which the Lord's house shall be built shall be established on the top of, or superior in elevation to, any other of the mountains in the Holy Land, 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 Jehovah from Jerusalem." Isa. 2:2-3.

3. It will cause all wars to cease. Isa. 2:4.

4. It will keep under restraint, as before the fall of Adam and in the ark of Noah, the carnivorous appetites and ferocious nature of the brute creation. Isa. 11:6-9; 65:25.

5. It will increase the light of the sun and the moon. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Isa. 30:26.

6. Satan being chained, or restrained from tempting men, and our Lord Messiah ruling in equity over the nations, peace and righteousness, and prosperity will be largely developed over the earth. Rev. 20:1-3; Isa. 4:2; Jer. 23:5; 33:15-16.

7. Israel, restored and saved at the coming of the Redeemer, will then only become a true kingdom of priests, and by their instrumentality the Gospel will be carried during the millennium into all the heathen lands, and millions will be converted, both individuals and nations. Isa. 60:1-3; Acts 15:16-17.

8. Annually during the millennium the nations will go up, representatively, to Jerusalem to keep the feast of Tabernacles to worship the King, Jehovah of Hosts, and the nations that shall not come to worship the King, even upon them shall be no rain. Zech. 14:16-19.

9. Evil and falsehood will not, however, be utterly destroyed in the millennium. Many passages of scripture plainly teach this. We quote here a few: "He shall rebuke among the nations," Isa. 2:4; Micah 4:3. "He shall break to pieces the oppressor. He shall deliver the needy when he crieth," Psa. 72:4, 12. "With the breath of His lips shall He slay the wicked," Isa. 11:4. "Through the greatness of thy power shall thy enemies yield feigned obedience unto thee," Psa. 66:3; also Psa. 2 and 110.

10. At the end of the millennium Satan is loosed for a little season. He deceives nations and marches them in vast numbers into the Holy Land to destroy the saints and the beloved city. But fire comes down from God out of heaven and devours them. The devil is cast into the lake of fire. The great white throne is set up; the second resurrection takes place and the dead are judged. Death and hell are cast into the lake of fire. This is the second death. And then, a new heaven and a new earth, and the new Jerusalem comes down from God out of heaven. Rev. 20:7-15; 21:1-2. Hallelujah! Even so, come, Lord Jesus. Amen.

Would we coddify the laws that should reign in households, and whose daily transgression annoys and mortifies us, and degrades our household life,—we must learn to adorn every day with sacrifices. Good manners are made up of petty sacrifices. Temperance, courage, love, are made up of the same jewels. Listen to every prompting of honor.—Emerson.

Come, children, let us go!

We travel hand in hand;

Each in his brother finds his joy

In this wild stranger land.

The strong be quick to rise

The weaker when they fall;

Let love and peace and patience bloom

In ready help for all.—Sel.

He leads me where the waters glide,

The waters soft and still,

And homeward he will gently guide

My wandering heart and will.—Sel.

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### The Battle of Armageddon.

What is it?—The final war preceding 1,000 years of peace, Rev. 19 and 20.

Where will it be fought?—Around Jerusalem, Zech. 14:2. Armageddon (Palestine), Rev. 16:16.

Between whom?—“All nations,” Zech. 14:2, and “Israel,” Psa. 83:4. God's people, the Jews, on the point of being conquered will receive divine help, Rev. 19.

It is certain—God says it. “I will gather” Zech. 14:2.

It is future!—Because Christ comes “and all the saints with him,” Zech 14:5, therefore some time previously the saints must have been “changed,” 1 Cor. 15:51, and “caught up,” 1 Thes. 4:17. Yet they are now on the earth. The translation of the saints, (believers,) will be the next manifestation of God's power, and may happen any moment.

It is near!—Because the “signs,” have been, and are being, seen. There is “upon the earth distress of nations,” Luke 21:25. There are “wars and rumors of wars,” Matt. 24:6. “Men's hearts” are “failing them for fear,” Luke 21:26. “The hire of laborers” kept back by fraud “crieth,” James 5:4, and in the recent financial stress an intimation has been given of the way money may become of no value, even though possessed. “Your riches are corrupted, your gold and silver is cankered,” James 5:2, 3. Most striking of all, the Jews are rapidly returning to their own land. “I will take you from among the nations and gather you out of all countries, and will bring you into your own land,” Ezek. 36:24.—Sel.

### Not Great Things, But Something.

We cannot always do great things, but we can always be doing something, for the good of others and for the glory of God. But to do this we must watch opportunities, we must be willing to do little things, we must condescend to men of low estate. A word, a smile, a kindly, thoughtful act, which we may do in a moment, will brighten someone's life for all day long, and if we are ever ready to do such things we shall find them ever waiting to our hand.

Let us do something today. We may never see tomorrow. Our great plans may fail; let us work our little plans; let us do what our hands find to do, and in being faithful over a few things we have the best prospect of becoming rulers over many things by and by.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, March 13, 1918.

Number 23.

## 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. S. Burleson, Postmaster General.

## Vice More Deadly Than Bullets.

ONCE THE bullet and the lance were the two deadly weapons in war. Lately we have added gas and liquid fire to the fiends of destruction in the trenches. Statistics show that the number killed is only a small part of the total active in an engagement. But all these combined are not the soldier's worst enemies.

A recent editorial in the Chicago Tribune contained the following significant words:

"Today, with whole sectors of the western front reporting more men lost to active service by vice diseases than by shot and shell, the allies are remembering Lord Kitchner's advice and sticking up posters entreating the soldier to keep straight lest the consequences of his misdeeds destroy the hope of victory. It has come to that."

The saddest part of this editorial is that it is probably all too true. Not only in war, but in peace the unclean life means the death of the individual. A life given to sensual pleasures means a premature and shameful death. Blessed is the young man who has been trained to live clean until he shuns impure thoughts as he would a deadly serpent. So long as his thoughts are clean his life cannot be unclean.—Sel.

## Over and Over Again.

"I want to make my life count," the girl cried with a quick, impatient breath. "I don't want to spend it all in cooking meals and dusting rooms—things that have to be done over and over every day, and are never remembered two minutes after they're done! I want to do something that will last."

"Did you ever think," the old teacher asked, "how many things God does over and over, day after day, and year after year? Day and night, summer and winter, seed time and harvest, come regularly as the cooking of meals and dusting of rooms. The need of forgiveness, of encouragement, of strength, isn't he but answering these over and over again, every hour of our conscious lives?"

"That's different," the girl answered slowly.

The old teacher smiled; she had been a girl once and she understood. "Do you remember the miracle at Cana?" she asked.

## THE ROAD OF PEACE

Is it through the trenches bleak,  
Filled with a nation's dead?  
Is it through ruined homes,  
Near rivers flowing red?  
Is it where hearts make moan,  
Women and children weep?  
Is it where friend and foe  
Death's silent watches keep?  
When to the cross of Christ  
Rulers and people turn;  
When, kneeling at his feet  
Hearts with repentance burn.  
His rule of love obeyed,  
Horrors of war will cease.  
Then will be found the road,  
The only road to peace.—Sel.

"The thirty long years of preparation were over, and the Master was going out to save the world. The marvelous baptism at the Jordan, the terrible days in the wilderness, each had borne witness that the time had come. Even the first disciples were chosen. Then came the first demand upon the power that filled him. What was he to do—heal the sick? restore the blind? raise the dead? tell eager multitudes of the Father's waiting love? You remember that the call was to none of these things; with a whole world to love, the first duty was merely—to help out a wedding feast."

The girl had listened with brightening eyes. "Thank you," she said softly.—Sel.

## Use What You Have.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I propose offering it to thee, a willing sacrifice."

And he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it thou hast in thine hand?"

"Nothing but a pot of sweet smelling ointment, O God, wherewith I would anoint thine only One, called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but all the Bible reading world has been fragrant with the memory of this blessed act of love, which has, ever since, been spoken of "for memorial of her."

"Poor woman, what is it thou hast in thine hand?"

"Only two mites, Lord. It is very little;

but then it is all I have, and I would put it into thy treasury."

And so she did and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas Societies" even now continue their benign mission to the poor throughout the world.—Selected.

## Increase of Jewry.

It is estimated that about 200 years ago there were only 3,000,000 Jews in the world, and that at least four or five times in the course of their history they have been brought to the verge of extinction; yet today, in America alone, there are more than three millions. Probably there are now nearer twenty millions of Jews in the world. Yet it is not now less true than 200 years since that he is not wanted anywhere. There may not be everywhere the same strong repulsion such as has led to the "progroms" in Russia, and the anti-Semitism in Germany and France, but there is not less the feeling of discrimination against him. He may be tolerated, "but even after attaining to the highest position of eminence it will be said, "But he is a Jew."

It is also true that while the Jew is unwelcome, he is still sought for. No nation wants him, and yet every nation is after him. It is interesting to note the roll he is playing in the life-and-death struggle of the nations. Politicians, financiers, and military experts are looking at him. The increase numerically is significant, and the fact that in this present conflict the financiers perform an important part, and that these are largely Jews, will have weight in the settlement of the issues of the war.

—Immanuel's Witness.

A SCULPTOR who wanted to express an idea in tangible form might prefer clay to marble or wood to either. But if he were in earnest he would take what he could get—and express himself through it as well as he could. It is taking what we can get and doing our best with it that makes all the difference between successful and unsuccessful lives.—Sel.

It is reported that an explosive ten thousand times as powerful as dynamite has been accidentally discovered. The new substance, "Terrorali," was hit upon by two eastern chemists while they were testing a substance for gasoline. sel.

## JONAH, No. 2.

WHEN GOD bade Jonah go east to Nineveh, he started west to Tarshish. His opinion of Tarshish must have been bad, to think God was not in the whole country. He must have felt as the girlie did who said in her prayer, "Good-by, God, we're going to California." But he was no worse than we. Often when God says, "Go to meeting," we head for town or a Sunday visit, or when he says, "Keep unspotted from the world," we plunge right after the forbidden thing. And what if he did think he could get away from God's presence; we have known boys to get behind the barn to take their first smoke; we have heard of people hiding the cards when the preacher was coming and people are still found who sin in darkness and feel safe if others are ignorant. But Jonah was better than some professed Christians whose children over five years old are with them on the train, he paid his fare. Not long ago I heard a woman tell the conductor her boy was under five. After he passed and when the boy straightened up he looked as if Barnum and Bailey's circus should exhibit him as a wonderful five-year-old. He must have been near ten. She saved 14c.

When Jonah put to sea from Joppa, he felt so sure he was out of God's sight that he could sleep during a tempest. But the very tempest showed that God's presence was at sea as well as on land. David knew that, too. In the 139th Psalm he shows that God knew all his thoughts, words and whereabouts, and that if he would flee that searching Eye when guilty, there was no place to go from it, for God would be found in heaven, earth, sea or hell, in darkness the same as in light. God in hell? So he said. Not in the evangelist's hot place, but in the Bible hell, the grave. If God's presence did not reach the grave, how can they awake? And if the grave cannot evade that searching Eye, to what purpose the suicide's temporary hiding place there? There is a better relief from guilt and trouble. But Jonah was not ready to go that far from God. Tarshish was far enough for him. But God took him clear to hell and showed him he was present there, and after Jonah stayed there three days he learned the folly of flight from God. For Jonah called the fish's stomach hell and said he was there forever. It was hell, a grave to him, for he was buried out of sight and it was also a typical representation of Joseph's tomb for Jesus. Then it could be truly called hell and Peter could truly apply the Psalmist's words to Christ, "Thou wilt not leave my soul in hell." Jonah could call these three days forever since the word does not carry the idea of endless time, but a complete period of time. It was that, since it pre-figured Christ's burial, which three days were a complete period.

When God's tempest arose the mariners did what people naturally do when helpless. They were idolaters, but they prayed the best they knew. They also did all they could to help themselves. They threw out their goods. Why should they suffer for Jonah's sin? But he told them what he was up to when he came aboard, and in permitting him to do so and to pay his

fare they shared his sin. The captain wakes him and tells him to pray. But we are not informed that he did pray. How can a guilty conscience expect an answer? And how can a man who felt sure he had run away from God expect his voice to reach him? So they cast lots to find who caused the trouble. Jonah is it. Being told what he is and who is his God, they are the more terrified. Asking what to do, they are told by Jonah in wonderful self-sacrifice to give him over to death in the sea. For Jesus must die before spending the antitypical three days in the hell where he was buried. But the mariners are too tenderhearted to obey God. Like Peter, they do not want to see a good man die. We sometimes find similar motives back of our sins of disobedience. But only obedience quells the storm. And when Jonah gets into helpless distress, then he can pray. He cannot go to the temple in Jerusalem, the house of prayer, he can only look toward it. And at that he may not have known directions correctly either. He does not wait till the hour of prayer, three o'clock P. M. He does not even think he has to kneel or stand or prostrate himself on his face. He may have been on his head for all we know. He may not have yelled loudly enough to be heard to the surface of the fish's body, much less, the surface of the water. God may not have heard a sound, but knowing the heart and all our thoughts, he could answer Jonah says God cast him into the sea. For God's will said through his spokesman, "Throw me overboard," and the will in the words acted in the seamen to do it. So Jonah rightly says God did it. Then God said the second time to Jonah, "Go to Nineveh," and Jonah got right up and went straight east to Nineveh and spoke as he was bidden. Everybody from the king to the beggar and the slave repented. Then God repented. To repent is to turn from one thing to another. They turned from their sins and God turned from destroying them. But his prophet was displeased. He was angry. He was so angry life was not worth living he would not suicide, though, but wanted God to end his life. We have heard from theology that the saints in heaven will have their happiness increased by seeing and hearing the shrieks across the gulf; We have heard in our own communion that the saints in the kingdom will rejoice to see the ungodly suffer judgment. James and John would gladly burn up those who cast out devils outside their communion. The eleven rebuked Peter for going into the house of Cornelius, they did not think God had room in his heart for the dirty little Gentile children. Part of the Adventists call those heretics who want to push probation beyond the second advent, and we have brethren who think the church is going to the devil if they want to raise the ungodly dead and preach to them. So let's look in our hearts before we laugh at Jonah. In 4:2 he tells God why he started for Tarshish instead of Nineveh. He was not afraid of his hearers, though he would be the only man of God in that big city. He did not fear he would lose his job or his salary, either. But it was because he knew God to be kind, gracious and merciful. In other words, God foresaw their

possible repentance and in that case they would be forgiven and all Jonah's prophetic warning would fail to come to pass. What was the use to preach if God was going to save them anyway? Why make a fool of himself and preach a thing that would not happen? Moses might have argued the same, for when God sent him to warn Pharaoh he told him that Pharaoh would not do what he was told. Jesus also knew from the beginning who did and who did not believe, but he preached to both alike. Can you see why in all these cases? If so, you will answer some objections you may have raised to the gifts and callings of God that are without repentance. So Jonah would rather see the whole hundred and twenty thousand of them die than that his preaching should fail. Of course it did not really fail, but he would rather they should die than that his words might seem to others to fail. But we have seen that God always allows for repentance in all his prophetic warnings. So Jonah goes outside the city and builds his booth to watch in the fond hope that even yet inside forty days his eyes may feast on the suffering and death of his fellowmen. Hate? Yes, but are you and I free from all traces of it? So after learning his first lesson, obedience, he needs a second, mercy. The first by the sea and a fish, the second by the sun and a gourd vine. He is glad when the vine shades him from the sun's fierce heat. Selfishly glad. He got something out of it. If he had received a dollar a piece from each repentant Ninevite, he might not have tarried around in his booth, and been willing for them to live, at least till next sin-harvest. But next day when the vine wilted just when he needed it he is madder than ever. God amusingly rebukes his anger, then teaches him his lesson from the gourd vine. If Jonah is willing, yes glad, to save the life of a gourd vine, why shall he not be willing for God to save the lives of one hundred and twenty thousand people and much cattle? Let us hope he learned his little lesson of mercy and that we may learn many such day by day.

This book is a poor spot for higher critics, even though a sperm whale's throat is only an inch in diameter and it is hard to see how a man could breathe seventy-two hours in the stomach of a fish. Jesus believed the whole book. He saw no contradictions in the historical books. He did not call any of David's Psalms "songs of hate." He did not think Canticles merely a lustful love song. Never a hint fell from his lips that we might not believe "all things that are written in the law and the prophets" as our apostle did.

We hope to glance over the rest of these holy writings in turn in later articles.

J. W. Williams.

## THE JEW.

THE RECENT success of the British in the capture of Jerusalem has focused the attention of many people on the Holy Land, the land that God has given to his ancient people, the Jews. To understand the wonderful plan of salvation, one must understand the part that the Jews have in that plan. The God of Nature is the God of the Bible and his work is re-

vealed in both Nature and the Bible. Psa. 19:1-6; Acts 1:8. In nature God gives the light of day to one half of the world at a time, while the other half is in darkness. In the plan of salvation God has two families, Jews and Gentiles, corresponding to the two halves of the earth, and when one of these families is in the gospel light,—light that comes from Christ, the Sun of Righteousness, the other is in darkness. Please keep this fact in view, for we propose to show that it will help us to understand where we are on the great ocean of time.

With the call of Abraham, God selected him and his literal descendants to bring the bridegroom into the world, and for a period of nearly 2,000 years Israel was in the light while the Gentiles sat in darkness.

In Amos 3:2, we read, You only have I known of all the families of the earth. In nature, the sun is the center of light and gives light to the earth. In Gen. 1:1-5, we learn that light was created on the first day, but in vs. 14-19 we find the sun was created on the fourth day. The gospel light, Word, was in the world for four days of 1,000 years before the Sun of Righteousness arose. When Christ, the Sun, arose, he shone first upon the Jews. "He came to his own and his own received him not." When he first sent his apostles out, it was to shine upon the Jews only. Matt. 10:5-7.

The Jews rejected the light and at the crucifixion, the Sun set upon the Jewish world to rise three days later upon the Gentiles. After his resurrection, rising, he sent his apostles out to those who had been in darkness. Aliens without hope. The Jews were left in darkness. And in Rom. 11:25, Paul the apostle to the Gentiles, says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." When we see the light turning to Israel, we may know that the full number of the Gentiles has united with Christ. However, before the light returns to Israel, many of them must return to the Holy Land and form a nation under, perhaps, the protection of some great Gentile power. When the Jews do this, they will, I believe, demand a king. Christ is that King and the blindness will be taken away. When God led Israel into the Promised Land, he gave them a law, and in the 26th chapter of Leviticus he points out in the first thirteen verses a great blessing to come to them if they keep the law. Then in the next thirty verses he points out that if they fail to keep the law, he will punish them and scatter them among the nations of the earth; and in the last three verses he points out that although they may disobey and be scattered among the nations, he will not destroy them because of a covenant made with their ancestors. Israel disobeyed this law and God has scattered them among the nations. In Hosea 3:4-5, we have a most wonderful prophecy written about 60 years before the ten tribes were lost, and about 179 years before the last king of Judah was taken prisoner by the king of Babylon. "For the children of Israel shall abide many days without a king, and without a

prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: afterward shall the children of Israel return and seek the Lord (blindness taken away) their God, and David their king; and shall fear the Lord and his goodness in the latter days."

More than 2,500 years have rolled by since Zedekiah, their last king, vacated the throne of Israel. More than 1,800 years have gone since the temple service stopped. Many years have passed away since Israel had a prince or carried on their temple services. Nations have risen and decayed, and during this time, Israel has been scattered among the nations, but like the burning bush which Moses saw, they are not consumed. The prophet says, "After many days . . . in the latter days, they shall return, then seek their king." The present war is preparing the way for the return of the Jews, thus fulfilling prophecy. Jesus says, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. England now has control of Jerusalem and the way is being prepared for the Jews to get that city, then the times of the Gentiles will be fulfilled. Reader, keep these points in view as we continue this subject.

J. H. Anderson.

#### JONAH'S TIME AND OURS.

IN LOOKING upon the present conditions, a person can get a glimpse of the events that transpired in Noah's day. At that time God in revealing to Noah his plan of cleansing the earth, presented to him a way of escape. While building the ark, Noah warned the people of the coming catastrophe, but there being no visible indications of a change, they either ignored it, or else tried to adjust their affairs to suit themselves. For when the ark was finished, only eight people were ready to obey God and enter the ark.

Likewise Christ warned his disciples that conditions at the end of this age would be similar to those which existed previously to the flood.

This old order has got to be dispensed with in order that the new order (under Christ) may be established. These conditions being contrary one to the other, cannot both reign at the same time. Man having been allowed to hold control over the affairs of this earth for nearly six thousand years, naturally will put up a stiff fight for a continuation of this privilege. In Matt. 24:22, Jesus said this struggle would become so severe that except those days should be shortened, no flesh would be saved. But God, through his Son, has arranged a way of escape which, if we will follow, will, when the time comes, deliver us forever from this condition of sin and death. Luke 21:28; 1 Cor. 15:51, 58. To prepare ourselves for that occasion requires, on our part, a constant, untiring and devoted effort.

For there are two roads, one of which we are traveling. First, the broad, easy way, which appeals to the natural desires and gratifications of mankind. The second is a straight and narrow way which, in order to walk therein, you have to put down the natural desires of the flesh, develop-

ing in their place the principles laid down by Jesus Christ. There are many people today who profess to be followers of Christ but I am sorry to say that there are very few who are striving to follow him in spirit and in truth. For when called upon to decide, or to choose between upholding the old order of things, or to stand true to the new order, will indirectly (if they do not directly) strive to sustain the old order, thinking by so doing to please both God and man. But Christ said, "No man can serve two masters: for his servants ye are to whomsoever ye obey."

Also, only those that endure to the end (of their lives) shall be saved. So it behooves us as followers, or representatives of the cause of Christ, under present conditions, to remain true to our convictions at whatever cost. Having our lamps trimmed and filled with oil, may we be ready to go forth to meet the bridegroom. We should deem it a great privilege to be allowed to prepare for such an event. For Christ said when the door of opportunity is shut it will never be opened.

The time is short and soon it will be too late to accept. The largest, most beautiful, and only opportunity ever offered to mankind. A position of joint-heirship, or co-ruler with Christ in the coming age, to help establish peace and good-will among mankind, and in addition, as a gift from God, will receive eternal life. May God give us health, strength and courage to remain faithful to the end is my earnest request.

Joseph Fletcher, Jr.  
Ridgeville, Ont. R. R. 1.

#### LIBERAL DOCTRINE CONDEMNED.

Liberality Doctrine Decried by Dr. Kaub.  
(From the Chicago Examiner, Monday, March 4th).

THE REV. A. H. KAUB, pastor of the Windsor Park English Lutheran Church, preached yesterday on "Sincerity and Belief." He said:

"One of the biggest lies invented by the devil is that it makes no difference what a man believes as long as he be sincere in his faith. This error is widespread. It has a vast influence on the religious life of our country. It declares that man's sincerity is primary and belief in truth secondary.

"This would make all religions alike, whether a man believed in the Bible, the Koran, the Vedas of the Brahmin, or the sacred books of any other creed.

"This is the so-called doctrine of liberality, which allows every man to make his own creed, and to use it for a soft pillow, but it is a false view of religion."

God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough, for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves. —J. Ruskin.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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

Address, The Restitution Herald,  
Oregon, 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.

With this issue we begin to fold our paper after a new fashion, hoping thereby to prevent the wearing off of the front page as is done sometimes the way we fold now.

Owing to Bro. Siple's absence in Mich. in attendance at Bro. Smith's funeral, we filled his regular appointment at Dixon, Ill., over the first Sunday in March.

We learn with much regret that Sr. Hattie (Aley) Woods is very seriously ill at the Washington Park Hospital, Chicago. She went there for an operation for appendicitis, but a complication of trouble was discovered, prolonging the operation and placing her in very critical condition. Her home is at Brook, Indiana.

Mr. Thos. Briggs and his good wife, Sr. Briggs, of Blanchard, Mich., are now in our class—Grandpa and Grandma Briggs. Congratulations!

Anyone having a copy of "Law or Gospel, Which?" by M. Joblin, that can be spared, please communicate with Mrs. Grace Lawrence, Burlington, Kansas.

We have given an order for a ton of print paper to be delivered within the next month. The bill for this will amount to about \$150 and it must be cash. Are you willing to help keep our credit good by paying your subscription promptly?

### HELPING FUND.

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

G. W. Shrader, \$1.00.  
Miss Rose Miller, 1.00.  
Miss Ella L. Hanson, 1.00.

### Remittances.

Miss Helen Beebe; Jos. Rosser; Harvey Krogh; Mrs. Alice Chase; Mrs. Emma Kelly; G. W. Shrader; G. E. Coats; Albert Singer; Mrs. K. Buckley; Mrs. Samuel Huffmon; Mrs. Mary D. C. McLauchlan; Mrs. John Cochran; Mrs. W. W. Johnston; Mrs. B. J. Hewitt; Miss Minnie Stadden; Carey Buckman; A. M. Jones; Miss Rose Miller; Miss Ella L. Hanson; Ernest E. Graham; W. C. Gilbert.

### TRACT FUND.

Balance previously reported, \$60.63.  
Mrs. J. E. Cross, 1.00.  
Mrs. Eva H. M. Fletcher, 1.00.  
Mrs. John Cochran, .50.  
Miss Rose Miller, 1.00.  
Total, \$64.13.  
Paid out on J. W. Williams' tract, 8.00.  
Balance on March 6, \$56.13.

## Obituary.

Edwin L. Richards

was born Dec. 24, 1822, at Mendon, Genesee Co., N. Y., and with his parents came to Waterloo, Jackson Co., Mich., at the age of nine years, and departed this life at the home of J. K. Flowers, Dec., 17, 1917. In Nov., 1845, he married Caroline A. Brainard who preceded him to her rest three years ago. Nine children were born to them, all of whom are living save one, Alta B. Richards, who passed away eighteen years ago. He was a farmer and lived a good share of his life in Prairieville and Middleville, and as old age began to wear on him, he sold out at Middleville and bought a home in Hastings, and has spent part of his time at J. K. Flowers, his son-in-law. He was a resident of Barry Co. for sixty-five years and had he lived just one week longer, would have been ninety-five years old. Mr. and Mrs. Richards in early life gave their hearts to God and united with the Church of God and were very strong advocates of that faith until death separated them from all that is earthly.—Exchange.

At Bro. Richards' request I spent a day with him last fall to talk on Bible themes. His mind seemed very clear and the hope of the resurrection so sweet to him, for he knew that his life must soon end, although he seemed as well as usual

the day he died. The grave had no terrors for him, for the rays of God's love had dispelled all gloom, and life and immortality were bright with hope.

Bro. and Sr. Richards had journeyed through a long life together, both dying strong in the Abrahamic faith, for which we do thank God. I was sick at the time of his death—could not speak above a whisper, so could not officiate at his funeral, and through some oversight the obituary notice was neglected. We are sorry, for our brother had been such a staunch friend to the truth I felt the brethren should know of his death. May God help us all to be as true as these dear ones were.  
M. A. Woodward.

## The Sunday School.

By Alta King.

### JESUS MINISTERING TO THE MULTITUDE.

Lesson XII. March 24, 1918.  
Lesson Text, Mark 6:32-56.  
Mark 6:32-44.

Golden Text,— The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.—Matt. 20:28.

Time,— A. D. 29, in April, the early part of the third year's ministry.

Place,— Near the Sea of Galilee.

Memory verses,— John 6:32-35.

### Questions and Comments.

Read verse 32. Recall from last Sunday's lesson the reason the disciples and Jesus were slipping away from the multitude. What was the secret of Jesus' influence over the people as shown in v. 33? John 6:2. Does Jesus turn them away because they do not seek him from a desire for spiritual food, as he admonishes in John 6:27? V. 34. What does Jesus recognize as the cause of their condition? Has that cause been removed? Jesus prayed for its removal and told his disciples to pray also. Matt. 9:36-38. What is now being done in answer to that prayer? Acts 15:14; Rom. 8:28-30. The "purpose" according to which all this is being done is found in Rev. 5:9-10.

How does Jesus manifest his compassion toward the people? V. 34; Luke 9:11. When we remember that he was weary and had gone to the desert to seek rest, we realize more fully the greatness of his compassion. Verses 35-46 show how Jesus, after a long, hard day's work of teaching and healing, is still ready to minister to the common, physical needs of the people. By reading the following scriptures consecutively we can obtain a fairly clear idea of the conversation between Jesus and his chosen followers: Jno. 6:5-7; Lu. 9:12; Matt. 14:16; Mk. 6:37-38; Matt. 14:18.

John says that Jesus' purpose in this discussion was to try the disciples. Can you think of two O. T. miracles, with which the apostles must have been familiar, which should have awakened in them faith in Jesus' power to feed these people? Mention again the various statements which

show that it had never entered their minds that Jesus could or would feed the multitude. This was only added proof of Mk. 4:40.

How does Jesus teach the lessons of orderliness and thrift in vs. 39-44? In v. 41, how does he direct the minds of the people toward God as the source of power for the miracles? How does Jesus teach the twelve that they must not consider personal weariness above service to those in need?

Did Jesus perform this miracle as a mere abstract proof of his Messiahship and Sonship, or was this work a sample of his mission of ministering unto others, based on human love and sympathy? Notice his words in connection with his feeding of the four thousand, Mk. 8:2-3. If the first had been his motive, then he would have performed a work of pride and self-exaltation. As it is, he performed a work of love and service and proved his Messiahship and Sonship because he proved his power to carry on the work of such a man, by actually performing it on a small scale. No one could ask for better proof.

Had Jesus forgotten the comfort of his disciples? v. 45. Read v. 46 in connection with Jno. 6:14-15. Now recall what had been the third part of his temptation. It is not improbable that this temptation returned again at this time when it would have been so easy to yield to the demand of the people. Whatever the cause, he needed strength from the Father and sought it alone. Herein lay his power to overcome temptation.

Read vs. 47-52 and notice how soon the disciples show their usual weakness of faith. What miracle similar to the one in v. 51 had been performed a few days before? Mk. 4:35-41. Notice the similar effects of each miracle.

Find a verse in Mk. 6:47-52 which shows that a superstitious belief in disembodied spirits was prevalent among the people.

Read vs. 53-56. They show how Jesus' fame, after feeding the multitude, traveled ahead of him. Mention as many instances as you can by which the kingdom was brought "at hand" to those people. Do they give us sure hope that these same works will be taken up again in the kingdom? If they do not, then we are failing, as surely as the Pharisees failed, to grasp the mission of Jesus as the reigning King of the Jews. Like them, we see the Christ of the Jews a great and glorious king, and like them, we fail to see that his greatness and glory rests in the fact that he ministers unto others instead of being ministered unto. We, like the Pharisees, see his glory and honor based largely upon conquest through destruction and bloodshed—the same basis for glory and honor of earthly kings. Jesus rebuked his disciples for thinking his kingship rested on such a basis. Lu. 9:51-56.

#### General Notes.

Teaching and healing went together. Jesus knows our temporal wants as well as our spiritual. But now, as then, he leads us through earthly to spiritual blessings. The lower are a means to the higher. All workers for Jesus must follow this example. Christianity is a river of blessings flowing through the world; blessings to the bodies and minds as well as the

souls of men; and blessing the body is a proof of its power to bless the soul, and of the sincerity of those who teach and preach (Peloubet's Lesson Notes).

Twelve baskets full. "The word translated 'baskets' in our common version, means pockets or wallets. The twelve baskets were probably the twelve wallets of the twelve apostles, which they carried on their journeys."—Dr. Deems.

When Jesus fed the multitude, he taught by example that his chosen ones are to be co-workers with him in his kingdom work of ministering unto others.

The greatest service Jesus rendered to man while he was here on earth was that of freeing the mind and life from evil thoughts and works through his teachings. However, he never failed to free the body from physical pain and weakness. Such service is the basis of gratitude and love toward him, which in turn generates a desire for the spiritual life he represents. Herein is the basis of Jesus' power and influence to save from sin. There is record of only one instance where those blessed from a physical standpoint failed to receive spiritual blessings also. Nine out of the ten lepers healed, failed to glorify God. They were Jews, God's highly favored people. One out of the ten glorified God. He was a Samaritan, a stranger to God and thought by the Jews to be a dog and an outcast from God. See Lu. 17:12-19. The chiefest ingratitude will be seen to be among those who deem themselves the called and highly favored people of God.

#### IT MAKES NO DIFFERENCE.

I HEAR SO many people say it makes no difference what we believe just so we are honest. They say it makes no difference with me where the home of the saints will be just so I am faithful enough to get there. But they never stop to think that they must believe what God teaches in order to be faithful. The Bible says if we will confess with our mouth the Lord Jesus, and believe in our hearts that God raised him from the dead, we shall be saved. "He that believeth and is baptized shall be saved," Mark 16:15. Believe what? Believe the gospel. Can we believe the gospel and believe just anything that men may see fit to teach? "There is a way that seemeth right unto man, but the end thereof is the way of death," Prov. 16:25.

"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8.

Now, what did Philip preach? The things concerning the kingdom and the name of Jesus Christ. He preached the same things that Paul and the rest of the apostles preached. If he did not, he was a false preacher, for Paul says, "Though we or an angel from heaven should preach any other gospel than that which we have preached, let him be accursed." Hear him. "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 that which I have preach-

ed unto you, unless you have believed in vain." 1 Cor. 15. So you can see that Paul thought that men could have a vain belief, and if they did believe in vain, that they could not be saved. Now I have reached the point that I wish to make, and that point is this: a vain belief will not save any man. Now, I must contrast the belief of men with the teachings of the Bible. Satan told Eve she would not surely die (Gen. 3). God said man would surely die (Gen. 3). Here we have a statement from both sides. God, who cannot lie, said man would surely die. The devil said ye shall not surely die. Which will ye believe? The Bible says man dieth and wasteth away (Job 14). Men say he is not dead; it is only the emancipation of the real man. The Bible says man knows nothing in death (Eccl. 9). Men say that he knows more than he ever knew. Men say God will preserve the wicked forever in hell. God says he preserveth not the life of the wicked (Job 36:6). Men say the real Christ did not die. Christ said, "I am he that liveth and was dead." Rev. 1:18. Men teach that the righteous go to Abraham's bosom at death. I wonder where Abel and Noah went, who died before Abraham's bosom existed? If that be true, Christ was not satisfied with that, because he told the disciples he was going to prepare a place for them, which shows he was not satisfied with Abraham's bosom. But he said he would come again and receive them unto himself.—E. O. Stewart in *The Gospel Trumpet*.

It is a good thing to have a keen, fine, intellectual development in a nation, to produce orators, artists, successful business men; but it is an infinitely greater thing to have those solid qualities which we group together under the name of character,—sobriety, steadfastness, the sense of obligation toward one's neighbor and one's God, hard common sense, and, combined with it, the lift of generous enthusiasm toward whatever is right."—Theodore Roosevelt.

THAT THE Lord has promised to return to this world is a fact that no human being can deny, and one that every true Christian delights to dwell upon; it is the goal of his hopes—the object of his ambition—the close of his trials—the opening of his glory.

How, then, can he do otherwise than cry, "Even so, Lord Jesus, come quickly?" And have we not ample and soul satisfying reasons to expect that the Lord's return is indeed nigh at hand? We would plead for earnest study of the scriptures, and would humbly challenge even the most careless to say that the signs provided for us, both by our Lord and by his apostles, have not been clearly fulfilled—almost, if not quite to the very uttermost? But, if so, what is the Lord saying to us now?

Are we not everywhere hearing these calls, "Be ye also ready," "Lift up your heads," "Work for the night cometh," "Pray without ceasing," and give Christ and his word to your fellowmen, even as ye received it?—Webb-Peyloe.

Cleanse thy thoughts, and they will cleanse thy actions.—Confucius.

## Letters.

### PEEVED!

OF THE many trial subscriptions received, comparatively few renew. Some never write us, but several have the kindness to write, saying something like this: "Please discontinue," which they have a right to do. But recently we received the following letter, and at once we said of the writer that he is either a young man, inexperienced in life, or an old man in his dotage. If the former, he needs an awakening if he is ever to amount to much in the world; if the latter, we are simply sorry. It reads as follows:

February 28, 1918.

Restitution Herald,

Oregon, Illinois:

Gentlemen:

I do not know who subscribed for your paper for me, but it has been coming for a number of weeks.

I am not interested in your publication, and since perusing one or two numbers, do not take time to even tear the wrapper.

You are wasting good postage and paper, and I ask that you remove my name from your list.

Yours truly,

Rev. \_\_\_\_\_.

We teach the prominent truths of the Bible, and yet, as a "Rev." minister, he is not interested in our publication. In addition to this, he not only neglects the Master's command about receiving honor from men, but he demands it by signing himself "Rev." Too bad! We sent him the paper at the request of a friend of his. It cost him nothing, and yet, even though a "Rev." he has not learned the first element of politeness.—Editor.

### The Kind We Like.

February 24, 1918.

Dear Brother Lindsay:

Please continue my paper until April, 1918, and I will remit as soon as possible. Many thanks for the favor of sending such a valuable paper to me when I have been so careless in reply to your many requests.

Your Sister in the Faith, \_\_\_\_\_.

Thank you, sister, for your good spirit.  
—Ed.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson Editor,

5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will Be in Omaha, Nebraska.

And Peter Followed Afar Off.

Luke 22:54.

HOW MANY are doing that today? How many have at one time said as Peter did, "Lord, I am ready to go with thee all the way," and then when the test

comes, as it does in many ways, are we near enough to stand it, or are we following afar off?

Peter was to be pitied. He lacked courage as some of Christ's followers do today. Many times we go among our associates who have not accepted Christ and we are called upon to be firm in our promise to Christ, or deny him.

To make us strong we need to read the Bible more. Would we follow afar off if we could say as David said, Thy word is a lamp unto my feet and a light unto my pathway, and that it is my meditation all the day.

We need to pray more. Our first petition should be as in Luke 11:1, Lord, teach us how to pray. Many people seem to think that prayer is a petition, a supplication, as though God were not willing to give us the things we ask for, but might be induced to change and grant our petitions. To me this is a false notion. We read that Paul told the people at Thessalonica (1 Thes. 5) to pray without ceasing (be in a prayerful spirit), to rejoice evermore,—yes, be happy,—in everything give thanks. How our hearts can turn to God in thankful prayers almost constantly in these perilous times, thinking of the things he has promised to those who follow close to him.

Verse 19 says, "Quench not the spirit." This is what we need more. Some of us are timid in letting our worldly friends know we are happy in following Christ, or it might be considered a little out of form if we were to do as David says in Psa. 98:4: "Make a joyful noise unto the Lord, all the earth make a loud noise, and rejoice and sing praises." We need more of the old time rejoicing. Psa. 5:11, says, Let all who put their trust in God rejoice, let them also that love thy name be joyful. Psa. 68:3, "Let the righteous be glad, let them exceedingly rejoice."

If we quench not the spirit and follow these scriptural admonitions, it would dispel all discord and misunderstandings and we will, as 1 Pet. 21:17 says, love the brotherhood.

Giving glory to God makes us strong in the faith and that is what we need to keep from following afar off.

Mrs. Orpha Sanford.

### Sowing the Seed.

HAVING READ and re-read Brother Russell Zeller's articles on "Sermons for the Isolated," and "Libraries of Tracts for the Local Berean Societies," I wish to say that the National Berean Society has a big supply of tracts on hand that we would like to see distributed to all parts of the country. Some of these tracts are fine sermons. Others are simple helps to Bible study. Each one has its place and serves its purpose. Please save the paper that has the list of tracts so that any time you need something you can look over the list and send for the ones that will answer your purpose. Do not be afraid of exhausting the supply, for the tract fund has recently had a very generous donation from friends of the work, both in money and books. These are highly appreciated, as it comes at a time in almost the beginning of the year when it enables the Committee to offer

for distribution and for Tract Libraries much that it could not have otherwise done. Therefore, let us sow the seed, the good seed of the Gospel of the Kingdom, and trust that it may germinate and grow and bring forth fruit, some even to a hundred fold. This would be worth while, brothers, sisters, for "he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Lydia Railsback,

Nat'n'l Berean Tract Com. 621 S. Fellows St., South Bend, Ind.

### He Hath Done All Things Well.

HE LOOKED to heaven and sighed. One word only was spoken,— "Ephphata"—be opened! It was the word of Omnipotence. The loving Creator had spoken. The deaf and dumb man heard and his tongue was unloosed and he spoke. And the people who beheld this miracle were beyond measure astonished and said, "He hath done all things well." Mark 7:37. This word is precious to faith. An omnipotent and all merciful Lord will surely do all things well with those that are his and trust under the shadow of his wings. All he doeth will be well. All he permits to come upon his children, sorrow or joy, gain or loss, health or sickness, anything and everything must work together for good and must be well. Yet we must learn to receive all as coming from his hands, without doubt or fear.

Such a faith the Shunamite woman manifested. Her beloved child had died. She laid the dead child upon the bed, shut the door, went out to seek the man of God. The servant of Elisha said, "Is it well with thee? Is it well with thy husband? Is it well with the child?" Then she answered, "It is well." (2 Ki. 4:26). It is well! Yet there was an aching heart, a distressed mind; but faith made her say, "It is well." And so all must be well and will be well under the care of our loving and omnipotent Lord.

May his Spirit teach us to say in faith, "He doeth all things well." It may be hard, yet his grace is sufficient. At last, when he returns (how soon that may be) when we look no longer into a glass darkly, then shall we fully know, "He hath done all things well."

Selected from "Our Hope," by a

Berean.

### Dear Bereans:

BY REQUEST I will write a few lines for the Berean Column.

Remember now thy Creator in the days of thy youth. While the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them. Eccl. 12:1.

If our hope is founded on him in our youth, we are sure to grow stronger as we grow older. Then we can pray as David did in a part of the 71st Psalm: "For thou art my hope, O Lord God, thou art my trust from my youth, O God, thou hast taught me from my youth and hitherto have I declared thy wondrous works.

Now also, when I am old and grey headed, O God, forsake me not until I have shewed thy strength unto this generation

and thy power unto every one that is to come.

Your sister in Christ,

Diana Murphy.

Marshall, Illinois.

—o—  
A Prayer.

**O**H THAT men would praise the Lord for his goodness and for his wonderful works to the children of men. And let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing. *Psa. 107:21-22.*

How often and how often we accept the goodness of God without a thought of gratitude or thanks, perhaps thinking more of the impossibility to obtain some favorite article of food than of the gracious Giver of every good and perfect gift, who even gave his Son that we might have eternal life.

And surely now when the world is so full of trouble and suffering we should be especially thankful for a living, loving God in whom to trust.

Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake. Wherefore should the heathen say, "Where is now their God? But our God is in the heavens, he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. *Psa. 115:1-4.*

Great is the Lord and greatly to be praised, and his greatness is unsearchable. *Psa. 145:3.*

Mrs. Letitia Waller.

Marshall, Illinois. Rfd. 4.

—o—  
THE THIRD ANGELS' MESSAGE.

**B**EFORE THE LORD appears on a white cloud to reap the harvest of the earth or to gather his saints to the air, three messages must be delivered to the earth. See *Rev. 14.*

The first message announces the hour of judgment come, and a call to worship the true God. *Rev. 14:6-7.* I believe that this is the same as the judgment of the political powers of Rome since the time of the French Revolution, 1791 till 1870, when the judgment sat on the little horn of the fourth beast of *Dan. 7*, when they took away the Papal dominions, to consume and to destroy them till the end. *Dan. 7:26-27.*

The second angel, or messenger, announced the fall of Babylon—the Papacy and Protestant sects—from the favor of God, because they have all been made drunk with the fables, mysteries, superstitions and idolatries of ancient Babylon and of paganism. This is also connected with the call out of Babylon, or out of all sectarianism, into the one body of Christ, in order to escape from the last plagues which fall on all apostate Christendom. *Rev. 18:1-4; 15:1.*

This message began to be announced everywhere by servants of God, such as Winchester, Barton Stone, Thos. Campbell, John Thomas, Walter Scott, Alexander Campbell and others from 1800 onwards.

The third angel's message then became due to follow, and should be made plain now to those who love Christ's appearing, as the translation of the saints to the air, which is represented as a transparent sea

like glass, follows this message. *Rev. 14:14; 15:2.*

This message is a warning against the worship of the beast of *Rev. 13*, which is the present revived Roman Empire under the Kaiser, and of the image or duplicate of this military federation which is made by the two horned beast that rises up out of the earth in the presence of this European federation. We leave this second beast with two horns like a lamb, representing a two-fold government and a two-fold Christian profession, until we look more closely into this first beast.

This third message cannot go out during the millennium because these beasts are all destroyed before the reign of Christ and his saints begins. *Dan. 7:11, 27; Rev. 19:20.* Also the saints who live and reign with Christ 1,000 years are those who before resurrection had refused to worship the beast. *Rev. 20:4.*

The Worship of the Beast.

Every saint who is looking for translation before the "wrath without mixture" is poured out upon the earth, should earnestly desire to know what this worship of the beast is, and the first matter of importance is to know from God's word that the beast is not the popes, who were only a horn on the beast. *Dan. 7:8.* That the beast is not the Catholic church, for she is the harlot that rides the beast. *Rev. 17:3.* That the beast is not the Kaiser or any other man, but the fourth beast is the fourth kingdom on earth, the Roman Empire (*Dan. 7:23*), and the beasts of *Rev. 13*, and of *Rev. 17*, are the same old empire revived under two forms; the first beast has crowns on his horns, hence is the Roman Empire as it is now rising under the Kaiser; and the scarlet beast has no crowns on his horns, hence represents the world democracy that will follow the overthrow of the central powers; and the harlot, Babylon riding this beast represents the exaltation of the Papacy thru a majority Catholic vote in Europe, and in the pan-American union.

But what element in these Gentile beast governments is most worshiped, and what element shows the beast spirit most? Is it not the military power?

Why did Greece worship "Alexander the Great" while he lived and after his death? Was it not because of the wonderful military machine that he created and managed?

Was not his greatness the brute spirit of a leopard pouncing on a weaker animal to tear and bleed and devour it? *Dan. 7:6.*

Did not the Romans worship the god of war as represented in Mars and Thor and in Julius Caesar and his armies, and did not the French worship Napoleon and his military machine because of its powers to bleed and destroy humanity? Who can deny that the Kaiser and the main body of the German people have not worshiped their army and their military machine more than they worshiped the God of love, mercy and peace?

As a German-American writes:—

The Germany of today worships war with an unholy lust for world conquest until a people otherwise industrious and peaceful have been turned into a nation of ravenous beasts. The will of William the War Lord is supreme in all walks of life. He tells the preachers what they

shall preach, the school teachers and professors what they shall teach, the papers what they shall print and the librarians what books shall be read. The citizen is the slave of the state and the Kaiser is the state. The poor German people have surrendered themselves, body, soul and mind to the monster military power worshiped by the Kaiser and domineering the people like a heartless beast. It took the Kaiser and his military tools forty years to change the people into blood-thirsty beasts, by education in schools, colleges, churches, libraries, papers, pamphlets and books, but at last he succeeded until now they can impale women and babies on their bayonets, cut off the hands of children, throw liquid fire and oils over school children and burn them and throw them into burning buildings, crucify on crosses, and tear and mangle without pity or feeling like savage beasts, while they worship this god of militarism."

How well this fits the prophecy, "And they worshiped the dragon (the pagan devil) that gave power to the beast (baptized paganism, the Papacy and counterfeit Christendom); and they worshiped the beast (Roman militarism), saying, Who is like unto the beast (the revived Roman Empire under the Kaiser)? who is able to make war with him?" *Rev. 13:4.* Hence the worship of the beast is plainly the worship of militarism, which brings upon all of its worshipers the wrath of God without mixture (without mercy), in the cup of his indignation. And the smoke of their torment ascendeth up forever and ever (continuously), and they have no rest day or night who worship the beast." *Rev. 14:11.* This is the first war in the world where those in the armies had no rest day or night, where surprise by airships and the dropping of bombs at all hours keep the soldiers in continual torments.

The danger I see from both the European and pan-American federations for peace and democracy, is, that when the Kaiser falls, there will be a Catholic majority in Europe that could vote the Pope and Catholics into all the chief offices of the international court of nations, and the union of 20 South American countries in the pan-American union would give Catholics a majority vote over America. Then the world will see in America the image of the European beast formed by this nation. Then no man can buy or sell unless he takes the mark of the world federation under the Pope, and whoever will not worship the beast (the military power) will be killed.

W. L. Crowe.

Chanute, Kansas.

—o—  
O Lord, how happy should we be  
If we cast all our care on thee,  
If we from self could rest;  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best.—Sel.

—o—  
Teacher: "What is the Kaiser?"  
Small Boy: "The Kaiser is a stream of water that spouts up and disturbs the earth."—Sel.

—o—  
Let him do to me as seemeth good unto him.—2 Sam. 15:26.

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The Signs of Jesus' Coming.

Dear Brothers and Sisters in the Lord: In Zech. 14:1, we have these words, behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. Verse 2, For I will gather all nations against Jerusalem to battle and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city.

I see an anticle in The Herald which said that the Jews were going back to their native land. Germany and Russia have signed the peace plan. I understand the Jews are going back with great riches, which is also a sign of the last days. Is this the last war? Now dear brethren, as we near the end of the age we can look for great destruction upon the earth, which is a sign of Jesus' coming. I will name over a few of them which occurred in the past. In the country of Guatemala a few weeks ago there was an earthquake which killed about 1500 people, I think, and laid its capital in ruins.

In several countries of the world the people are starving to death by the thousands. The city of Halifax, in Nova Scotia, had a big explosion which killed about 1200 people. In the recent cold spell we had in our country there were several people froze to death. In one of our states the Ohio river washed away a city.

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 dear brethren, the times of the Gentiles are almost run. The Jews are going back to their own land and almost every nation in the world is at war. I understand that Norway is about to declare war on Germany. We can now listen for the sound of the trumpet and I believe before long we will hear it. Your brother waiting for Jesus, Ora L. Worley.

Take two parts of unselfishness and one part of patience, and work together. Add plenty of industry, lighten with good spirits, and sweeten with kindness. Put in smiles as thick as plums in a plum pudding, and bake by the warmth which streams from a loving heart. If this fails to make a good day, the fault is not with the recipe, but with the cook.—Sel.



# 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.

—A. S. Burleson, Postmaster General.

## SOME DRINKLESS DAYS, PLEASE.

The following words written by the editor of *The World's Crisis* receive our hearty commendation. If the American people would rouse themselves and exhibit the demanding spirit that is here shown, the government would be brought to act.—F. E. Siple.

**T**HE WIN THE WAR the government at Washington is justified in inaugurating any rightful measures that may serve that end. It commandeers ships, property, and lives under conscription, and forces the unwilling to comply. It levies heavy and unusual taxes, and by a most extended and elaborate system of advertising, suggestion, and appeal it urges and enforces curtailment in expenditures, especially in eating. It has inaugurated meatless days and wheatless days, and then increased them. It has importuned the housewife to save, save, save! Save a loaf. Save a slice, and has put an oft-repeated ban on any waste in the kitchen, and has urged with an almost wearying reiterating the "gospel of the clean plate." It has urged the saving of a hod of coal and a shovel of coal. It has cited, through bureaus, commissions, committees and an army of editors and helpers the need for cutting unnecessary expense, and of the most rigid economy, and usually for the purpose of buying bonds and the winning of the war.

The writer of these lines finds no fault with the government for these measures; he believes most of them, perhaps all of them, are necessary. The feature that appeals to us, however, as wholly inconsistent and altogether unworthy of a Christian government of high ideals, is that all of this propoganda of appeal and of enforcement is directed to the American table and the American kitchen. A stranger in our country following this government propoganda would hardly infer that there was a saloon here or that hundreds of millions of dollars are wasted yearly in drink.

In the name of all that is high and noble why cannot the Washington government ask the several millions of drinkers to share in this campaign of war saving? A round of city saloons will show, in these strenuous war days, the same old crowds, and probably spending more money than ever, for liquors are higher.

We suggest that the authorities at Wash-

## THROUGH THE YEAR

**G**od be with you in the springtime,  
When the violets unfold,  
And the buttercups and cowslips  
Fill the fields with yellow gold;  
In the time of apple blossoms  
When the happy blue-birds sing,  
Filling all the world with gladness—  
God be with you in the spring.

God be with you in the summer,  
When the sweet June roses blow;  
When the bobolinks are laughing,  
And the brooks with music flow;  
When the fields are white with daisies  
And the days are glad and long—  
God be with you in the summer,  
Filling all your world with song.

God be with you in the autumn,  
When the birds and flowers have fled,  
Along the woodland pathways  
Leaves are falling, gold and red;  
When the summer lies behind you,  
In the evening of the year—  
God be with you in the autumn,  
Then to fill your heart with cheer.

God be with you in the winter,  
When the snow lies deep and white;  
When the sleeping fields are silent,  
And the stars gleam cold and bright;  
When the hands and heart are tired,  
With life's long and weary quest—  
God be with you in the winter  
Just to guide you into rest.—Sel.

ington give their figuring experts a new job. We have the figures for bread and coal saving by heart. Let them now figure up what is spent in this country yearly for drink. Then let them tell us how much of it is necessary, and how much of it could be saved for bonds.

## PREEXISTENCE.

**A**SISTER requests our comments on this subject. We are not all agreed on it and we trust what we say may do no injury to those of contrary persuasion and freely grant them the same privilege of expressing their views.

There are all grades of belief on the subject. There is the Hindoo belief that all people and creatures preexisted and are transformed by death into other living forms, transmigration of souls.

To our vision, all forms of preexistence partake necessarily of the immortality of the soul and transmigration of souls.

In the whole doctrine there is the view that death is a new birth, that identity is not lost but transmigrates, and reincarnation makes a distinction between the real ego and the flesh in which it temporarily dwells. If not so, then death is a total end of each succeeding stage of existence. In that case Jesus at his birth either continued to be what he was before birth or he did not. If he did, you

necessarily have immortality of the real ego, transmigration of it and reincarnation of it. If he did not you have a total end of his previous existence when he was born, for after his resurrection he is the same one he was before he died, even having the same scarred body, and what he was in resurrection, he was in ascension, will be in returning and will be for all time to come. He is the same yesterday, today and forever. If he preexisted then, he was the same as when among men and could not even undergo a change to immortality by death and resurrection.

Then there is the Mormon view that all men preexisted and will all be saved when the soul leaves the body. All these previous remarks apply to this view also.

There is the trinitarian view that Jesus in preexistence was one and inseparable, three in one and one in three, the triune God-head. That he assumed flesh and died. That is, he transmigrated, was incarnated and again transmigrated to his former estate by death and resurrection. It is hard to reconcile a body with scars in it at resurrection with a preexistence state in triune spirit God-head without flesh (body or parts), and say both forms of existence are the same. Or to see how the immortal, self-existent one could die on a cross. Or how one inseparable triune name of the God-head could pray to another name of itself, or say, "My Father is greater than I." But of course there are mysteries too great for puny man's mind, we freely grant.

As we are writing for believers in the unity of God and the mortality of man, we will not take time to discuss trinitarian views or those views of preexistence which avow the immortality of the soul, but will come directly to discuss the teachings of those of our brethren and ones like them who believe only Jesus had a previous existence as an angel or otherwise. More next time.

J. W. Williams.

## Doing Things Well.

**E**VERY girl should desire to do things as nearly perfect as possible. How can she acquire the necessary skill? The wise way is to learn to do one thing well before going on to the next. It is worth more to a girl to be able to do one thing as well as it can be done than to know a little something about doing twenty things. As a rule the girl who tries to do everything is not likely to do anything very well. Thoroughness and carefulness in any work tends to efficiency. Then, one should never be satisfied with it as long as there can be seen any way of making it better. Doing things well is an art that is acquired only by strong resolve and careful endeavor.—Sel.

## THE JEWS.

AS WE STUDY the part the Jews have in God's plan of salvation, we should keep in mind the following facts: 1. We are to seek first the kingdom of God; 2. We pray, Thy kingdom come; 3. Saving faith is to believe the things concerning the kingdom of God and the name of Jesus Christ. Matt. 6:33; 6:9-13; Acts 8:12.

The kingdom of God is the kingdom of Israel restored. Acts 1:6. The kingdom will be restored in the days of the ten-toe-kingdoms and will destroy them. Dan. 2:34-45. Now as we see the Jews preparing to go back to the Holy Land we are seeing the first steps toward setting up of the kingdom that will be given to the little flock. When Israel entered the Holy Land under God's law, they were first under judges for 450 years. Then God gave them a king, Saul. Forty years later Saul was rejected because he did not obey God's word and David was chosen king of Israel. God made a covenant with David that he should have a son to forever occupy his throne. Under the reign of Rehoboam, Solomon's son, the kingdom of Israel was divided, ten tribes going off, leaving two under Rehoboam. The ten tribes were lost 722 B. C., and those who believe that England, the United States and Germany are the lost tribes would do well to remember that the lost tribes were scattered among the nations, and were to abide many days without a king, prince or their temple service. Have the people of England, the U. S., and Germany been many days without a ruler? Again, we should remember that Israel has been in blindness and God has visited the Gentiles to take out from among them, not Israel, a people for his name. See Lev. 26:33; Ezek. 12:15; Hos. 3:4, 53; Act 15:13-15; Rom. 11:25. Is it not a fact that the nations mentioned above have had the gospel light? If so, they must be Gentiles as this is the Gentile time.

The kingdom of Judah came to its end about 606 B.C., when Zedekiah the last king was taken a prisoner by the king of Babylon. Ezekiel was sent by God to speak these words to Zedekiah: "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.

First let us notice the words, "This shall not be the same; exalt him that is low and abase him that is high." Zedekiah was proud and must be abased. Not the same, that is, not the one referred to in God's covenant with David that he should have a son to forever sit upon his throne. Psalms 89:34-37; Acts 2:25-32.

So Zedekiah was driven off the throne and God said, I will overturn, overturn, overturn it (the kingdom of Judah), and it shall be no more until he come whose right it is and I will give it him. This kingdom was first overturned by Nebuchadnezzar, king of Babylon, about 606 B.C. It was restored to some extent by Ezra and Nehemiah under the Medo-Persian kingdom, to be overturned the second time by Alex-

ander the Great, and it was under the Roman Empire when Christ came the first time. In A.D. 70, it was overturned the third and last time by Titus. Since that time there has been no kingdom of Israel. The Jews have been scattered among all nations. This present war is opening the way for their return to the land that God has given them. They are now raising men to go to Palestine and fight under the British flag. Jerusalem, the city of the great King has been taken from Turkey, and should the allies win, will be given to the Jews and the very day the Jews come in possession of that city, Gentile times will end. Hosea shows that when they return they will seek their king. Hosea 3:4, 5. Christ is their king, born to be their king, but because of their blindness they rejected him and choose Caesar, and he said unto them: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13:34, 35. In the 11th chapter of Romans Paul shows that blindness will be taken away from Israel. I believe from these and other Bible references that the allies will win the war and give Palestine to the Jews who will return and form a nation and then seek a king as they did in the days of Samuel, and then Christ their King will come.

Remember this kingdom will be set up before the ten toe kingdoms pass away and that it will destroy the ten toe kingdoms. Watch the Jews.

J. H. Anderson.

## The Red Cross.

FOR WHAT glory is it if when ye be buffeted for your faults ye take it patiently? But if ye do well, and suffer for it and take it patiently, this is acceptable to God." 1 Pet. 2:20.

There is some opposition to the Red Cross work, which is not only a violation of the espionage law, subjecting the objectors to heavy fines and imprisonment, but also a weak position that could not be defended before a reasoning judge or jury. If we must suffer, let us be sure it is for a principle worth the cost, and not for fanaticism, error, ignorance or folly.

Rewards are offered by Red Cross officials for any instance where funds have been misappropriated by legal officers, or where officials receive any salary from the funds. One hundred and twenty millions have been subscribed in the U. S. for the Red Cross work, and the April report showed \$44,625,795 paid out for foreign relief work and \$2,612,532 paid out for home relief work, and all disbursements are recorded and published and not one penny goes to officials of the society, but on the contrary, they all pay into the work thousands of dollars and much free labor of love.

The foreign relief work shows relief and care for millions of hungry, naked, wounded children and destitute, homeless

fathers and mothers in war torn Europe.

Most of this money is spent for clothing, food, medicine, schools, hospitals, and sanitariums for wounded soldiers, orphans and widows.

The objection that the cross is a Catholic sign and that the Knights of Columbus support the work liberally is weak, as their works show that they are doing what the cross is a true symbol of, sacrifice for humanity, and a Protestant, Clara Barton, was the chief founder of the American Red Cross, which is absolutely non-sectarian and not political, but a distinct agency for works of love and mercy. When Jesus comes and says: "I was sick and in prison and ye visited me, and naked and ye clothed me.... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," will he say this to nuns and Roman Catholics and Red Cross workers who do this work, or to these critics, who like the Pharisees, "say, and do not?"

Millions of Jewish, Armenian, Belgian, French, Polish and other children, such as Jesus blessed, and torn and wounded bodies of men made in the image of God, are praying for God's blessing on these Red Cross "angels of mercy," regardless of their religious faith; and Jesus says that a cup of cold water given in his name shall not lose its reward.

The objection that it is of the world, and that God's people are not of the world, is just as weak, for a people without such works are not God's people, since faith without works is dead.

The Red Cross is not political, sectarian or a selfish, profiteering society, but an unselfish agency of love, mercy and noble self sacrifice such as the cross truly symbolizes, and is doing the work that a selfish and covetous church fails to do.

Some say that the church should do such work through its own agents, but the nominal "Church of God," never has done and never will do such work, which proves her spiritually dead condition, for not one out of a hundred of our people pay even their debt of a tenth to the Lord, far less to give "free will offerings."

The Red Cross comes in after the fires, floods, earthquakes, wars and beastly armies have shot, plundered, ravished, and desolated a country, and as an "angel of mercy," it feeds the starving, clothes the naked, and binds the bleeding bodies of men who were made in God's image, obeying Paul's command: "Do good to all men, especially to the household of faith;" "bless and curse not;" "if your enemy hunger, feed him," and "love mercy," and "overcome evil with good," even as Jesus taught and practised.

"It is of the world," you say. Yes, and so was the good Samaritan whom Jesus commended while the priest and Levite, church members, like yourselves, passed by the man who had been robbed, stripped naked, and mangled by thieves, like the German armies are now doing to those whom the Red Cross is helping.

I have no doubt that these sanctified sectarians "clothed in purple and fine linen," gave the suffering victim of Hun ruthlessness a kind word of sympathy, which is cheap, and their sectarian successors are still waiting till they get an

agency of their own through which to do such works of mercy and love.

Our readers in general know that I was arrested and imprisoned six days for alleged disloyalty, and have to appear before the Federal Grand Jury in May for trial, yet while my case was published in the Hastings paper, yet no preacher or church member of that city came near me.

Two old acquaintances called and expressed "sympathy and hope of deliverance," and three of our church people wrote me, offering to go my bond, and my brothers and father put up the \$5,000 bond, so I do not criticise the whole church but 99 out of 100 of our people are dead branches bearing no fruit for Christ, and are robbing God of his tithes and offerings. Mal. 3; Heb. 7; John 15.

My only crime was opposing combative warfare for Christians, while I encouraged serving our country as producers, in the industries, or, if drafted, in non-combative service, and for this I must stand my trial in May, before the Grand Jury at Lincoln, Nebraska. Had I opposed the Red Cross or favored Germany, I would expect fine or imprisonment as a just penalty of my folly.

W. L. Crowe.

#### BREATH AND SPIRIT.

DOES THE BIBLE teach that the breath of life and the Spirit of God are identical? Does Job (27:3; 34:14) teach that the breath and the Spirit of God are the same? If the word "or" had been used as a conjunction instead of the word "and," I believe the breath and the Spirit of God would have meant the same thing; but the word of God used the word "and" as a conjunction, therefore the breath of life and the Spirit of God are two different things. James says (2:26) that the body without the spirit is dead. Paul says the church is the body (Col. 1:18); therefore James does not refer to the soul (or man) as being dead for lack of the breath of life, but he had reference to the body, the church, as being dead (spiritually dead) for lack of the Spirit of God, or words of God.

If the breath of life and the Spirit of God are the same, then Jude made a great mistake when he said those mockers did not have any spirit of God. Those mockers had the breath of life, for Jude says they walk after their own ungodly lusts. Live men surely have the breath of life, but Jude says those had not the Spirit of God. Therefore the breath of life and the Spirit of God cannot be the same. Jude 1:18-19. The words "breath," "wind" and spirit may be found in Ezek. 37. When we breathe the air or wind into our lungs, it is called breath of life, and the 11th v. says, "Then shall ye know that I am the Lord when I have put my Spirit (or knowledge) in you.

In 1 Thes. and 23rd verse, we find three words, spirit, soul and body. Now the Spirit is the word of God. Jno. 6:63. The soul is the individual body. Gen. 2:7; Lev. 17:12-15; Prov. 27:7. And the body is the church. Col. 1:18. But 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 un-

to us by his Spirit; which some people say is the breath of life. If this be true, that old cow out in the stable has more spirit than any of us for she has larger lungs and takes in more breath or spirit than man. And God hath revealed things unto us by his spirit. 1 Cor. 2:10-12. Therefore God hath revealed more things to the cow for she hath more breath or spirit than man. But Jesus says, The words that I speak unto you, they are spirit. Jno. 6:63. Shall we not believe Jesus? God quickened Jesus from the dead. Rom. 8:11, and will also quicken our mortal bodies by his Spirit that dwells in us. I believe Jesus was not quickened from sin, but from the dead. And we also shall be quickened by the Spirit of God that dwells in us, and not by the breath or air that we breathe.

J. W. Burget.

#### Comment.

We do not recall that we have ever heard any Bible student confuse the Spirit of God with the breath of life as Bro. Burget seems to have done. However, that the word "Spirit" is translated from the same Hebrew word from which the word "breath" comes no Bible student will dare deny.

As to the cow's having more spirit than a man, we have but to read Eccl. 3:21, to see that the cow has a spirit, for the cow is a beast, make out of it what we will.

This word "Spirit" has about 25 different shades of meaning as found in our Bible, therefore it should call forth much real study on our part to determine just what the word does mean when we read it.—Ed.

#### JERUSALEM IN PROPHECY.

THE CAPTURE of the city of Jerusalem by the British, is an event in which all Christendom is deeply interested. In this city, where now stands the Mohammedan Mosque of Omar, once stood the magnificent Temple of Jehovah built by King Solomon. This temple was destroyed by Nebuchadnezzar about six hundred years before Christ, and was rebuilt on the return from their Babylonian captivity, after seventy years as foretold by the Prophet Jeremiah. The Temple in which our Lord taught and whose destruction he foretold as recorded in Luke's gospel (21:20), was built at a later date and was destroyed by the Roman general, Titus, in A. D. 70.

His disciples asked Christ, "When shall these things be (that is, the temple destroyed), and what shall be the sign of thy coming and of the end of the world?" He told them how they were to know when Jerusalem was thus to be destroyed, and in that awful destruction that came upon that fated city and people, not a Christian perished, says Josephus, because they believed the words of Christ and heeded the warning to "flee to the mountains" when they saw Jerusalem compassed with armies.

After giving a series of events that were to take place before the end, our Lord says in Luke 21:24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Christ here told us that Jerusalem is to be under Gentile rule from the time of its overflow to the end of "Gentile times."

It is true that the British government

is a Gentile government, but the significance of the capture of Jerusalem by the British is this, that on the authority of high British officials, their government is in favor of turning over Palestine, including Jerusalem, to the Jews. Others of the Allies are in favor also of doing this very thing. If this is done, of which there seems quite a probability, especially now that direction from the Allies whom she has forsaken, Jerusalem then ceases to be trodden down of the Gentiles.

I repeat, there seems to be quite a probability that Palestine in which Jerusalem is located, in the event of the Allies winning, as they must, will be turned over to the Jews, and constitute a buffer state. When this is done, then Jerusalem has ceased to be trodden down of the Gentiles.

Then Gentile times have ended, for Jerusalem is to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

When Gentile times are ended, then comes the kingdom of God. Just as we know that summer is nigh by the bursting buds in spring time, "so likewise when ye see these things come to pass ye know that the kingdom of God is nigh at hand," are the words of Christ.

These facts as stated by our Lord gives to the capture of Jerusalem by the British a significance of tremendous and startling importance.

The prophecies of Daniel also very clearly point out the duration of Gentile times from Nebuchadnezzar, king of Babylon, to the present time. These kingdoms are to be broken to pieces and "the wind (wars, perhaps) drives them away and no place is found for them." Then the God of heaven sets up a kingdom under the whole heavens that shall stand forever. Christ will make wars to cease unto the ends of the world.

Then he who rode into Jerusalem upon the untamed colt amid the hosannahs of the people, and was rejected and slain, "and there he died a king crucified to save a poor sinner like me." Then the remainder of the prophecy, a part of which was fulfilled at his triumphal ride into Jerusalem long ago, will have its fulfillment. He says, "I will cut off the chariot from Ephraim and the horse (war horse) from Jerusalem and the battle bow shall be cut off; and he shall speak peace to the heathen and his dominion shall be from sea to sea and from the river to the ends of the earth" (Zech. 9:9-10). All hail the glorious reign of the Prince of Peace. Are we loyal to this coming King and are we ready for that day to come?—Dr. A. W. Taylor in *The World's Crisis*.

Though death had no claims upon Christ (for he never violated the law in any sense), he voluntarily submitted to violent death—the extreme penalty for sin—he was crucified—the sinless for the sinner; the Just for the unjust; the Savior for the lost.—Sel.

The way in which we take life's experiences determines our character and the value of our Christianity.—Sel.

The small talking in fashionable circles is the fruit of small thinking.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## 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.

Bro. and Sr. C. O. Hornaday have moved from Holbrook, Nebraska, to Trenton, Neb. As Sr. Hornaday is Cor. Sec. of the Neb. conference, the brethren of that state will accordingly take notice.

It will save us some embarrassment if subscribers will be careful, when having money orders made out for us, to see that they are made out correctly. Recently we received an order made to "The Revolution Herald." Another was made to "The Christian Herald."

We expect to be away from the office for three weeks or so. If the editorials are few you will know the reason why.

When writing us, tell how you like the new system of folding our paper.

Word has been received of the birth of a daughter to Mr. and Mrs. Samuel Smith, Forreston, Ill., on March 3, 1918. Sr. Smith is a daughter of Bro. M. T. Aslaksen. Con-

gratulations to all concerned.

## Remittances.

Mrs. Thomas Briggs; G. C. Deming; F. F. Upton; Mrs. Roy Aldrich; J. S. Prime; G. V. Misner; Mrs. L. E. Croe; Mrs. M. L. Peterson; Anna Root; Mrs. Clark McClelland; Mary J. Burnett; Mrs. S. W. Coffman; H. W. Skinner; Amanda Cramer; Emma Railsback; Harry Sheets.

## Obituary.

## Frank E. Smith.

FRANK E. SMITH was born in Raisin Township, Lenawee County, Mich., December 6, 1858, and fell asleep, March 1, 1918, in Adrian, Mich. He was the son of Mr. and Mrs. Martin H. Smith. Only one sister remains of the family, Mrs. Cynthia Sutherland, of Adrian.

Bro. Smith was married to Clara E. Mudge, Jan. 16, 1878 and for over forty years he has proved true and faithful to the marriage vow, "I promise to love, protect and cherish this woman I now take to be my lawfully wedded wife." No husband could have been more tender and thoughtful of a loved wife than Bro. Smith has been. Always in delicate health, Sr. Smith will miss him everywhere. The church will feel his loss greatly, for there, as well as at home, he never failed to answer the necessary calls for help in every way.

Three children were welcomed into the home. A beloved daughter, Mabel, dying at the age of eighteen years. Two remain, Merton E. Smith, of Adrian, and Bertie, the wife of Bro. F. E. Siple, of Oregon, Illinois. These with four grandchildren complete the immediate relatives.

Bro. Smith left the farm and early in life learned the carpenter's trade, at which he became very proficient. His fellow mechanics came in a body to attend his funeral.

Over thirty five years ago he heard the gospel message from Bro. Levi Chase, and embraced it, and has faithfully lived up to the admonition of the Apostle after being buried with Christ in baptism, to arise to walk in newness of life. We lay him to rest in sweet hope of immortality at the coming of the King.

May we all live so that the words of his text may be fulfilled in us. I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4:7.

Mary A. Woodward.

## John Thomas Robins.

JOHN THOMAS ROBINS was born in Camp Point, Adams County, Illinois, on February 9, 1858, and died at Burlington, Iowa, in the Burlington Hospital, February 13, 1918, being at the time of his death, 60 years and 4 days old. He was the youngest of a family of nine children of Jarrett and Elizabeth Robins. He was a kind and loving brother and a dutiful son. He cared for his aged mother through all her sickness as none but a loving son could do. He also took his elder brother when he was stricken with paralysis to his own home and cared for him till death came to his relief.

He became interested in his future life

in 1887, and was baptized by Brother John Foore, in the Church of God. Words of comfort were spoken at the grave by Elder J. W. Cooper, of Ripley, Ill., from 1 Cor 15: 12-22, 51-58; Rev. 21:1-4.

He leaves two sisters to mourn the loss of a loving brother, namely, Mattie E. Brewer, of Ripley, and Mrs. J. C. Conway, of Littleton, Ill., but they mourn not as those without hope, for they expect to meet that brother in the last great day.

He shall sleep, but not forever,  
There will be a glorious dawn.  
We shall meet to part, no, never,  
On the resurrection morn.

Contributed by the Sisters.

## Estal Waldo Huffer.

ESTAL WALDO HUFFER, son of Otto and Bessie Finney Huffer, was born September 23, 1917 and died Feb. 28, 1918. Little Estal had an attack of whooping cough, and later contracted pneumonia. The two diseases were too much for him to endure and death came.

The little one is asleep in Jesus waiting for the second coming of Christ and the glorious morning of the resurrection, when there will be no sorrow, sickness or death.

Otto Huffer and family were at Hugh Huffer's where he was working and intending to move near Hugh on March 1st. The babe was taken sick there, and so was Otto, who also has pneumonia but is better now. We hope for his speedy recovery. Otto and wife are both members of the Church of God.

May God sustain them in their sorrow.

William M. Huffer.

## The Sunday School.

By Alta King.

## REVIEW.

Jesus Our Example in Service.

Lesson XIII. March 31, 1918.  
Lesson Text: Phil. 2:1-11

Golden Text:— And whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.—Matt. 20:27-28.

Memory Verses.— Golden text.

## Questions and Comments.

What was Jesus' mission during his stay on earth? Mk. 1:14-15.

The past quarter's lessons have been the record of how Jesus fulfilled his mission of preaching his coming kingdom and bringing it "at hand." In bringing the kingdom at hand, he exemplified his mission as it is worded in the golden text. Read the following portions of scripture taken from the quarter's lessons, and discuss how Jesus in each brought the kingdom at hand and pictured forth his kingdom work. Mk. 1:23-27; 29:31, 34, 40-42; 2:3-13; 4:35-41; 5:38-43; 6:34-45. So far in our lessons we have had no instance which depicts Christ's burning condemnation against sin. For a sample of this phase of

Jesus' kingdom work, read John 2:13-17; Lu. 10:8-15; Matt. 23:1-36.

The kingdom, through which all this work is to be fully accomplished, is to be established in Palestine. In the General Notes we have quoted at some length from Peloubet's Lesson Notes. After reading them, read the following scriptures prophesying the future glory of this land and its people.

Isa. 60; Isa. 61; Zech. 2:7-12; Amos 9:13-15; Jer. 31:35-40; Isa. 2:1-4.

Read how Gentiles may share in the glory promised to Israel as a nation. Rom. 11:9-12; Gal. 3:16, 27-29.

The General Notes show how "orthodoxy" is beginning to see that God still has a work to be accomplished through the Jews and their land.

#### General Notes.

The late Dr. Saphir began one of his lectures on the Bible by reminding his audience of the following three fundamental facts:

First. There is a book which is different from all other books, the writings of Moses and the prophets, evangelists and apostles, commonly called The Book, or Bible.

Second. There is a nation, different from all other nations, a peculiar people, with a history wonderful from the beginning hitherto—the Jews, or the descendants of Abraham, Isaac and Jacob.

Third. There is a man different from all other men, the man Christ Jesus—Son of the virgin, Mary, of the seed of Abraham, the King of the Jews and Light of the Gentiles, the Lord from heaven and the Son of the most High, blessed for evermore.

Fourth. To these three I would add one more fundamental fact: There is a Land, different from all other lands, which, like the Book, and the nation, and the man Christ Jesus, concerns the whole of humanity—'Palestine,' 'The Holy Land,'—the cradle of God's self revelation, and the center of God's governmental dealings with all the nations of the earth.

These four—The Wonderful Book, The Peculiar Nation, The Glorious Man and the Land where, in the fulness of time, the Eternal Word himself became flesh and dwelt among men, all these, I say, are interrelated, and must be studied together if we are to have a proper understanding of any one of them.

"Palestine, if not exactly the physical center, was certainly intended of God to be the moral and spiritual center of the world. But even geographically the position of Palestine is most central."

"In olden times it stood midway between the three greatest nations of antiquity: Assyria, Egypt and Greece—and today it not only remains 'key between the East and the West,' but commands equal facilities of access to Europe, Africa and Asia."

"There is no country which holds such an important and central place in the world's history, or which has exercised such an influence on the destiny of mankind."

And since, in his infinite wisdom, it pleased God to choose one people as the medium of his self revelation to the whole of mankind, he placed that people in the

most central position possible.—David Baron, The Hebrew-Christian Leader.

Some striking facts. First: "The promised Land is still the Land of Promise; it has never yet become the Land of Possession."

Second: "It is a remarkable fact that through the many centuries of Israel's banishment and wanderings among the nations, while the people has been without a land and has never in God's providence been permitted to settle down for long any where in any of the lands of their dispersion, the land which God has sworn to give them for an everlasting possession has remained practically without a people, and this in spite of the fact that from earliest times, it has been the coveted prize of all."

Third: "Since the new phase in the Dispersion brought about by the rejection of Christ, many Gentile nations have sought to establish their dominion over it. It has been occupied in turn by Romans, Persians, Saracens, Crusaders, Mamelukes, Tartars and Turks; but none of them have been permitted to possess it for long."

The Turk has been permitted of God in more recent times to tread it down and to desolate it, but he cannot be said to have possessed it. Rather has he served in God's good providence as the custodian to prevent others from taking possession of it, and as the unconscious guardian of the land until the lawful possessors should return. If Palestine, Mesopotamia, etc., had all this time been in the possession of some strong and progressive power, the land would have been opened up, developed and fully occupied, and there would have been no room in it for the Jews to return."

Truly it is no mere poetic fancy to say that if there is a "people without a land," Palestine has for many centuries been "a land without a people."

Fourth: "As sure and certain as the mouth of Jehovah hath spoken it, Israel shall yet again be planted upon their own land, never more to be pulled up out of it. Then also, when the Spirit of grace and supplication is poured upon them, and their hearts are first broken with penitent sorrow, and then filled with burning love and enthusiasm for their long-rejected, crucified Messiah, who shall yet reign on Mt. Zion and before his ancients gloriously, and Palestine will indeed become the center for blessing the world."—David Baron.

When Jesus brought the kingdom at hand through his miracles and teachings, he impressed on the minds of his future co-workers the one lesson they most needed to learn,—that while they were called to be kings and priests in the kingdom, they were not to be kings and priests receiving the service of others, but kings and priests serving others, even the common multitudes, and serving them as Jesus did and will serve them, by teaching and healing the ignorant and defective and pronouncing and executing righteous condemnation upon hypocrites and false teachers and leaders.

Jesus Christ met life as a serious problem. He conquered its difficulties, solved its problems, overcame its perplexities, hence he is a sufficient Redeemer.—Sel.

#### THOUGHTS ON PETER'S FIRST EPISTLE.

##### First Peter 1.

**B**EGINNING WITH the second verse those people to whom Paul was writing were chosen according to the foreknowledge of the Almighty. That is, God knew all down through the ages that some one group of people would obey him, just as he also knew some would not.

Two of the three natural laws of life are growth and degeneration. As these truths are manifested in the plant kingdom, and what we are pleased to call the lower animal kingdom, so are they manifested in man. Having created man, God knew his nature fully. He knew man's strength and he knew his weakness.

Because of the first man's sin the penalty was placed upon the race, but as God knew that man would yield sooner or later to evil, he also knew that individuals of the race would seek his aid to cast down their base nature, in other words, the "evil one."

Having brought the death penalty upon himself by disobeying the one command God gave him, man was wholly lost except for God's great mercy. The faith of man, before Christ's coming, in God's promise to raise up a Messiah, alone drew him from under the penalty. Since the advent of the promised Seed of David, then it is through man's faith in God through Christ which brings him from under the penalty of death. The inheritance for those who serve the Master is being reserved in the heavens for them. Notice that Paul agrees with this in Col. 1:5.

This incorruptible inheritance which Peter speaks of in the 4th verse is to be preserved in the heavens for those who completely conquer self, give up their own will entirely to that of the Master. The common belief that man receives his reward in the heavens is somewhat shaken by this passage of scripture.

In Revelation we are told that Christ will come quickly, bringing his reward with him. This agrees with Peter's statement in the fifth verse, "to be revealed in the last time." In John 7:34, also 8:21, Christ very plainly states that "where I am, thither ye cannot come." And we have cause to rejoice even though not a day goes by without its particular troubles. Count them as means of proving our faith. It is a natural law that resistance makes stronger than non-resistance. The tree whose fibers are toughest and strongest is the one which fought for its existence against the winds and floods. Trials are absolutely necessary in order to build character.

It goes without saying that endurance alone is not the greatest factor. It is the spirit or manner in which we bear trouble.

An unswerving faith in Christ will do more to aid us in bearing our trials than all man's brute will and determination put together. And having this faith in the divine power means man's salvation, because faith in the divine power will naturally cause man to walk pleasing in God's sight. In other words he chooses the right path because of his faith in God. His faith in God—the faith of Jesus—keeps him there. Because he is there he is governed by God's natural laws, and as surely will

he work out his salvation.

With our minds fully made up to surrender our will to his will and with extreme watchfulness on our part that our selfish nature does not gain control, then, and then only, can we hope perfectly for the gift to be brought to us at Christ's second coming. We must study that we be able to discriminate between the good and the evil. By clearly understanding the meaning of the scriptures, our view point is changed, and consequently our thoughts run in different channels. Because "as a man thinketh in his heart, so is he," and because every impression must have expression, so "we transform ourselves." Romans 12:2.

Peter says too that "as he who called you is holy, do you also become holy." The common idea that it is impossible for man to be nearly as righteous as was Christ, is contrasted by this passage. Peter very plainly commands it.

The 23rd verse is very likely to be misconstrued. It might be used as an argument for the immortality of the natural man. The natural man is corruptible—mortal. We cannot be regenerated unless through the power of the Almighty. It is absolutely impossible for a lower form to partake of the likeness of a higher life unless the higher reach down to the lower. That natural law works equally well in the spiritual as well as in the natural world.

The natural man has no more immortality than the grass of the field or the beast of the forest. "All go to one place." They are of the dust corruptible and shall return to the dust again. They have all one breath, and man (the natural man), has no pre-eminence above the beast. But the word or promises of the Almighty remain secure and firm. Having faith in them we are regenerated.

Lydia Barnes.

### 1 Peter 2.

**A**FTER WE have accepted Christ we should desire the first principles of God's Word.

We have accepted God's wonderful gift, the promise of eternal life and ruling with Christ, and should draw near to Christ, the center and foundation of our hope, our example, who has gone before and made plain the way, proving to us we have a sure hope of the resurrection.

For the believing, he is their hope, but to the disbelieving or Jews who rejected him he is a stumbling stone, a rock of offense, and because they would not believe on him (Christ,) God turned to the Gentiles.

The word "unbelieving," in the King James version is rendered "disobedient," and could be applied to those who have accepted Christ but are disobedient, will not obey God's commands, and stumble at God's word. But Christ's loyal followers are now a royal priesthood, chosen vessels like Paul picked out for a purpose from darkness into a wonderful light.

Then as strangers and pilgrims we are not of this world and should not be overcome by fleshly temptations which war against the life, but have our conduct upright among the nations so they can accuse us of no wrong doing.

We should obey those who have author-

ity over us, for this is well pleasing to God, and if we suffer wrongfully for Christ's sake we should not count it loss but rather gain, for since we have accepted Christ we are following in his footsteps. He suffered when he was without sin for us, to give us a perfect pattern, and eternal life. We ought to love him enough to suffer all kinds of persecutions.

For we are like sheep going astray, but have now turned back to our shepherd and guardian of our lives.

Alice Miller, Age 14.

### 1 Peter 3.

**O**UR CONDUCT may have great influence over those with whom we come in contact; more especially those with whom we daily live. Peter says that the wife should be subject to her husband, for if the husband were disobedient to the word, he might be gained through the conduct of his wife.

It is not for us who hope to attain the Christ-body, to adorn ourselves with jewelry or fine raiment, but we strive to "decorate the hidden man of the heart," with a spirit of meekness and gratitude. If we are to be joint heirs of the gracious gift of life our very steps must be watched and carefully surrounded with humility, peace, kindness, and above all, love. In fact if we had love, (the greatest thing in all the world,) in the highest degree, all these things would come into their places naturally.

Who can imagine a servant of Christ's as being loud or boisterous in speech, speaking evil of their fellowmen or paying over heed to their outward appearance that only the world would notice? But in leading a true, pure, Christian life we may approach the throne of grace with confidence and yet live with a comely appearance with peace and safety among those with whom we mingle. If, however, any should suffer on account of righteousness, we know we shall be blessed.

For "Happy the persecuted on account of righteousness for theirs is the kingdom of heaven. Happy are you when they revile and persecute you, and on my account falsely allege every kind of evil against you. Rejoice and exult because your reward will be great in the heavens, for thus those prophets who preceded you were persecuted." Matt. 10:12.

It is quite necessary that we always be able to give an answer for the hope that is within us. For would not even the plans and hopes of those interested in things pertaining to this life seem quite useless if they were unable to give a reasonable answer for them? How much greater, then, the need where these things of incomparably greater importance are concerned.

The same spirit which made Christ alive also called him to preach to the spirits in prison or those in darkness and misunderstanding.

In Isaiah 42:7, it reads, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Likewise in Noah's time there were people in darkness who also disobeyed. The ark built by Noah and which carried eight persons safely through the deluge which God sent to destroy the wickedness

in the earth at that time, is compared to our baptism. This representation of those entering the ark, will save us through the resurrection of Jesus Christ. For by his resurrection we have the hope of living again. 1 Pet. 1:3.

Christ, who is now at the right hand of God, has angels, authorities and powers under his subjection until, "the end when he shall give up the kingdom to the God and Father: when he shall have abrogated all governments and all authorities and power." 1 Cor. 15:24.

Marvel Lawrence.

### WHAT SHOULD I DO?

**W**HAT SHOULD I do?" is a question which often confronts the sincere follower of Jesus during these war times.

In answering the question the controlling thought should be to render complete obedience to all of Jesus' commands. The commands which bear on our attitude toward war and the governments waging the war, must all be considered.

We should, therefore, realize first, that Jesus requires his followers to love their enemies, to bless those that curse them, to do good to those who hate them, to pray for those who persecute and spitefully use them, to resist not evil, Matt. 9:39, 44, to overcome evil with good, to recompense to no man evil for evil, to avenge not themselves, to overcome evil with good. Rom. 12:17, 19-21, to put up the sword, Matt. 26:52, and not to destroy men's lives, Luke 9:54-56.

Second, we should equally realize that he requires his followers to be subject to the powers that be, which are of God, and ordained by him, Rom. 13:1, to obey every ordinance of man. 1 Pet. 2:13. A careful study of these scriptures and their contexts show that the writers had in mind moral laws and civil laws requiring financial support to the government. And the conduct of both Jesus and the apostles shows that they disobeyed no civil law which would give foundation to the false accusations that they were stirring up rebellions and acting in a treasonable way toward the government. In connection with these plain instructions and examples from Jesus and the apostles we should also consider the rule laid down by Peter, "We ought to obey God rather than man." So then, if such a thing ever should occur as a government, which God has told us to obey, making a law, obedience to which would necessitate disobedience to any one of his own laws, then it is clearly our duty to obey God's law in preference to man's. But we should be careful that obedience to man's law does necessitate disobedience to God's law, for if we are found resisting a law of the government which does not conflict with God's law, then "Whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive damnation," Rom. 13:2, is applicable to us.

While it is God's purpose to break in pieces, in his own good time, all governments controlled by men on the flesh plain and replace them by a government controlled by men raised to the spirit plain, still it is just as much his purpose that these men whom he is raising to the spir-

it, should be subject to the fleshly governments as long as he permits them to stand. And the lives of both Jesus and the apostles show that they were very careful not to stir up rebellions and riots against the government then holding sway.

As the follower of Jesus decides what should be his attitude toward fleshly governments and the wars they prosecute, they should let zealotry for Christ and his cause be the controlling influence, but that zealotry should be according to knowledge, as he has revealed by his life and teachings.

The question of fighting should trouble no sincere follower of Jesus under the U. S. government. There is no U. S. law to force anyone to fight and even if there was, it would so conflict with every teaching of Jesus that he could not be in doubt as to his attitude toward it.

The draft law is intended to enforce military service, either combatant or non-combatant. Should the follower of Jesus submit to the government demand to render non-combatant service in the prosecution of the war?

Non-combatant service involves the principle of giving indirect aid to the war. Jesus has given no command to which the giving of indirect aid to the war would necessitate disobedience. Furthermore, he enjoins his followers to render such submission to human governments when he teaches them to pay their taxes.

"Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13:7. Money paid to the government in the form of taxes is a very potent indirect aid to the prosecution of the war, and yet the follower of Jesus must render it by his own commands.

The requirements of the government concerning food conservation and the maximum of production are universally admitted to be the most potent factor in the prosecution of the war, but the follower of Jesus should not disregard them, for they are God's own requirements of his people. They are taught to be frugal and thrifty, to work with their own hands, and to be not slothful in business, and if they have not learned and practiced these principles, it is to their shame that they have waited to learn them through laws of rulers on the flesh plane.

Since obedience to God's own commands results in aiding the prosecution of the war, then he does not condemn such aid.

Since Jesus does not forbid the giving of aid to the prosecution of the war through the payment of one's money to the government in accordance with its laws, he does not condemn his follower for aiding the war through giving of his personal service in accordance with its laws.

It is not hard to see that to aid the war through the payment of one's taxes or the rendering of non-combatant service in accordance with the laws of the government, does not involve disobedience to any one of Christ's commands concerning our conduct toward enemies and mankind in general. Neither form of obedience to the government necessitates a spirit of hatred and revenge, of returning evil for evil, etc. Neither do they generate such a spirit. But

to take human life both requires and generates such a spirit, and Christ's followers must be free from such a spirit if they are to be fit co-workers with Jesus in carrying on the future government of the world according to the principles he has laid down.

Should the follower of Jesus have it in his heart to do anything to alleviate the vast amount of suffering in the world due to the war, or should he regard all these conditions as the judgments of God executed upon a wicked and unredeemable people and refrain from relieving their sufferings in any way?

Which-ever of these two attitudes harmonizes with the Christ spirit and attitude he maintained while here toward the people who had witnessed unmistakable proofs of his right and power to forgive sins and remit the penalty God justly placed upon the human race, and who in spite of this cast slurs and taunts in his face as he hung suffering on the cross. His whole attitude is summed up in the words, "Father forgive them, for they know not what they do."

Since it was not against God's will for Jesus to manifest this spirit toward a people who were ignoring the manifestation of his power and willingness to remit the punishment he had placed on mankind, then it very surely is not against his will for the body of Christ, which has been given, through faith, a clear vision of this power and willingness Jesus manifested by works, to show the same spirit toward mankind of today which has not had the visible manifestations of his power and love as those people had had. Since it is not wrong to manifest this spirit, it is not wrong to perform the works which are the natural results of such a spirit.

Jesus maintained a forgiving attitude toward a people which had failed to have faith in God generated within them by actual works performed by himself. He therefore holds the same attitude toward a people who have failed to have faith generated by means of his written words, undemonstrated since the days of the apostles by actual works.

Would Jesus do anything to help alleviate the sufferings of a wounded soldier, either German or American? We know he would help the victim of a highway robber.

This lesson we learn from the story of the good Samaritan. And since the account says nothing about the character of the victim, we conclude that the help, of which Jesus approved, was extended with no thought as to his possible character. If, then, the good Samaritan had found a little farther down the road, one of the robbers lying a victim to the same spirit of avarice and greed he had shown, could he have passed him by as the Pharisee had passed by the first victim, and received the same commendation from Jesus? There is nothing in the life and teachings of Jesus which would warrant such a conclusion.

Further proof that Jesus would relieve the sufferings of a soldier, either German or American, is the fact that he healed the wound inflicted upon a man by a sword taken up in his own defense. The man was the servant of one who represented the powers arrayed against him, and the wound was inflicted by Peter, prompted

by a burning indignation against the gross injustice which his friend was suffering. In spite of all this, Peter was rebuked and the wound healed.

Should, then, Christ's followers show the spirit of mercy to war sufferers, either combatant or non-combatant, and perform the works which result from such a spirit? The life Jesus lived among mankind, and the spirit he manifested on the cross answers unreservedly, "yes." And the followers of Jesus do not need to realize that they must not be helped at the expense of the gospel work, so much as they need to realize that they can give more than they do give to both. The lack of funds is due, not so much to real lack, as to lack caused by unwillingness to sacrifice our own comforts which become absolute luxuries contrasted with the crying needs of the many for whom Christ died. What we all need is the spirit of true service to mankind as Jesus manifested it.

In closing we would say that as we endeavor to maintain the Christ attitude and spirit toward human governments and mankind, during the war, let us at the same time heed Christ's warning to keep ourselves free from the world. Visit the fatherless and widows in their affliction, and at the same time keep ourselves unspotted from the world—do not be prompted by worldly desires for glory and honor, or to help prosecute the war that world peace may be established. Be prompted only by the Christ spirit of service to fellow man. Let Christ be the head over all things to the church. Do not become identified with any organization headed by man. Through them man gets the first glory. If the organization represents the only means by which you could send a dollar, which you would otherwise spend needlessly on yourself or friends, to a human being who really needs it, use it as that means. There is no command from Jesus which we would break by so doing. Obey human governments on all points which do not conflict with Jesus' commands, but obey them because Jesus has so commanded us, not because we are patriotic citizens of that government. Jesus alone holds authority over his people.

As we zealously seek to be separate from the world let us be careful that we do not twist the spirit of Christ's teachings, and cling to the letter, thus making ourselves separate in a way he never intended. As he was in the world but not of the world, so we must be in the world, but not of the world. Jesus came to minister unto others. That was the purpose of his being in the world but not of it. Jesus teaches his people not to destroy human lives. The spirit of this teaching means that his followers should not quietly watch the destruction of human lives with no desire or effort to help save them. He who has no desire to save a life he sees being destroyed, disobeys in spirit, the command of Jesus not to destroy life.

Alta King.

God's remedy for sin is effective. It is free. It aboundeth without restrictions.

No one has ever applied to Jesus Christ for relief without finding it.—Sel.

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These prices will continue till March 1, 1918. All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.

Your sister in Christ,  
Jessie M. Wilson.  
625 Long Avenue, Austin Sta., Chicago.

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### A Prayer for His Coming.

O H, Thou! Who hast taken on thyself humanity, that thou mightest bear our griefs, carry our sorrows, and atone for all our sins.—Thou! Whose tender sympathy and immortal love, surpassing knowledge, are with us still. Whose sacred presence, unseen, yet ever felt, guides and guards thy redeemed in all their pilgrim way. Thou! Who art coming in the brightness of Thy Majesty, in the sweetness of Thy Grace, and in the fullness of Thy Strength, to finish our redemption and complete thy triumph over all our foes. Thou! Whose unchangeable purpose is to surround thyself with the spotless beauty of a new creation. Thou! Whose last promise and last recorded utterance is, "Surely I come quickly," and whose coming is now near at hand—Life of our life—Light of our light—God manifest—God with us—our everlasting All—we long, we wait, we watch to welcome Thee. Come as thou hast said—come soon—"Even so, come Lord Jesus."—H. G. Guinness.

According to government statistics the average salary of ministers in America is \$663, while the average wages of stablemen are \$689 and of New York city hod-carriers \$900. Leaving out the largest 125 cities in America, the average salary of ministers is \$573. Where a fraction of every ten hundred people must support three churches, where several ministers must be paid where one should suffice, no one receives a living support. In the investigation of one hundred of the smaller towns in Massachusetts it was found that the average salary paid in towns with one church was \$874, with two churches \$687, with three churches \$473.—Sel.

Everything that could be devised by a devilish, ingenious foe has been utilized to hinder the progress of Truth. But earth and hell combined have failed to stop her. The church which espouses truth has risen from obscurity to an institution of moral and spiritual power.

Official reports show that the average consumption of liquor in New York City is about \$200 annually for every family. In Kansas it is less than \$5.00, which gives the Kansas family \$195 more for food, clothing and education.—Sel.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, March 27, 1918.

Number 25.

## 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. S. Burleson, Postmaster General.

## AN EASTER DAY MESSAGE TO THE YOUNG.

Looking Backward, Looking Forward, An Invitation.

IN THE beginning God created man pure and perfect.

But man was unable to withstand temptation.

In consequence God condemned man to labor for the purpose of sustaining life.

As man increased in numbers, God, using Abraham as a foundation, established a new nation—Israel.

Israel was God's special people. He knew none other. He sustained them in every way. His one request was that they remain loyal to him.

God had promised Israel a Messiah, the promise was fulfilled in the person of Jesus, the only begotten Son of God.

In Christmas we celebrate this event.

Again man failed. Israel rejected Jesus as its Messiah and demanded his death.

Jesus was crucified—was buried.

But on the third day he rose from the dead.

In Easter we celebrate this event.

God then scattered Israel as a nation, and broadening his plan of salvation, invited all, of whatever nation, who would acknowledge Jesus as the Christ, the Son of the living God, and accept him as their Savior and Redeemer, proving their acceptance by being buried in baptism to arise and walk in newness of life, to become his sons and daughters.

To such God promised eternal life.

This life is to be given at the second appearing of Jesus the Christ, when he shall come in power and great glory, raising the dead, and changing the living; establishing the Kingdom of God that shall endure throughout eternity.

In this we shall celebrate an endless, combined Christmas and Easter, with the glory of one and the beauty of the other.

Will you not accept God's terms and be enrolled as his child? An heir to his kingdom?

Alexander D. Donaldson.

THE LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in desert land and in waste, howling wilderness; he led him about, he instructed him, he kept him as

## NOTHING TO SUGGEST

**M**Y UNCLE Hi's mind has an aquable poise,  
Through seasons of drought and of rainin',  
"In worry," he says, "we lose sight of our joys,  
And we spend too much time in complainin',  
If the Lord in his wisdom sends blessin' or blight  
I'll take what he sees fit to proffer,  
For I'm firm in the faith that he's runnin' things right,  
An' I have no suggestions to offer.

To the Lord, when in travail, no dolorous plea  
I make, for my creed's not so narrow  
As to think for a moment he'll lose sight of me  
When he notes e'en the fall of the sparrow.  
He is there on his throne, an' so just is his rule,  
Alike to the saint an' the scoffer;  
I sit here at home just a takin' things cool,  
And I have no suggestion to offer.

"It's a mighty good world that we live in today,  
For the good's all the time growing better,  
An'," my uncle adds in his comical way,  
"It satisfies me to the letter!  
So I jes' keep to work in the shadow an' shine,  
Bit by bit adding gold to my coffer,  
For the world's bein' steered by a hand that's divine,  
An' I have no suggestions to offer."—Sel.

the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone doth lead him. Deut. 32:9-12. He has graven him on the palms of his hands. Isa. 49:16. By some anomaly of nature a mother may forget her suckling child, but God will not forget his inheritance in Jacob. The earth changes, the sea changes, change is the order of all terrestrial things; they appear and pass away, and we scarcely know they have been. But not so with Israel. As he lives, so shall Israel live. Read Jeremiah 31:35-36.

## SAYS HELL WITHOUT WARRANT IN SCRIPTURE.

Rev. L. O. Williams Rejects Eternal Punishment Doctrine in Sermon.

THE REV. L. O. Williams of the Church of the Messiah preached yesterday the first of a series of sermons on "What is the Matter With the Church?" He declared that a fair interpretation of the New Testament would prove the doctrine of everlasting punishment is without scriptural foundation.

He asserted Dr. Washington Gladden was more than half right when he said the

doctrine of everlasting punishment, as taught by Billy Sunday and the dominant section of the Evangelical church, is largely responsible for the world war.

In part he said:

"If my God is a God of everlasting hatred, why talk to me about the forgiveness of enemies? If God is capable of the fearful things ascribed to him by theologians of the Sunday type, why blame Germans for their atrocities or even wonder that the world is red with blood? If the God she worships is a God of vengeance, why wonder that the church has not succeeded in winning the world to universal peace? What we sow we reap. The dogmas of hatred sown by the paganism of the past in the name of Christianity have sprung up armed men, while the church, smug in the complacency of Orthodoxy, has claimed inspiration, Christian history and the interest of mankind as supports for the man-begotten, pagan-born articles of a monstrous creed."

—Buffalo Evening News, March 18, 1918.

## True Thanksgiving.

IT IS eminently desirable that we should emphasize the moral obligation which rests upon every child of God to cultivate the spirit of thanksgiving and to manifest that spirit in its full beauty and power in all the relations of life. The thankful spirit reveals itself in a broad and true sympathy with others who are less fortunate than ourselves. It delights to remember the widow and the orphan and strives to carry the message of joy and gladness into the homes of the sick and the sorrowing on Thanksgiving Day. It looks unto God as the author of every good and perfect gift, and insists on sharing the blessings which he has bestowed with those who are needy and in want.—American Messenger.

## A MESSAGE FROM GEN. PERSHING To The American Soldier:—

AROUSSED against a nation waging war in violation of all Christian principles, our people are fighting in the cause of Liberty.

Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."—Homiletic Review.

## Our Life a Prayer.

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer, and by degrees the same mind will be in us that was also in Christ Jesus.—Sel.

## Take Heed That No Man Deceive You.

THE above came from our Savior to his apostles as recorded in Matt. 24: 4. This admonition is as appropriate today as it was when Jesus spoke it. He knew that the world contained deceivers who would in every way labor to lead the weaker ones from the right way. It is also recorded that there shall arise false prophets who shall show great wonders and signs, inasmuch that if it were possible they would deceive the very elect. In connection with this admonition they were directed to watch. Those who have taken upon themselves the name of the Lord Jesus in baptism are to keep themselves in a waiting and a watchful attitude. If this is applicable today, what are some of the forces that are contributing to these conditions?

The strongest force of deception, to our mind, is our present social fabric. It dominates nearly the whole arrangement. It is much more dangerous than it was a score of years ago. Then the social clubs were restrictive and would not yield to the wishes of those not on the same plane with the leaders. Then wealth had but little influence among the "elite." It was the family tree that figured largely in the matter. If you have been a plebian and by any "hook or crook," gained a political or financial standing you are sought after to become a member of some club or church. The characters of many have been formed before they have heard and obeyed the gospel. They have been bound by a three-fold cord which is not easily broken. Your writer has had his trials along this line and knows to what extent he was tried. We are all social creatures and are expected to contribute our share to the success of the social affairs. We realize that our little band in Salem has outlived the force of these powers. Whatever expenses come in in an ordinary way are provided for in a scriptural way by first day contributions or a personal gift. No alien has ever been solicited to contribute, no public collections are ever taken. Our practice has been "live within our means." We have no social gatherings in our church. Our services are purely apostolic and consist of preaching, brief lectures and Bible lessons.

Our first day table service consists in observing the ordinance established at the close of the passover supper. As oft as we do this we show forth the death of Christ till he comes.

The nominal churches are founded on a social basis and observe what they call a "holy communion," to give a coloring to their social enjoyments. This covers their organizations with a sort of gloss that requires eyes anointed with the gospel to observe their non scriptural practices. Nearly all these churches are burdened with a debt that must be provided for.

Thus evenings are taken up with suppers which are provided by the sisters of the church. It has become the habit of Sunday School classes to have their monthly gatherings in which lunches are provided. We have never known of their spending any part of the evening in Bible study. A neighbor of ours related an incident that took place in the Sunday

School club to which she belonged. The class decided to give up the lunch habit. The result was that a large part of the class remained at home. They were required to again establish the lunch habit.

I mention these facts to show that a large part of the membership must be gathered in and held by supplying them with the things that perish. There is always a part of these congregations that have a higher aspiration than filling their stomachs. They love fine music or popular lectures. Whatever forces move the people must be the spirit of these lectures.

Today the world war holds the attention of the whole public. The most popular pastors in the churches are those who can and do furnish the most popular amusements. The human passions are appealed to in all their services.

A pastor of one of the churches of our city was asked to explain Matt. 5:5. His answer was, "It is not prophecy but philosophy. The shall in this text does not denote futurity but denotes consequence." The subjects discussed by these pastors are of a sensational character. A subject that will have a tendency to arouse the curiosity in the individual. The appeals are made to the passions and not to the reason. Come and let us reason together and prove all things and hold fast to what is good have no place in their preaching. Not long since it was my pleasure to instruct a bright, young man who had been a member of one of the churches in our city.

I asked him what questions were asked him when he demanded baptism. His answer was only one, Do you believe that Jesus Christ is the Son of God? I asked, Did the preacher instruct you in the things concerning the name of the Lord Jesus? His answer was, No. We spent a very pleasant hour instructing him in the necessity and significance of the very important ordinance of baptism. I mention these facts to show that these preachers care little for doctrine. An increase in membership is their chief object. A large membership assures a substantial salary. I know what trials come to those who are isolated and have no personal fellowship with those of like precious faith.

The desire for companionship is very strong and we are not surprised to know that some are found among those who have no love for the gospel of the Son of God. We wish to say to those isolated ones, take your bearings, and go to the scriptures as the man of your council. If you wish to do charitable work you can but avoid becoming a recognized member of organizations having charge of this work. It is one step in the wrong direction. It was Paul who said, I bear in my body the marks of the Lord Jesus. Think what he could have enjoyed in a social and religious way if he had refused to become a follower of the Master. He counted these things as dross when compared with the crown awaiting him.

Think of your name being written in the book of life with a credit and debit account. Each trial overcome is placed to our credit. Each transgression or omission of service becomes a debit account. Is there not a need on our part to watch and pray? God has accounted you righteous through your faith, and expects, yea, de-

mands that you keep yourself in this attitude to him. He has provided for us an Advocate in Jesus the Christ. To receive his benefits we must not meditate sin. When the children of Israel started on their way to Canaan Jehovah said, I send an angel before thee. Beware of him, and obey his voice. Provoke him not, for he will not pardon your transgressions; for my name is in him.

The importance of the name of Jehovah is such that we dare not bring reproach upon it. The name of Jesus when traced from the Greek to the Hebrew is the same as "Yahweh," the Eternal One, with the exception of the addition of "Eloah." Jesus the Son of God would then be known as Yahweh-Eloah. Those who constitute the body of which Jesus is head are known as Yahweh-Elohim, the mighty ones. Paul, no doubt, referred to this connection when he wrote to the Church at Rome. Rom. 8: 17. The children of God, Yahweh, then heirs of God and joint-heirs with Jesus Christ. If we become overcomers as Jesus has we have the promise of being made "mighty ones."

To have your name on a church book signifies but little to you. It gives you a social advantage. The reward comes to those who have with diligence added to the faith the seven Christian graces. The Apostle says, 2 Pet. 1:11, so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. The Apostle says that these graces must be in you and abound. We can never work out our own salvation with meekness and fear and be indifferent to these things.

Bear in mind that there is no other name under heaven given among men, whereby we must be saved. Acts 4:12. It is through this name in baptism that gives to us the remission of our sins. To belong to the present social system will breed eternal death.

D. C. Robison.

## PUNISHING GERMANY.

An Argument for the Resurrection and Judgment of the Wicked Dead.

THERE appeared in an English publication, in its issue of May, 1915, an article by G. Lowes Dickinson, and entitled "On 'Punishing Germany.'" The writer of that article has not a word to say about the resurrection and judgment of the wicked dead, but what he does say on the subject of "Punishing Germany," furnishes, we think, a good argument for such a future resurrection and judgment. We quote from his article as follows:

"Suppose, for instance, you were to exact from the German nation an annual tribute of hundreds of millions, for half a century or more. That means that you will make all Germans poorer during that period, including all who are now infants and all who will be born within the period. Most of them will be people who had nothing to do, even indirectly, with making the war. Whatever reason may be given for such a policy, it cannot be justified on the ground of guilt. For the penalty must fall on those who are not guilty, while leaving unpunished the few men

who really did make the war.

The same considerations apply if we look, not at the origin of the war, but at the barbarities that have been committed in the course of it. German officers and soldiers have done monstrous things in Belgium. Therefore, some have urged—they are few, I believe, and would hardly dare to stand up and defend themselves—therefore the Allied troops ought to "Punish Germany," by doing similar things to Germans in Germany. To quite a different set of Germans, observe; Germans who had no part in the crimes and no power to prevent them, and who, no doubt, loathe them as much as we do. Yet I have heard of ordinarily mild women who recommend that form of punishment. So with the sinking of unarmed ships. This, too, is an abominable crime. But if it is to be punished, it must be punished in the person of those who commit it, or rather of those responsible for giving the orders. To punish Germany for it is to punish the innocent for the guilty. It is like the old method, long ago abandoned as barbarous, of punishing a man's tribe or family for his fault. It is not really punishment, it is revenge.

I argue, then, that if we are thinking of justice, it cannot be just to punish for the crimes of certain Germans all the sixty-five millions of German men, women and children now alive, and millions more who are not yet born. But it may be said, "We are not thinking of justice, we are thinking of reformation. The Germans will be better people when they have been punished." Will they? No one can be better for punishment, unless he believes that he is guilty and that the judge is just. But neither condition here obtains. The Germans, so far from believing that they are guilty of the war, believe that we are! It is unreasonable of them, no doubt. But in fact that is what they believe, and are likely to continue to believe, until some historian of the future can produce facts at present unknown, and prove to demonstration where the guilt lies. If, then, the Germans are beaten, they certainly will not think that the right has triumphed. They will think it is a triumph of wrong. And they will feel it a duty as well as a right, to try to right that wrong. They may say, 'We have been mismanaged, we have been unwise, we have been unfortunate.' The one thing they will not say is, 'We have been wrong.' And unless they say that they are not benefited by 'punishment.'

But not only will the Germans not believe themselves to be guilty, they will have no confidence in the judge. How can they?

The judges are their enemies, they are actually the opposing parties in the suit! If they were as just as possible, how can they be believed to be just?... It is as though in a trial for murder, the judge were the son of the murdered man, and a sentence of guilt would (on the supposition that German property were taken over as punishment.—L. J. C.), hand over to him the whole of the accused's property.

I have said enough, I hope, to convince the reader that the idea of punishment is not really applicable to the settlement after the war. There can be no punishment

unless there are definite individual criminals and an impartial court to try them. But in this case Germany is not and cannot be a criminal, for Germany is not a person; and if she were, there is no impartial court to try her. In the relations between states the ideas of guilt and punishment have no applicability....."

But, we ask, is there no way by which it will be possible to bring before a strictly impartial tribunal those who are guilty of bringing about this awful war and who are responsible for the horrible atrocities connected therewith? After all the blood that has drenched Europe, after all the tears of wives and mothers and little children, after all the nations have experienced thus far and must experience to the end of time as a result of the present world war, is it possible that the guilty parties are to pass off the scene and never be brought to account for the crimes of which they are guilty? Millions of the best and bravest young men that the nations could produce have fought and bled in the trenches, the drafted young manhood of the Allied nations mingling their blood and bones with the blood and bones of the drafted young manhood of the central powers. But, as for the responsible parties, responsible for plunging the world into this holocaust and for the perpetration of such deeds as, for instance, the sinking of the Lusitania, are they to escape while multitudes of the innocent suffer?

We have an all sufficient answer to such questions in the Bible doctrine of the resurrection and judgment of the wicked dead. God, who knows how to separate the wheat and chaff, who reads men's hearts like open books, who understands all the motives, is able to judge the world in righteousness; and what has taken place in the last three years and a half ought to emphasize the importance of such a day of judgment, when all things will be uncovered before the eyes of a holy God, who cannot err, and who is well able to mete out absolute justice to all concerned. In that day the innocent will not suffer with the guilty, and there can be no question as to the righteousness of the verdict pronounced with regard to the guilty or the punishment for their crimes.

Might is not always right in this present world, or victory always given to the oppressed. Jesus suffered on a cross, and his followers in dungeon, on the rack and at the stake; while on the other hand we note the successes of Ghenghis Khan and Tamerlane, and more recently the successes of the German hordes in Belgium and northern France, and the success of the Turks in their massacre of the Armenians. Even though the invaders are driven back, that does not bring back the innocent dead, or the guilty dead. But there is another chapter to the story. Jesus rose a victor over the tomb, and his martyred saints are yet to enter into their reward; and the innocent victims of Ghenghis Khan, Tamerlane, and the Kaiser are all coming back in the resurrection, while a day of righteous judgment awaits the guilty. Though they pass out of this life without being punished they cannot escape the "great white throne," or the penalty for

their crimes, unless, of course, they shall have turned to Christ in true repentance and appropriating faith before probation's door closed.

This fact of a future day of judgment clears up many problems that must otherwise remain unsolved. We are told, for instance, that one hundred inebriates suffered capital punishment last year for the crime of murder; and the Literary Digest asks the question, "Do drunkards deserve death?" Would they have committed the crime had they not been under the influence of liquor? And how much of the responsibility must be laid at the door of the saloon keeper and the saloon voter? These are matters for that future tribunal of which we are now speaking. Again, in one year, 1916, there were reported in this country no less than 7,450 homicides, and but 107 legal executions, or one execution for seventy homicides. Then we understand that over 2500 negroes have been lynched in this country within the last thirty-two years. The Literary Digest reports lynchings in 1917 for such offenses as "not getting out of the road and being insolent," "disputing a white man's word," "writing insolent letters." All this must show the need of a day of righteous judgment, when all men will be dealt with by an all-wise and impartial Judge.

The very fact that God created man a free moral agent places upon man a certain amount of responsibility and makes it a reasonable thing that man should be called to give an account of himself before his Creator. The fact that God is a God of Justice as well as a God of mercy, argues for a resurrection and judgment of the wicked dead. So that we might expect such a resurrection and judgment even though there were not a hint of such a thing in the inspired scriptures. But the scriptures are not silent. They speak in no uncertain tones of that approaching day, when they that have done evil shall hear the voice of the Son of Man and shall come forth "unto the resurrection of judgment."—Linden J. Carter, in *The World's Crisis*.

#### A Suggestion.

DO NOT think this war is the end of Gentile times or rule. In some way or other, peace will be effected, how or what kind of peace it will be, I am not able to say. But of this one thing I am certain, it will not be a permanent peace. I do think there will have to be a cutting down of kingdoms, as the image gives only ten that will be broken to pieces at the final winding up of the nations.

There are so many little kingdoms in existence today that will have to be taken away. I suppose the big fish will swallow up the little ones. This one thing we know, that stone kingdom will smite the image on the feet and break the whole image to pieces and their place will be no more. The signs of the times denote to me it is approaching, but there are a great many things to be looked for before the end of Gentile times.

J. S. Arnold.

The diminutive chains of habit are seldom heavy enough to be felt till they are too strong to be broken.—Sel.

**THE RESTITUTION HERALD.**  
S. J. Lindsay, Editor and Manager.

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**The Restitution Herald**

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

Eleven new subscriptions on Monday, March 18. This sounds good. The Herald makes good reading for your friends.

Bro. and Sr. J. C. Lindsey, of Hammond, La., announce the birth of a nine pound girl, Dorothy Elizabeth, on March 7th. An invitation to call and see the little Miss is accepted and we will meet the appointment at our earliest possible convenience. Thanks and a wish for good fortune.

We learn that Sr. Gertrude M. Logan, 3906 N. Grand Avenue, St. Louis, Mo., has added to her chiropractic business an X-ray equipment. Evidently she purposes to be in the very front rank of her profession.

Bro. F. V. Blakely's family, Grand Rapids, Mich., are having quite a "mummy" time, Sr. B., Lois, and Cecil being afflicted.

On our way home from Michigan we dropped in upon the South Bend, Ind., Be-

rean class in full operation on Friday night, March 15, at the home of Bro. and Sr. George Rahn. There must have been thirty present counting children. In such a company there must be enthusiasm. We enjoyed the call.

Friends will be glad to know that our daughter, Etta, faithful so long in helping to get out The Herald, and who has been bedfast since baby was born, is now on the way to recovery. She has had a long, hard pull, but smiles through it all because Robert Valentine Mattison is here to call her Mother.

"This is to tell you that I have come to stay with Mr. and Mrs. E. R. Drabenstott. I arrived March 7, 1918, 11:15 A.M. My name is Paul Ernest. I weigh 9½."

The foregoing was found in our mail recently. We are assured that the proud parents wear a big smile. We'll smile with them.

Bro. J. W. Williams has moved back to the country and he may now be addressed at Lake View, Iowa.

About the proposed Bible Stories for children we will say that our purpose in asking how much you would give to have it published is not to solicit "donations." Our purpose is, if the book is published, to see that you get the full amount in books. All over the country there are brethren who are rearing children. Do you want us to put out such a book? If so, write.

It is our desire, in announcing the Illinois Bible School this year, to get out a "Prospectus" as last year, the one this year to contain cuts taken from photos of former years. To get cuts is rather expensive. If we can be assured any assistance from former members and friends of the school, we will put forth the effort to get out something worth while. How many copies of the "Prospectus" will you take at 25 cents each to give to friends and thus advertise the school? Send no money but say how many you will take to help it along.

**HELPING FUND.**

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

Mrs. W. H. Allard,	\$50.
John and Mae Miller,	500.
Mrs. Margaret Heinen,	50.
Miss Gertrude Logan,	1.00.
Bro. and Sr. John Wagganer,	1.00.
A friend,	50.
Mrs. Sarah L. Griggs,	75.

**Remittances.**

Emma Murray; Mrs. Mary Alexander; L. E. Conner; Roy Cuffel; J. S. Arnold; John and Mae Miller; Wm. Slaven; Gertrude M. Logan; Mrs. Margaret Heinen; Rufus A. Curtis; Mrs. Mandes Reed; Mrs. J. M. Ralstin; Mrs. Wm. Densmore; Mrs. Minnie B. Porter; John Wagganer; Oregon State Savings Bank; Clement B. Miller; F. M. McCrory; Mrs. S. J. Elton; Mrs. Sarah Griggs.

**Notices.**

We expect to spend next Saturday night and Sunday, March 30 and 31, in meeting with the Brethren at Kewanee, Ill. If it is at all possible, please put forth every effort to come to Kewanee at that time and help us have live, interesting meetings. Spring and better weather are here at last, so let us improve the time given us, and so much the more as we see the day approaching.

Frank E. Siple.

**Obituary.**

**James Frank Day.**

James Frank Day was born in Gardiner, Maine, in 1852, and moved to Chicago in 1901; was married to Mrs. May Francis in 1907, she having two children. He has been a member of the Church of God since coming to Chicago and was an Elder in the Chicago Church up to his illness. He died March 14, 1918, aged 66 years, leaving a wife and five children to mourn his loss.

Funeral services were held at the chapel 4817 W. Chicago Ave. Burial was made in Forest Home Cemetery where he was laid to rest to await the resurrection at the coming of Christ. Sister Day wishes to thank the brethren and sisters through the Restitution Herald for the kindly manner in which they have responded and contributed to their material needs, and asks their prayers that the Divine Father may sustain and keep her and her family through the coming years as she struggles with the battle of life.

R. W. Thompson.

**Olive Doris Carpenter.**

Olive Doris Carpenter was born June 2, 1916, near Clinton, Illinois. She was the fourth child of Floyd and Ida Carpenter, and was the sunshine of their home.

After a lingering illness she fell asleep March 7, 1918, near Rockwell City, Iowa, at the age of 21 months and 5 days, of pneumonia. All that tender care by her parents could do was of no avail, and nine days after she fell sick her suffering was relieved by the end of her brief little life.

The parents are both members of the church and live in the blessed hope, which makes the hour of their sorrow easier to bear.

Both parents were born in Kentucky, and Bro. Carpenter is the son of Bro. J. F. Carpenter of our Brumfield, Ky., church.

After brief services at the house we laid the little one to rest in the cemetery east of Rockwell City, trusting for relief when the Life Giver comes.

J. W. Williams.

**Marriages.**

Sister Tena Momsen was married to William H. Klindt at the home of her parents, Bro. and Sr. O. H. Momsen, near Lake View, Iowa, March 7, 1918, at 4:30 P. M.

The young couple have lived neighbors

most of their lives. Mr. Klindt is a clean, young farmer, industrious, and of good reputation. He is also a believer in the truth. We hope for a united family in the faith before long at their home.

Only a few of the nearest relatives and friends were present. We cannot tell the kind of goods worn by the bride, nor the color of the groom's suit, but we are sure that he was dressed in some dark color, that she had a very pretty gown and bouquet and that we were all embarrassed considerably.

After the ceremony an elaborate meal was served and all seemed to enjoy the event.

They took the evening train from Sac City for Carroll, intending to spend a week with her uncle at Exira, and friends near Collins.

Their announcement says they will be at home to their friends after April 1st. They will live on her father's south farm, where the writer's family formerly lived, near to the parents of both bride and groom.

Our good wishes are with them.

J. W. Williams.

## Reports.

### Report for February.

Services held, 21; Sermons, 14. Lessons, 6. Question meeting, 1.

Expenses, \$17.18. Care fare, \$13.91. Hotel bills, \$2.62. Telephone 65c.

Places visited, Clarksville, Eagle Grove; Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Pleasant Prairie, Sac City and Waterloo.

The regular schedule of appointments was kept as follows:

First Sunday, Hickory Grove; following Monday and Tuesday, lessons at Ft. Dodge; Second Sunday, Koszta, following Monday and Tuesday, Gladbrook; Third Sunday, Waterloo. The following Monday and Tuesday was the regular time for lessons at Eagle Grove, but by telephone request I went to Clarksville instead, as some interested visitors from Canada requested to hear some of our preaching. So we had our sessions at Eagle Grove on Wednesday and Thursday nights instead. Then the regular appointment was kept at Pleasant Prairie the fourth Sunday. The writer also gave one lesson of his own on Berean night in Sac City.

We have now moved to the country and our address is Lake View. We have a telephone. We will probably hold the Thursday night Berean studies in the country from now on.

At Hickory Grove our attendance is improving in better weather. At Koszta the interest continues good. At our last Sunday night meeting one bob-sled hauled eighteen and another twenty-three.

At Pleasant Prairie we had good attendance and interest. At Waterloo they are growing, if possible, more interested all the time. Our first attention, when we meet on Saturday nights, is given over to answering questions saved up during the month. On Sunday afternoon we had an extra sermon at the home of Bro. and Sr. Gifford.

We also had interesting lessons at Ft.

Dodge. Bro. Jones and Olive and Bro Mead came over from Eagle Grove and some interested friends and some of our own members are always on hand. We had good meetings also at Gladbrook and Clarksville.

Sr. Mead succeeded in getting out quite an audience at their home in Clarksville. However, not all came who were requested. One man told her he thought going to church twice on Sunday was enough, and said "some people," have too much Bible in their heads already. Her Canada cousins were well pleased with our teaching.

The March appointments will be changed from above schedule as follows: Fourth Sunday, Marathon instead of Pleasant Prairie; Fifth Sunday, Clarksville.

In April the Ft. Dodge and Eagle Grove appointments will be reversed, making Eagle Grove Monday and Tuesday after the first Sunday, and Ft. Dodge, Monday and Tuesday after the third Sunday. Meet with us wherever you can.

J. W. Williams.

## The Sunday School.

By Alta King.

SECOND QUARTER, April 7, June 30.  
Studies in Mark.—The Gospel of the Son of God.

### JESUS SETS MEN FREE.

Lesson I. April 7, 1918.  
Lesson Text, Mark 7:1-37.

Golden Text,— If therefore the Son of man shall make you free, ye shall be free indeed. John 8:36.

Time,— Summer of A. D. 29.

Place,— Capernaum, Phoenicia and Decapolis.

Memory Verses,— John 8:32-33.

### Questions and Comments.

During the second quarter we continue our study of how Jesus carried on his work of preaching the coming of God's kingdom on earth and bringing it at hand by his works. The title of today's lesson fits Mk. 7 because it contains several evils from which men can be freed through the influence and teachings of Jesus. 1st. Freedom from empty formal worship. 2nd. Freedom from hypocritical breaking of God's law. 3rd. Freedom from sinful thoughts. As we study the chapter notice these points.

Read Mark 6:53-56 with Mark 7:1-2. What influence always ran parallel with Jesus' growing influence over the people? Why? John 11:47-48; 12:19.

What charge do the "leaders" try to work up against Jesus in today's lesson? vs. 1-5. Read in connection with these vs. General Notes,— Eating with Unwashed Hands.

Jesus answered them by showing them that while they were laying so much stress on obeying commandments of men, they were teaching and encouraging underhanded disobedience to God's laws, through which they obtained gain. Vs. 6-13. General Note on v. 11 will help to a clearer un-

derstanding of it. From what two evils might these Pharisees have been freed if they had let the truths with which Christ rebuked them do their work? From vs. 5-13, pick out all the evils which are common among religious worshipers today and explain how we, if we are guilty, may become free from them. After rebuking the Pharisees, Jesus turns his attention to the people, v. 14. By means of a parable he teaches them a lesson concerning the evils for which he had rebuked the Pharisees. v. 15. In v. 14 he calls on them to listen and understand. How does he put the same call in v. 16? This shows that he knew that not all had the ears to hear. Why didn't they? Matt. 13:13-15. Did the disciples share in this dullness of understanding and hardness of heart? Mark 6:52; Lu. 24:25; Mark 7:18.

Why did Jesus free them from these conditions by special lessons and explanations? Matt. 13:11. Why did he not free the multitudes? Mark 4:12. Was it God's purpose to free all Israel from this blindness at that time? Rom. 11:7-12, 25-26. According to these vs. and 2 Cor. 3:12-16, will the nation of Israel ever be freed from this blindness?

Discuss the explanation of this parable which Jesus gave to his disciples, vs. 18-23. Read in connection, Jer. 17:9; Matt. 12:34. Apply the title of this lesson to these vs. Compare Jesus' method of cleansing man from sin, to the law method in which the Jews were putting their trust.

Vs. 24-37 record two instances which prefigure Christ's kingdom work of freeing from physical ills.

Study the account of each miracle with these questions in mind,— What induced them to seek Jesus for help, or what was the basis of their faith in his power to cure? When he comes and takes up again these kingdom works, would his influence spread among the people in the same way?

There is no evidence that they sought Jesus from any spiritual motive to get freedom from sin, or that they had any positive convictions as to the truth of his doctrinal claims to being the Christ, the Son of God. Their conditions would rather favor the thought that they knew very little of the doctrinal side of Jesus' work. However, the gratitude which Jesus' help to them would result in, would make them his faithful friends and followers in words and deeds. By this means he made a basis of faith in God in the darkened minds and hardened hearts of the multitudes. Thus will faith be again generated in the hearts of people never to be killed by the death of the one who generates the faith.

Compare the verdict of the people concerning Jesus (v. 37) with the invariable verdict of the self-righteous Pharisees.

### General Notes.

Eating with unwashed hands: "The Israelites, who, like other oriental nations, fed with their fingers, washed their hands before meals, for the sake of cleanliness. But these customary were distinct from the ceremonial ablutions. In the former water was poured upon the hands; in the latter, the hands were plunged into the water. When, therefore, some of the Pharisees remarked that our Lord's disciples ate with unwashed hands, it is not to be understood literally that they did not at all wash their hands, but that they did not wash them ceremonially according to their own practice."— Cam. Bible

and Inter. Crit. Com.

"Based on the law of cleanness in Lev. 11, no less than twelve treatises of the Mishna deal with this subject, and on the Levitical foundation is raised an enormous and complicated structure. Nothing was left to a free personality, everything was placed under the bondage of the letter. A healthy moral life could not flourish under such a burden: action was nowhere the result of inward motive; all was on the contrary weighted and measured. Life was a continual torment to the earnest man, who felt every moment that he was in danger (unconsciously) of transgressing the law. On the other hand pride and conceit were almost inevitable for one who had attained to mastership in the knowledge of the law."—Schurer, *The Jewish people in the Time of Christ*. So rigidly did the Jews observe these ceremonial purifications, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life, given him, preferred dying of thirst to eating without washing his hands.

This is but one of the lesser evils of religious formality. How many now say the Lord's prayer without wandering thoughts?

In the sermon on the mount, Christ condemns formal religious ceremonies, empty of the real spirit of worship; as vain repetitions, praying to be seen of men, etc.—Peloubet's Lesson Notes.

Verse 11. There were certain ones among the Pharisees who had grown weary of supporting their aged parents. . . . Moreover these younger ones were often expected to be liberal in their contributions toward the support of the Temple service.

Therefore these selfish neglecters of their parents, desirous of getting rid of the burden, made a special arrangement with the Temple authorities, called "Corban," that is to say, "Given to God." They say to their father and mother, We can do no more for you, "for that wherewith thou mightest have been profited by me, is given to God. And ye suffer him no more to do aught for his father or his mother."

But God's law through Moses declares: Honor thy father and thy mother; and whoso curseth father and mother, let him die the death.

Children obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. Eph. 6:1-3.

Note that Jesus uttered these truths to the Jews of his day in order to save the nation. But the young people of today need these truths even more than the men of old. They should be written everywhere in letters of gold. They should be engraved on the conscience of every boy and girl.—Peloubet's Lesson Notes.

His disciples asked him concerning the parables. Jesus' patience in teaching and rebuking the disciples for their lack of faith and spiritual insight into his teachings and works was not without its reward. The disciples had come to him confessing him to be the Christ, as the multitudes were later ready to confess him, their minds, like those of the multitudes, filled with the glory and honor and power which the Christ was to restore to the Jews as a nation, without much thought being given to the Christ's mission of saving Jew and Gentile from sin. Time and again we have seen how their ears and hearts were unresponsive to Christ's spiritual teachings. But after two years of close companionship with him, day in and day out, we find them showing a desire to understand these truths. This desire once awakened, spiritual growth was sure to follow and they would see the glory and honor of their nation only as they saw it and its king ministering unto others. If we have learned this lesson, we have mastered the foundation principle of Christianity. The disciples had not fully learned this lesson even up to the time of Jesus' crucifixion.

Whenever any girl allows a wrong habit to control her, even in the doing of a single act, and that act is a small one, she has given it a firmer hold upon her.—Sel.

## SCRIPTURE TRUTH.

F. M. McCrory.

(In the Republican, Plymouth, Indiana.)

WE HAVE read with interest the recent excerpts of the Sunday sermons as set forth from time to time, and ask space in your paper to make a few remarks thereon.

The first to call special attention was the statement from the pulpit that the Old Testament scriptures were written for the time, place and people of the age in which they were written. What power or force would be needed to convince the Hon. W. J. Bryan, or any other intelligent mind, that the first seven verses of Micah 4 had been fulfilled?

Read chapter 65 of Isaiah, written 2600 years ago and see if you think it has been fulfilled yet. Note in verse 25, the lion is again to become herbivorous as in the beginning, Gen. 1:30. Job is said to be among the oldest scripture writers. Read in chapter 19:23-27, written 3438 years ago and see if you think that has been fulfilled. Note carefully the marginal rendering of verse 26. Along with this the second coming of Christ is questioned, though we are not surprised as the Apostle said such fellows would come, 2 Pet. 3:3-4.

The above citation in Job is in line also in proving the second coming of Christ. Again, read Zech. 8:20-23, and see also the promise of the Jews regathering to their own land. You will find it is an irrefutable fact in Ezek. 37:21-22. So, too, in Jer. 3:17-18, also both of these citations are Old Testament statements as yet unfulfilled.

For farther scripture on Christ's coming again read the angels' declaration, Acts 1:10-11, also the Apostle Paul's statement, Heb. 9:28, and the Apostle Peter's statement, Acts 3:19-21. It was because Jesus said he was "the Son of God and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven," that the high priest condemned him to death, Mark 14:62. It was stated the Apostle John never mentioned his coming again, in face of the fact he plainly so states three times in chapter 14 alone, in verses 3, 18, 28. As regards the Master's reply to the Apostle Peter, when asked what reward they should have for following him and the reply, Matt. 19:28, that they should sit upon twelve thrones as kings and rulers over the twelve tribes in his future kingdom, language bordering on blasphemy was used in stating, "Judas, of course, would be there." Judas "of course" will not be there, but Matthias, who was chosen, Acts 1:26, to take his apostleship or bishoprick, and was so recognized by the Apostle Paul.—See last clause of 1 Cor. 15:5. Jesus did not choose Judas but to do the deed he did, John 6:64, and 70. It was also stated that the kingdom was spiritual and that it was set up on the day of Pentecost in their hearts. Do you, my readers, think that Isaiah 11, characterizes a kingdom of spirits? Jesus told his apostles to handle him and see, for a spirit hath not flesh and bones as ye see me have, and he promised his elect people bodies like his own after his resurrection, Phil. 3:20-21, and 1 John 3:2. Again, in whose hearts

was the kingdom set up, in the hearts of those wicked Jews whose hands were yet reeking with the blood of their Lord? And last, if it was then established, in view of the present world conditions don't you think the outfit a failure? Fie upon such teaching. Jesus will establish his kingdom when he comes. Matt. 25:31. It is a great and grand work indeed to be a preacher of righteousness and truth, but Paul, in Gal. 1:8-9, tells the preacher of untruth what will be his reward.

I cannot pass without paying my respects to the twin fallacies—the immortality of the soul and the sky kingdom, or heaven at death, neither one of which has one word of scripture to sustain it, but are relics of the heathen philosophers of Plato's time and furthered upon the people of today by the clergy in their blindness, the people in their blind indifference accepting it, of all whom Jesus said, "If the blind lead the blind they shall both fall in the ditch together."

The doctrine of the immortality of the soul and the conscious state of man in death robs Christ of the glory of his office as the Life Giver. It nullifies the great doctrine of the resurrection; it directly impugns the character of God,—yea, let God be true but every man a liar. Man is not consigned to heaven or hell, i.e., the popular church hell, at death, there to await the resurrection and judgment, but remains in the sleep of death until Jesus the Life Giver comes and gives him life, if worthy. What would you think of a law that would consign men to imprisonment for an age before giving them trial? When teachers and preachers begin to spiritualize everything to blind your eyes to the truth for their benefit, it is high time to grow suspicious of them. God in his love and wisdom has given us his word for our direction and has not hidden its meaning behind dark sentences but as the Apostle told Timothy, chapter 3:15, "The scriptures are able to make thee wise unto salvation." The Apostle Peter, 2 Pet. 1:20-21, said that this prophecy came by the will of God through his agents as they were moved by his spirit power. The new Testament was written likewise by those who received his spirit power on the day of Pentecost and men who interpret it according to their judgment today, do so at their peril. To those who think the world will be converted to Christianity by persuasion of the church, I have but to call your attention to present conditions where crime and vice are rife on every side and "wickedness in high places," which is before your eyes to look upon, which only verifies the statement of Jesus in Matt. 24:36-39, where he says, when he comes again he will find conditions as they were in Noah's time when for their wickedness the flood was sent to destroy them all.

When it shall please God to send again his Son Jesus to re-establish his kingdom, satan or sin will be bound for that millennial reign of Christ as King of kings, the earth will be restored to its condition when man first received it from God, the curse being removed, and as the prophet shows you in citations given, peace shall reign supreme because all shall know the Lord and "the earth shall be filled with

the knowledge of the Lord as the waters cover the sea." Isa. 11:9; Hab. 2:14. Those worthy of the first resurrection as Jesus showed you in Luke 20:35-36, will be his helpers in the government of the nations as is so well set forth in the parable of the talents, and go about his service to govern over the cities that righteousness may prevail, and heal the sick, cleanse the diseased, open the blind eyes in a land where love and joy prevails.

F. M. McCrory.

#### Anticipation.

Wednesday evening, March 6, a number of the Sac City Berean class and a few cousins and friends of Alma Roose met with her at home for farewell greetings for her journey to California, whence our ears are turned in fond expectation that something joyous is to happen.

Light refreshments were served and the gifts portending the coming event exhibited, including some brought that evening by guests, and one silver piece from the Bereans, all being shown with much justifiable pleasure by our esteemed young sister.

She has been very faithful in leading the Berean class in past years and will be missed in our local midst and also at conference, where she has served so long and well. But we are assured a place will wait her to work in California, and we also trust that raising chickens with Glen will be more healthful work than book-keeping in a coal and lumber office, which place she filled so well a number of years.

Her employer seemed very down-hearted as he spoke her praises to us and said he could not hope to fill her place.

As another report will be due by the time you see this we will all wish them great joy and prosperity in this world and an eternal home in the kingdom with ourselves.

J. W. Williams.

#### A Criticism and a Reply.

I SAW in The Restitution Herald an article written by you on Rev. 11, and in speaking of the two witnesses, you would have me think that they were Enoch and Elijah. Now in Heb. 11:5, we read this, that Enoch was translated that he should not see death. Can we say that Enoch will ever be brought back to die again, when the very reason of his translation was that he should not see death? You seem to think that all must die in order to pay for the sin of Adam, and all who are translated must be brought back so that they will die in order to fulfill scripture. If that is so, how are we to understand 1 Cor. 15:51, 52? Compare with 1 Thes. 4:15-17. Now I thought that the righteous who were alive at Christ's coming were to be translated the same as Enoch and Elijah and that the translation which they pass thro' is the same as death."—H. D.

The above is a quotation from a letter received by the writer. We consider the criticism a very good one and one worthy of our close attention.

We believe the chief difficulty by which the writer of the above quotation is troubled is a misunderstanding of "translate." The word translate was translated

from the word *metatithemi*. The last word has been translated "carry over." Webster's dictionary also gives "carried over."

In Acts 7:16, we are told that the body of Jacob was "carried over" into Sychem. The "carried over" of Acts 7:16, is translated from *metatithemi*. In the above we see that instead of burying Jacob in Egypt his body was carried over into Sychem for burial. Likewise Enoch, instead of dying at his natural time, God "carried over" his death until some future time. By Enoch being translated it doesn't necessarily mean he was changed from the mortal to the immortal stage. And we still contend that all must die before we can partake of that immortal nature. We owe a debt to God through Adam that must be paid with death.

In 1 Cor. 15:51-52, we find the word "changed," was translated from *allatto*, meaning "to make other, alter." So we see that the words translate and changed have two different meanings. We believe that that change will have all the sting of death.

In conversing with a converted Jew a few days before the article on Rev. 11 appeared, the writer questioned Bro. Davison about these two witnesses of Rev. 11. And to our surprise he also said that the two witnesses were to be Enoch and Elijah.

We have tried to make this as plain as we can, but if any want further information on the subject we refer you to the Williamsburg Mission to the Jews, 27 Throop Ave., Brooklyn, N. Y., Station A, Box 10.

With Christian love,

Harry A. Sheets.

#### JEWISH BOLSHEWIKI.

NO CLASS of people on earth do more and boast less than the Jews. When I was told by prominent Jewish leaders that the leading Zionists were socialists, and when I read in an article from Disraeli that the first Jesuits were Jews, and when I read that Kerensky was a Jew and that Trotsky was a Polish Jew who changed his name from Leber Braunstein to Trotsky in order to get into Russian societies not eligible to Jews, I began to see more and more the Jewish cunning and object.

By the secret confessional Catholic priests keep in touch with political and financial intrigue of the world, and the pope and Jesuits get all this information from the priests. The Jews, persecuted by most of the governments, and the pope, cast off by the monarchies, had a mutual interest in the downfall of these monarchies; and although the papacy is a monarchy and has always talked for monarchies, both pope and Jew know now that their only hope for power lies in the destruction of monarchies and in the rise of the world wide socialistic democracy. The papacy is a chameleon, it will transform always to the winning side.

The fact that so many leading socialists are infidels, and the fact that they oppose the whole present world, controlled by the money power, may lead many to fight against the kingdom of God, which is now, like a mustard seed, being planted in Palestine under three flags: the flag of Brit-

tain, the Jewish flag, and the red flag of socialism.

The Jewish Zionists stand on the same principles as the Bolsheviki of Russia. The Encyclopedia Britannica says that "the ethics of socialism are identical with the ethics of Christianity." We might add that the foundation of this rests on the law of Moses and the prophets.

Read the Bolsheviki platform as to confiscation of all land, repudiation of all debts, and of all big bonds; the demand that the monarchs and money kings be everywhere pulled down, and the peasants and workers be helped up; the demands that all able to work must work or not eat; the abolition of rent, interest and profit, and the nationalizing of all industries for the good of all the people; the rejection of gold and silver as a standard of value; the demand that government officials be paid no more than an ordinary working man; the leveling of all classes; and cooperation, instead of cut throat competition, and then read the Bible and see the basis for this movement which is to yet triumph over wealth and greed, and prepare the minds of the people for the socialist ideal, which only Christ can establish.

The land is the Lord's and shall not be sold forever. Man is a steward and sojourner on God's earth. Usury and profit were forbidden by the law of Moses. Paul teaches that all should do some useful work or not eat.

Debts were cancelled and all alienated inheritances were restored every seventh year and every jubilee. Christ blessed the poor and pronounced woes upon the rich, just as socialists do. He will save the poor of the people, and break in pieces the oppressor when he comes. He denounced the same class that socialists denounce, the rich, the money changers, the priests, the pious church members, the Pharisees, and it was this class of "high society" that crucified him while the common people heard him gladly. James 5, and Ezek. 7, and Isa. 2, and Micah 4, are socialist lectures in the main.

The howling of the rich is predicted, the triumph of hosts of laborers over them, the bringing down of all the proud and lofty and the haughty, and the final ideal of the true socialist when men shall not build for others to inhabit, nor plant for others to eat, but when all can enjoy his own vine and fig tree without fear, and in peace, love, and prosperity, under the golden rule and the law of love and cooperation.

Counterfeit religion and hypocritical sectarianism and pious infidelity were always more severely denounced by God's prophets than non professing infidelity.

Criminal statistics show that Roman Catholics lead in crime above heathen, Mohammedans or atheists, with the Protestant sects second in crime, while Jews, infidels and free thinkers have the smallest proportion of criminals. Jesus says: "By their fruits ye shall know them."

The socialists' power, the papal power, and the yellow peril from Asia are the next world perils. "Take heed that no man deceive you." Watch!

W. L. Crowe.

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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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

Plymouth, Indiana, 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.

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.

Kosztz, 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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

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# THE RESTITUTION HERALD.

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## NOTICE TO READER.

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## The Excuse of the Slothful.

"The slothful man saith, There is a lion in the way." Prov. 26:3.

SOMETIMES there is a cause for slothfulness without as well as within. There are men who are sluggish of disposition, all their faculties being crippled by an inward inertia; while others fail to move because of a certain groundless fear of putative obstacles in the road. "The slothful man saith, There is a lion in the way."

We are made to feel a sly suggestion in Solomon's proverb that the imagination of the slothful is more alert than his hands. This is often true. Many excellent people are gifted with visions of imaginary lions and figmentary obstacles lurking in thickets of fearfulness along every way of progress and achievement.

The excuse of the slothful is difficulty, and the difficulty of the slothful is his excuse. His excuse is not the true explanation of his slumbrous satiety. "O ye of little faith," cried the Master to those disciples who had fancied that some lion barred their way to the healing of the lunatic lad. "If you have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

There are no lions in the paths of service. The road to loftier achievement is always open. If mists of doubt and clouds of fearfulness seem over the way, the beams of faith will always dispel them. Be not a spiritual sloth. They who doze in the trees of Good-enough, hearing in their dreams the roaring of wild beasts, sometime will awaken to discover that the heights of Worth-while have been scaled by the Jonathans of lionhearted faith.—C. H. Hewitt.

WHEN PAUL went with the glad tidings to Athens, he did not tell the Greeks that man survives the grave, that his soul lives after death in a separate state; this would only have been in the line of their own philosophy. He preached that which not only surmounted, but in a sense confronted their surmises. He seemed to them a setter forth of strange gods when he preached unto them

## AS YE WOULD

**I** SHOULD see  
A brother languishing in sore distress,  
And I should turn and leave him comfortless,  
When I might be  
A messenger of hope and happiness—  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share  
A brother's load along the dusty way,  
And I should turn and walk along that day,  
How could I dare,  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing,  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,  
When I might bring  
A bit of sunshine for life's ache and smart,  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?  
And so I know  
That day is lost wherein I failed to lend  
A helping hand to some wayfaring friend;  
But if it show  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down to sleep in sweet content. Sel.

Jesus and the resurrection. It is always under the influence of this new fact that the apostles celebrate the victory won for man by their Lord and Savior. —Sel.

Dear Brother Lindsay:

I am fully persuaded that we are to soon see the second coming of Christ take place. It will be a great blessing indeed, to the world if such should immediately take place. Though viewing the question thus, there are many today that are sleeping on the privileges and opportunities of the present time that are theirs for the asking. It is a time in which we should work as never before. The signs of the times indicate that Gentile rule is soon to be no more. When that kingdom for which we have prayed and looked for has arrived to bless the sin-cursed earth, it will be a time of great rejoicing, indeed.

The prevailing conditions of the earth today are causing many of the Lord's servants to lift up their heads heavenward, knowing that their redemption is drawing nigh.

I often wonder why the world can't see the beauty of God's great plan that he has given. But the fact is, they are indeed blind to the same. It seemed to be a great consolation to Christ to have the opportunity of speaking the message of a coming kingdom of God. Why should the world object to this?

It would be so much better for the world that Christ should take unto himself his great power and reign from sea to sea, and from the rivers unto the ends of the earth; for then would we see a more righteous rule than exists today. Do we fully appreciate the message that God will cause wars to cease unto the ends of the earth? This he promises to do in due time. We patiently wait for this time to come, knowing that what he has often promised that will he perform.

One thing that interests me is the return of the Jews to the land of Palestine. Truly they are God's sign people to the world. Could they not be referred to as the budding of the fig tree? Is not the Almighty in this transaction?

Are we not ready to see the waste places rebuilt? The more we study the more we appreciate the counsel of God.

May the Lord bless us in the study of his word and finally grant us the privilege of living in his kingdom.

Your fellow-servant in the Lord,  
T. A. Drinkard.

## The Sabbath of the World.

THE PEOPLE of God are always represented as only a remnant gathered out of the world. We are told that the wheat and tares are to grow together till the harvest; again; that "as the days of Noe; so shall the coming of the Son of man be. They were eating and drinking; marrying and giving in marriage, until the day that Noe entered into the ark." We are told that the gospel of the kingdom was to be preached in all the world, only as "a witness unto all nations, and then shall the end come." The present is, therefore, the period of working, amid much weakness and discouragement; but the end shall at length come—the end of the six days of weariness and work—the end of the long period of toiling and testifying—the end of the church's watching and fasting; and then cometh the day of rest—the sabbath of the world, the reign of Christ's kingdom upon earth.—Sel.

Let philosophers dream of a naked immortality as man's highest estate in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. Therefore, the conception of the body as the spirit's clog and prison house, should find no place in a Christian eschatology. Sel.

LIFE, ETERNAL life, the immortality of man, not the immortality of the soul, is the message of the Bible, alike in the Old Testament and in the New, in Christ and in apostles, in John and in Paul. —Sel.

## ENTHUSIASM.

A pen picture of some of our church and personal membership conditions, from the preacher's point of view.

NO ONE but a preacher, or person who travels around holding meetings for people of all kinds and under all kinds of conditions, can ever really appreciate the different varieties of human nature and understand the hidden secrets and ambitions that these natures hold. The study is an interesting one.

It is not desired that this article should injure the feelings of anyone, but it can be readily seen that in order to be fair to all, when describing the other person for you, it will also be necessary to describe you for the benefit of others. We sincerely hope that you will read these characteristics carefully, and give the matter enough sober thought to really bring you to an intelligent conclusion as to what is most worth while after all.

We have in mind a body of our people, situated largely in a country district, and being so located as to be unable to have preaching services very often. With perhaps one or two exceptions, the individuals that compose this body are poor, and work hard to make ends meet. They are firmly established in the truth, however, and meet each week to study and discuss these questions among themselves. Whenever it is possible to have a minister come to hold a series of meetings, they are filled with honest delight, and make their plans and arrangements so that their attention may be devoted to the services while the preacher is there. When the hour for meeting arrives, they drop their work and go, and they put forth every effort to get others there, too.

When the meetings have been concluded, and it is time for the preacher to go on his way, they bid him a reluctant adieu, and with trembling fingers, reach down in their jeans and pull forth the hard earned, but freely given cash, which, in many cases, could be justly compared to the widow's mite. And as they unselfishly hand it over, their hearts are yearning for the time when he, or some other, will return to preach the Glad Tidings for them once more. Not only does the amount they hand over represent a financial sacrifice, but they make an even greater sacrifice by dropping their work, when needful, and turning over their homes or whatever else they possess to make the stay pleasant for the minister and to add to the success of the meeting.

The result is that they will never be financially wealthy, but they have grown both in number and in spirit, and, to the best of our judgment, are endeavoring to follow the will of Christ.

A second community comes to mind. Here we have another country district, the membership being composed almost entirely of neighborhood farmers, and for the most part they are owners of large, rich farms, with the best of stock and machinery, and you notice an automobile on nearly every farm. Compared to the first community these people are rich, and yet they consider themselves poor. They are honest, hard-working, industrious people, and good at heart. But the difficulty, as we see it, with these people is that they are so busy

trying to "make ends meet" that they don't have time to love the Lord.

They all work, men, women and children, from early morning till late at night, day in and day out, and if questioned about it they will say they have to do it to pay their honest debts.

The thought that comes to us in this connection is that if it so occupies a person's life to meet his debts that he does not have proper time to devote to the worship of God and the study of his word, there must be something wrong with the amount of debts contracted. We do not mean to infer that the debts are not honest ones, but what we mean is that the circle of expenditure and activity could be cut down. Furthermore, if the proper degree of reverence for God existed, time for worship and the study of God's word would be found, and when a minister is to come a greater amount of enthusiasm and energy would be expended on the part of many to help make the meetings a success.

The secret in the condition here lies in the fact that most of them have never come to realize that the highest ambition of one's life should be to live in a manner that will fit them for work in the kingdom of God; that all the comforts and pleasures that they can gain for themselves in this life are as nothing compared to the glory which Christ is soon to bestow upon the faithful.

The two places that we have spoken of above are rural districts. We have in mind now two towns. One is a place that has been favored to a large extent, yet has not had every advantage from the presence of ministers, but the members are enthusiastic in the truth, and they keep up the interest by getting together each week. When time for preaching comes they are eagerly waiting, and many are talking with their friends and neighbors, inviting them to come out to the meetings. The result is that they are growing.

The other town has been in a position to receive more preaching; in fact, we sometimes think they have been "preached to death," at least many of them act that way. The fact that services are going to be held strikes no chord of enthusiasm there. On the contrary the preacher has to work every device within his knowledge and announce drawing subjects in order to arouse enough to make a respectable audience.

In that body are some of the best individuals we have ever known. Many of them are excellently versed in the Bible, and some are gifted with instructive powers. They know the truth, and seem to love it, but as a body they are not awake. We hope and pray that something may stir them from their apathy.

In concluding these thoughts we would say simply this, it is impossible to fool the preacher. The more you try to fool him the better he understands you; he has been through the mill before. If, then, a poor, mortal, finite man cannot be deceived in regard to these things, what about the all-wise, infinite God? This age is almost at an end. When the Lord comes out of his place in the heavens as he soon will do, there is going to be a sad time for many. "The one shall be taken, the other left."

It will be too late then to amend past mistakes, or perform undone duties.

Let us awake to the seriousness of the situation, and put forth every effort to cultivate the vineyard of our Master. And as branches, let us bear fruit, else we shall be cut off and cast into the fire.

Frank E. Siple.

## PREEXISTENCE, NO. 2.

ONE OF our Lord's titles is "The beginning of the creation of God." What creation, and what beginning? If this takes us to God's first creative act, before the Genesis of earth and man, it would seem to do violence to the trinitarian view, at least, for how could a trinity be God from all beginning of eternity and yet the first person in the trinity create the second one? If we who believe in the unity of God and the mortality of man refer these words to the same period of time, we would have our Lord in his preexistence the highest of all creatures, next to Jehovah himself, higher than angels. Then we would at his birth from Mary have the cessation of existence of that highest and first creation when he became that body that died, that arose with scars and will come again, the same body and for all time remain the same. What would that be but the end of existence (death), of that first and higher creation? And if that was higher than angels how could it die in the light of Luke 20:36? The same would apply if we take the view that Jesus in preexistence was the archangel, Michael, or any other angel. That would compel the end (death), of Michael or any other angel who changed to be by birth the Son of Mary and by resurrection to continue the same body he received from her. If not, we are compelled to take the view that disembodied existence can transmigrate, incarnate, reincarnate and never lose identity, that is, the ego does not die. But how can we say Jesus in his previous existence was an angel when we read Heb. 1:5?

Paul shows us in Col. 1, what is meant that Jesus was the beginning of the creation of God: the first born from the dead. The beginning of the new creation which endures for all time, in contrast with the present temporary creation. The beginning was at the time of his resurrection, not the "beginning" of Gen. 1:1. That was a type of this. The first creation we hear in Genesis is light. So the beginning of the new creation said, "I am the light of the world." After he became the new creation's beginning or head he, too, becomes a creator. But Jesus did not create the first creation in Gen. 1. He creates the new creation, not the physical world, but the world to come, the kingdom, as Paul says, "thrones . . . dominions . . . principalities. . . powers." Twelve thrones over Israel, and on each one an apostle. Other dominions over two, five or ten cities, and on each seat a saint. And so on through all his new creation. So Col. 1, does not refer to what God created in Gen. 1, but to what the Son will create in his kingdom.

In John 1, we have "the beginning" again. This time it is the beginning of man's world or history. Not the "beginning" of Gen. 1:1, nor yet that of Col. 1, but "the

word" that was in this beginning was evidently Gen. 3:15. That was the word of God, and by that word of God (not merely Gen. 3:15), God spoke into being the whole creation from Gen. 1:1, onward. So John truly says in John 1, that by this word that was in that beginning all the creation was made. David and Peter say the same, Psa. 33:6; 2 Pet. 2:5. Every time God, the Father, spoke when "God said" words as we find in Gen. 1, something was created. Then Jesus was not there and did it, unless we accept the trinitarian view. But possibly we might say that God did it through Jesus in preexistence form as an angel. In that case what can we do with John's words that "the word" (not an angel or the second person of the trinity), became flesh? But Gen. 3:15, and all other prophecies indicating the coming of the Son into the world became flesh when he was born. The word of God first became light, then it became a firmament of heaven, then earth and seas, then grass, then heavenly planets, then fishes, fowls, animals and man, then his creative word became Jesus of Bethlehem the same as it previously had been made John Baptist and Cyrus and afterwards became preaching at Capernaum and spitting and a cross and resurrection and ascension. When you hire me and agree to pay me wages, your word becomes money the instant I am paid. So God's word became flesh.

But an angel did not become flesh. The trinity did not become flesh. Nor did any preexistent thing except God's word become flesh if we understand the matter. But, of course, we may not.

We hope next time to look at other scriptures considered evidence of his preexistence.

J. W. Williams.

#### The Old Covenant and the New.

THE MAIN argument used against the New Covenant being in force is that under it "they shall no more say, Know the Lord; for they shall all know me from the least of them to the greatest."

A careful reading of the writings of John will convince anyone that this does not mean that the preaching of the law and gospel to mortals will cease when the New Covenant comes into force, but that the knowledge of God must come to each New Covenant child of God by the indwelling of his Holy Spirit, rather than by outward teaching, as John teaches in many places. "But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but the same anointing teacheth you all things, and is truth, and is no lie, and as ye have received him, so abide in him." 1 Jno. 2:27. John teaches clearly in both his gospel and epistles that the guide into all truth is neither preachers nor the letter of the Bible, but the Holy Spirit and this seal of the New Covenant began on Pentecost, when, I shall prove, the New Covenant came into full force by the death, resurrection and ascension of Christ. In fact if the New Covenant were not in force the pardon of sin could not now be announced, as this is in no other covenant. Eph. 1:13; John 16:17; Acts 2.

This covenant was to be made with Israel and Judah, and only representatives of Israel and Judah received its benefits on Pentecost, until the later turning to the Gentiles. Acts 2:5, 22. Some of all the ten tribes from Parthia and Media, where Josephus says they were in his time, were there, as Peter tells us, so that James could address his epistle "To the twelve tribes scattered abroad, Greeting." James 1:1; Acts 2:9.

In Jer. 31:31-35, God says, "I will make a New Covenant with the house of Israel and with the house of Judah." But when Paul wrote after the New Covenant had been ratified by the death of Christ, he used the word, "sunteleoso" in the Greek, which means "complete" instead of "make" because this covenant will yet be completed with Israel and Judah after their restoration. See Heb. 8:8, in Diaglott, and Ezek. 36:26-31 and Jer. 31.

May the blessed Holy Spirit open up to every reader of the following fifteen paragraphs the glorious truth of our completeness and of all fullness in Christ and in the New Testament, for law, without anything not carried over by Christ from the Old law of Moses.

1. Old Covenant servants have only the blood of bulls and goats to make atonement, but Christ's blood is the blood of the New Covenant. Ex. 24; Heb. 9:15; Lev. 24; Matt. 26:28; Heb. 12:24.

2. The Old Testament required the death of beasts to ratify it; the New Testament came into full force by the death of Christ, "the Mediator of the New Covenant." Heb. 9:16-28.

3. Sin was set aside only for a year under the Old Covenant, but under the New Covenant sin is forgiven and remembered no more. Choose which you will come under. Heb. 10:23; Acts 2:37-40.

4. Moses is the only mediator of the Old Covenant, and Christ is a Mediator only of the New Covenant. Choose your Mediator. Gal. 3:19; Heb. 9:14, 15.

5. Priests after a carnal commandment ministered to the Old Covenant, but gospel ministers are "ministers of the New Covenant, not of the letter, but of the spirit." Heb. 7:16; 2 Cor. 3:6. Please read these texts and be settled forever.

6. When the priesthood was changed the law was changed from the Old Testament law to the New Testament law. Heb. 7:12; John 12:48; Matt. 12:48, 49; Rom. 8.

7. The old law was a yoke of bondage that none but Christ ever bore, but his yoke is easy and his burden is light. Acts 15; Matt. 11:28, 29; Heb. 4.

8. Moses' house was a house of slaves under a law of fear, force and terror, but Christ's house is a house of sons and daughters under the law of the Holy Spirit, of love and liberty. Heb. 3 and 12.

9. The Old Covenant household, under the old severe schoolmaster, had no promise of a new heart and new spirit, without which obedience to God is impossible, but these become the inward law of all New Covenant children. Rom. 12; Gal. 3; Heb. 10.

10. The Old Covenant is represented by Mount Sinai, with its blackness, darkness, death threatenings and terror, but the New Covenant is represented by Mount

Zion, from which Jesus gave his wonderful New Covenant law. Matt. 5-9, and Heb. 12.

11. Moses's house of servants were under the Old Covenant, but Christians, like Isaac, are children of the New Covenant. Gal. 4:28, 31.

12. The Old Covenant is represented by Hagar, the bondwoman, and the New Covenant is represented by Sarah, the true wife. Hagar is cast out, and we, brethren, like Isaac, are the children, not of the bondwoman (Old Covenant), but of the free woman (New Covenant). Gal. 4.

13. The Old Covenant had holy days, new moons and festivals, and distinctions in times, months and in meats, which were all weak and beggarly rudiments and shadows of better things enjoyed in Christ. Col. 2; Rom. 14:5; Gal. 4 and 5.

14. Not a jot or tittle of the old law could pass away until it was all fulfilled, Matt. 5:17-19; Deut. 4:2; 27:26. Jesus fulfilled it all, so that it all ended at the cross, as to the letter. 2 Cor. 3; Heb. 12.

15. It was because the New Testament had come into full force by the death, resurrection and ascension of Christ, that Peter could announce on Pentecost forgiveness of sin, and the Holy Spirit, to all who repent, believe the gospel and are baptized. Acts 2:37-39.

The items of the New Covenant are, in brief: 1. The law of God, as given by Christ, to be received into the mind and heart, and kept from love.

2. A new heart and a new spirit bestowed by God; 3. All to know God by his indwelling spirit; 4. Sins forgiven and remembered no more to all who repent; 5. God becomes our God and we become his people.

"All things are now ready. Come in to the feast."

W. L. Crowe.

## Letters.

Dear Brother Lindsay:

We are expecting to start for home in a few days. Please change our address from 513 Bay Street, Tampa, Fla., to Cedar Falls Iowa,

Hoping you are well, I am as ever,  
Your Brother in hope,

A. J. Eychaner.

Dear Brother Lindsay:

Please say through the Herald that I have received a sufficient number of the tracts, "Law or Gospel, Which," and thank the contributors very much.

I think we can use them to very good advantage.

Yours in the Anointed,

Grace Lawrence.

Truth gains more even by the errors of one who with due study and preparation thinks for himself, than by the true opinions of those who hold them because they do not suffer themselves to think.—  
John Stuart Mill.

Cheer up ye sons and daughters of the Most High, a glorious victory awaits the faithful.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

The news reaches us that Sr. Hattie (Aley) Woods, of Brook, Indiana, has returned from the hospital, but that it may be a year before she regains her former strength. Sickness seems to reign supreme these days. Let's live for the time when there will be no sickness.

Sr. Emma Railsback and daughter, Leta, of South Bend, Ind., are having a vacation trip of a couple of weeks to Florida.

A card comes to us reading: On March 20, 1918, a little girl discovered at the home of Mr. and Mrs. Geo. Jones and is comfortably settled there.

This is news, indeed, to us, since we did not even know that Bro. George had taken unto himself a help-meet. But it was the proper thing to do and we hasten to congratulate them on this new responsibility in the home.

Many complaints are coming in from brethren who are not receiving the Herald

regularly. In nearly every such case we find the name and address on our list correctly given. We do not know just where to place the blame. Often it is the fault of your postmaster, especially in the case where you have recently moved into the territory served by his office. He may not know you. Ask him about it.

The Michigan Bible School will meet again this year at Dutton. The Indiana Bible School is to meet with the Church at North Salem, just north of Plymouth. The Illinois Bible School will meet as usual at Oregon. Let all interested ones watch our columns for these various dates to be announced in the Herald soon. By all means plan to attend one or all of them. These schools will give you strength which will be valuable in the times of trouble that are upon us.

In writing this office a sister in Michigan says: Enclosed find a P. O. money order for \$5.00, to help pay for that "ton of paper." Let not the Restitution Herald go down for want of paper to be printed on, and let us see to it, brothers and sisters, that the paper is paid for. A little from each will relieve the burden from Bro. Lindsay's shoulders, and that is our duty, "Bear ye one another's burdens and so fulfill the law of Christ."—E. G. A.

This sister has been faithful to the Herald all along. Because the Herald has a few such faithful ones, our burdens have been made lighter many times. Thank you, Sister A., for material help and encouraging words.

Bro. L. E. Conner, of our Cleveland, Ohio, church now has three sons in training for war service and the fourth would probably be there if his health would permit. Let our prayers go forth for the protection of these as well as for all who go forth to this terrible conflict.

## HELPING FUND.

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

Mrs. J. G. Adams,	\$5.00.
A friend in Mich.,	1.10.
Miss Mina Knodle,	1.00.
G. Bottolfs,	2.00.

## Remittances.

Mrs. Jennie Griggs; Mrs. Mittie Chandler; Miss Ida Guthrie; M. A. Woodward; Mrs. J. G. Adams; A friend in Mich.; Miss Mina Knodle; A. M. Jones; Mrs. Wm. Brammell; Weldon McCoy; T. H. Durham; Orpha Logan; G. Bottolfs.

## Obituary.

## Sarah A. Coddington Chase.

Many times this spring I have asked myself, What will death do next? We are never ready for the startling telegrams telling of another victim in his power.

I had been expecting Sr. Chase's death. About a week before I visited her and she talked of it as she would any event. She said, "Sr. Woodward, I am not dreading it,

or worrying one bit over it. I am ready to go." We left her in the vault in the beautiful cemetery at Adrian, March 13, to await burial beside the husband who died 12 years ago, and whose hand she held while the marriage ceremony was being performed just 54 years ago that day.

Sarah A. Coddington was the daughter of John and Anna Coddington, born in Seneca township, Lenawee Co., Mich., Feb. 26, 1844 and died March 11, 1918, aged 74 yrs., 13 days. She was married to Bro. Levi Chase, March 13, 1864. From this union one son was born, Dr. E. J. Chase, of Detroit, Mich. The ties of our Adrian Church are breaking fast. Removals and death are making sad inroads in the body there. We wonder how we can go to Raisin Center and not go to the Chase home and know a welcome awaits us. May God raise up someone to fill the terrible gap made by their deaths, and Bro. Smith, so recently deceased. Funeral services by the writer.

Mary A. Woodward.

## Mary Jane Merritt Fuller.

Mary Jane Merritt was born in Mendon, April 27, 1841, and died near Mendon, at the home of her sister, Elma Wineburg, Jan. 8, 1918.

She was married to Myron Fuller in 1861. Three children were born to them, a son, Merritt, and two daughters, Minnie and Maud.

Maud died in Grand Rapids, Mich., many years ago.

She was living in Puget Sound, with her daughter Minnie, and came to Mich. last June to visit her two sisters, Sr. Alfred Harper and Elmira Wineburg.

The three sisters, all ardent lovers of Bible truths spent such happy weeks together, reading the word of life and talking of their blessed hope.

She died quite suddenly with asthma and heart failure. She came into the gospel truths, and was baptized by Bro. Ephraim Miller in 1861.

The weather was so intensely cold, the friends thought it imprudent to call me so far from home, so they had scripture reading and a short service by one of the local ministers, and laid her to rest near Mendon in the Dutton cemetery, waiting the call of the Master.

Mary A. Woodward.

## Lewis F. Wright

A very sad death occurred in Vicksburg, Wednesday forenoon at about 10:30 o'clock, when Lewis F. Wright was drowned in a cistern at the home of his daughter, Mrs. Ed. Wycoff, on west Park St.

Mr. Wright, who was 63 years and nine and one-half months of age, went to the cistern to repair the platform over the top, and it was while working at this that the man must have lost his balance, fell head foremost into the cistern. For two years the deceased has suffered from neuritis, and found it difficult to get around to any extent. This fact made it impossible for him to do much of anything to catch himself as he lost his balance, or to struggle in an effort to save himself after he had fallen into the water. The cistern is about nine feet in depth and was about two-thirds full of water.

Being alarmed over his unusually long absence from the house, Mrs. Wycoff started a search for her father and was aided by neighbors. Seeing the top of the cistern open, the place was immediately searched, and there was found the lifeless body of Mr. Wright.

Mr. and Mrs. Wright formerly resided upon their farm in Wakeshma township, but due to failing health, moved to Vicksburg, and have since made their home with their daughter and husband, Mr. and Mrs. Wycoff, who have tenderly cared for them in their illness, the mother, Mrs. Wright, being an invalid.

There are seven children to mourn the bereavement of a kind and loving father; two daughters, Mrs. Wycoff, of this place, and Mrs. Merle Hamilton, of Battle Creek; five sons, Roy, Frank and Lewis Wright, of Battle Creek, J. Wright, of Kalamazoo, and Fred Wright, of Buchanan. —The Vicksburg (Mich.), Semi-Weekly.

In the death of Bro. Wright, the cause of truth has lost a loyal, earnest believer; the neighborhood, a kind, helpful man, and the family a loving, patient father and husband. For twelve years he has been the patient, tender nurse of his wife, who has suffered all these years with the worst form of rheumatism, now just able to move around in her wheel chair, and walking a few steps with her crutches. The one cry of her heart is, O what will I do without Lewis, he never even looked cross, but was so patient and careful with me.

Sr. Wright is strong in the hope of Christ's soon coming, and there she receives her comfort thru these dark days. It was very pleasing to notice the tender care given her by all her children.

The funeral services were held in Vicksburg at the residence of her son-in-law, Mr. Wycoff. A large gathering of friends and old neighbors proved the high esteem in which the family is held. Funeral sermon by the writer.

Mary A. Woodward.

## The Sunday School.

By Alta King.

### JESUS REQUIRES CONFESSION AND LOYALTY.

Lesson II. April 14, 1918.  
Lesson Text. Mark 8.

Golden Text.— If any man would come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34.

Time.— A. D. 29, about 9 months before his crucifixion.

Place.— In the northern part of Palestine near Caesarea Philippi.

Memory Verses.— Luke 9:54-56.

#### Questions and Comments.

In the 8th chapter of Mark there are several leading lessons—rebukes to the apostles, silencing the Pharisees, confession of belief in Jesus' claim to being the Jewish Christ, and self-denial.

Read vs. 1-9. How does the event of these vs. bring out again the disciples' dullness of hearing in view of one of our recent lessons on Mark 6? Pick out state-

ments which show Jesus' human compassion. According to these vs., did Jesus ever take the initiative in giving man the benefit of his power, in other words, was an expression of faith in his power and confession to belief in his claims always required before one could receive help? Read carefully in connection Jno. 5:5-15. These instances prefigure the kingdom work.

How was the food increased? Vs. 6-7, also Mark 6:41.

Discuss the idea of asking the blessing at each meal, its benefits and the danger of its becoming a mere formality. Any action, often repeated, is in danger of degenerating into a mere form, which is condemned by Jesus in our last lesson. One proof that asking the blessing has degenerated into a mere form,— one moment we ask God to bless food to its intended use (that of building up the health of mind and body), and the next moment we overload the stomach with foods which break down the health. If the prayer is sincere, it will react on self and lead it to do its part in answer to the prayer.

Vs. 11-13. In these vs. we see the inevitable Pharisee, always found in a crowd following Jesus. What was their motive? v. 11; Mk. 12:13. V. 11 shows that they ignored the signs performed before their eyes every day. They evidently reasoned that the signs he performed could not be taken as positive proof of his Messiahship, since other men had performed similar miracles, but they forgot to reason that the power to do these miracles placed upon him God's stamp of approval, and if approved, all his claims were God-approved. So they sought a sign from heaven, distinctive from all other signs.

What was the mission of Jesus, the Christ? Matt. 20:28. Why, then, was the power to work miracles given him? Find instances which show that its use was always prompted by real love and compassion. Now show that if he had granted the Pharisees' request he would have ignored both the purpose and spirit which should prompt its use. Which one of the three temptations recorded in Matt. 4 would he have been yielding to? Would yielding have involved pride in any way? What sign was given to them? When would this sign be of any use as proof of his Messiahship?

Read vs. 14-21. These vs. contain the second rebuke Jesus gave the disciples in this chapter, because of their dull understanding. How does Jesus drive home to them this fact? To what leaven did he refer? Matt. 16:12; Lu. 12:1. What lesson to be gained from the comparison of hypocrisy and false teachings to leaven? What concrete example of the Pharisees' hypocrisy had the disciples just witnessed? What example in last Sunday's lesson? Mk. 7:9-13. What is hypocrisy?

Vs. 22-26 is an account of another one of the miracles by which Jesus was daily teaching the disciples the true purpose of the kingdom and destroying their idea that the glory and power of the Jewish kingdom restored was not to be based on conquest through brute force. It was to be the time of regeneration and restoration. It proved his Messiahship because it proved him to have the power to fulfill the mission of the Messiah.

Vs. 27-30. With the above tangible proof of his Messiahship, what question does he put to the twelve? They had voluntarily made this confession at the beginning of his ministry. Jno. 1:41, 49. Why require it near the close of his ministry? How had the disciples been convinced of this fact? Matt. 16:17. Was their belief in this truth unstable at this time? Jno. 16:17-33. When did it become so? 1 Pet. 1:3.

In what does confession to this belief result? 1 Jno. 5:1-5.

Vs. 31-33. In these vs. Jesus foretells what he knows will be the crucial test of their faith under which it will fail. According to v. 31, upon whom lies the guilt of Christ's rejection, the common people or the leaders? How does Peter at once show his weakness of faith?

For the third time in this short chapter we find Jesus rebuking the disciples.

Can you show that Peter was tempting Jesus to do the very thing he had been tempted to do in his third temptation of Matt. 4; that is, to restore the kingdom through worldly methods without passing through death and resurrection into the perfection of eternal life, thus becoming the founder of a perfect kingdom? How did Peter savour of things that be of men?

Vs. 34-38. Study carefully these vs. Peter was desirous of following Jesus. How had he just shown a tendency not to comply with the conditions in vs. 34-35? Answer the questions in vs. 36-37, comparing the value one places on life itself to all that may be acquired during life.

What is in store for the would-be follower of Jesus who is ashamed of these words of Jesus and consequently fails to fulfill these requirements? Does the principle of self-denial here laid down, involve service to others, another foundation principle of the Christ life? Discuss how one may lose his life for Jesus' sake, without being burned at the stake or crucified.

#### General Notes.

Three times in today's lesson have the disciples been rebuked. Once they showed weak faith when Jesus told them to feed the multitude, but Jesus rebuked them by doing the work which they should have foreseen and believed that he could do. Then they were so dull as to think Jesus warned against being without bread and using Pharisees' bread, and this only a short time after Jesus had shown his ability to supply all the bread they would need. After nearly three years under his tutorage, they had very little spiritual insight into his teachings. And lastly, Peter, not understanding how Jesus could restore the kingdom if he should die, thought it well to rebuke Jesus for making such a statement and unconsciously became his tempter to restore the kingdom on a fleshly plain.

These facts should not make us think how terribly weak and dull the disciples were, but they should make us realize just how much all men, in chiding ourselves, stand in need of salvation through the perfect teacher.

The Pharisees and religious leaders among the Jews beheld the miracles performed by Jesus, but they would not accept them as proof of his Messiahship. The fact that they would not, shows conclusively that they had not, through their study of the prophecies, learned what the mission of their Messiah was to be. If they had known the mission of their Messiah was to seek and save sinners, to minister unto others, to be the Savior of the world.—If they had understood all this, then when a man came who actually did the works necessary to the fulfillment of such a mission, then they would have seen in those

works the proof of the man's right to be called by the official title of the one who was to perform the works.

"Thou art the Christ, the Son of the living God." Words worthy to be printed everywhere in gold. Christ is the Greek, 'Messiah,' the Hebrew for 'anointed.' As kings and priests were set apart by anointing, the Jews came to call the expected manifestation of God as King of kings and Priest of priests by that beautiful name, the Anointed One. The picture of the Messiah in the prophets, as a great and glorious king could be realized only by the suffering and death of the Messiah, which seemed to the disciples to destroy the picture. They expected to conquer the Romans, and all the enemies of the Jews. They knew the glorious prophecies of Isaiah and longed for the "good time coming," the age of gold.

"And he charged them that they should tell no man of him." For (1) the people were not yet prepared to understand the real and essential truth; (2) because the people would be turned away from their spiritual needs and the new life that was essential to the coming of the kingdom, to the desire to realize the outward glories of their false conception of the Messiah as king. This danger was entirely removed after the crucifixion. (3) The announcement that Jesus was the Messiah would be likely to excite tumult and rebellion against the Roman government, the people trying to make Jesus the leader of the revolt. This would interfere with his plan of a spiritual kingdom."—Peloubet's Select Notes.

And people of today, even among those who see Jesus to be the Jewish Messiah, have not been entirely freed from the idea that the Christ's kingdom is to come into existence through human suffering and destruction of human life. Many who, like the disciples, see the kingdom as a literal kingdom, like them also fail to see the literal kingdom as a spiritual kingdom. They do not see the Christ's literal kingdom as a kingdom (government) brought into existence and developed to fill the whole earth through the exercise of Jesus' fundamental teachings of loving your enemies, returning good for evil, overcoming evil with good and of judging and executing the penalty of the law not after the sight, of the eyes nor after the hearing of the ears, but with righteousness and equity. Instead they, like the disciples, see the glorious Jewish kingdom with Jesus as King, rising up amidst human suffering and injustice due to human governments, rising up and destroying human governments, paying no heed to the sufferings of those who have suffered at the hands of human governments. Christ's followers must not fight. They see this much spirituality in the establishment of Christ's kingdom, but they do not see that to heal the wounds and heartaches caused by wars waged by the human rulers is a spiritual principle which goes hand in hand with the spiritual principle of not fighting. They hear Jesus tell Peter to put up his sword, but they seem to forget that at the same time Jesus healed the wound caused by Peter's sword upon one who, under human leaders, was fighting against him. Let us be careful that we do not stand in need of the same rebuke Jesus gave to his disciples when they asked him if they should call down fire from heaven to destroy his enemies. Quickly he turns to them with the words, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives but to save them." It is not Jesus' mission to destroy men's lives. Neither is it his mission to let the spirit of conquest and war in other men destroy human life. Are we, too, yet without understanding and have we our hearts yet hardened as the disciples had? Mark 8:17.

#### NOTES FROM EPISTLES OF PETER.

##### 1 Peter 4.

PETER IS admonishing us to arm ourselves with the same mind, or spirit, that Christ had so as no longer to live the rest of our lives in the flesh according to the lusts of men, but according to the will of God.

They had spent their former lives in living after the natural man, but now that they had entered the new covenant life with Christ these things were to be put entirely out of their lives and they should only walk according to God's will. Nothing less than this will do if we are to follow the Christ life, "For if we have not the spirit of Christ we are none of his." Can we realize, brothers and sisters, what this means? The nearer we come to an understanding of the life we are trying to follow, the closer our walk with that life will be.

What to our minds is one of the essentials of that life? Is it not faith and trust? Could he have lived the perfect life of obedience without that perfect faith? It is a cause of great surprise to those who have not left off the worldly lusts and desires, when they see one who will not join with them in these excesses; but, says Peter, "they will have to give an account to him who is prepared to judge the living and the dead." We see by the sixth verse that those to whom the glad tidings were announced will be judged in flesh according to men, for the natural man would only be able to judge according to flesh for that is as far as he can see. But, blessed thought, there is one, the Father, "who will not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

Verse 7. But the end of all things approacheth (Syriac). Peter could see through the sure word of prophecy that the night was far advanced and the day was at hand. Therefore he exhorts to soberness of mind and attentiveness to prayers. "Above all things have fervent love among yourselves; because love covers a multitude of sins."

This certainly is an admonition which we will do well to heed. Who among us does not need this love which will be such a covering?

We should be hospitable one to another, and we should use as good stewards, the free gift which we receive only through God's favor.

Peter has been telling the brethren, 1 Pet. 1:12, that they had been evangelized by the Holy Spirit sent from heaven, as all of Christ's true followers have, therefore, he now tells them that they should speak as the oracles of God, through this same spirit, and they could only serve through the strength which God supplies, and in this way serve in a manner which would be well pleasing to God and by so doing God is glorified through his Son Jesus Christ, and his followers.

It seems that in the apostles' days there were trials which were so intense as to be compared to a fire among them, but, Peter says not to be surprised at these things for there is a purpose in them.

If we have entered the race for the prize of the high calling, with Christ and Paul, we will rejoice when we partake of the sufferings of the anointed, and if reproached in the name, or on account of Jesus, it will only be a cause of happiness and rejoicing, because we are upheld by that spirit of God which dwells in us. "That he may give you according to his

glorious wealth, to be powerfully strengthened, through his spirit, in the inner man, that the anointed one, through the faith may dwell in your hearts." Eph. 3:16-17.

In the following verses Peter is warning us of the coming judgment. I know some hold that the righteous will not come into judgment and quote John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into judgment." This is easy to understand and does not conflict with Peter and other of the apostles, when we take the common version, and use the word condemnation, which reads, "shall not come into condemnation." The two words, judgment and condemnation are both taken from the same Greek word. Now let us go back to 1 Pet. 4:17, 18, "Because the season is coming for the judgment to begin at the house of God, and if it begin first from us, what the end of those who are disobedient to the glad tidings of God; and if the righteous scarcely is safe, where will the impious and sinner appear?"

Some might ask, but when do the righteous come into judgment? I think that Paul makes that plain in 1 Cor. 15:51, 52, for that tells when this corruptible shall put on incorruption and this mortal put on immortality (which includes both the living and the dead in Christ), and surely the left would be under condemnation or judgment and according to verse 18, would have a very slight chance.

"Therefore, let even those who are suffering according to the will of God (or on account of doing God's will), commit their lives in doing good to a faithful Creator." Grace Lawrence.

##### First Peter 5.

PETER exhorts the elders who are among the brethren to minister unto them willingly, not by compulsion, but voluntarily. He wants them to minister through that spirit of love that should dominate every Christian character.

He tells them not to rule as lords that have fallen heir to some great estate or heritage, but to be patterns or examples to the flock.

Peter says that he is a co-elder with them, also a witness of the sufferings of our Master and will be a partaker of the glory which shall be revealed in the future, and that when the chief shepherd shall appear they will receive a crown of glory.

He exhorts all to be clothed with humility, because God is opposed to the haughty, but he bestows favor on the humble. "Be ye humbled, therefore, under the mighty hand of God, and he will exalt you in due time."

Let us meditate for a moment, dear reader, on what God will do for those who walk humbly before him.

In the first place let us get at the true meaning of the word humble as used here.

To be humble in God's sight is to be obedient, willing to do his will at any time and at all times. Putting self, or serving ones own desires in the back ground, and serving God.

"For thus saith the high and lofty One

that inhabiteth eternity whose name is holy, I dwell in the high and holy places with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones."

Ah, brother, will it not pay to give up all worldly desires of self and be obedient to the one who says he dwells with us to revive the spirit and heart of the willing ones?

Jesus called a little child and set him in the midst of them and said, "Indeed I say to you, unless you be changed and become as little children you will never enter the kingdom of heaven." —Diaglott.

Notice the willingness of the child to do the Master's bidding, and his words to them were, "Unless you be changed and become as (obedient as), the little child you cannot enter the kingdom of heaven."

These words he spoke to his disciples and are binding on all of his followers.

So, fellow workers, let us be diligent to know God's will and perform it and he will exalt us in due time. "Casting all our anxiety on him for he careth for us."

As the child looks to his parent for everything, so in the same trustful, child-like attitude God wants us to look to him.

We must guard ourselves at all times. Did you ever stop to think that self is man's greatest enemy, and if we follow man's natural inclination it will mean destruction? And man will be responsible, not God. Peter says your opponent, the enemy like a roaring lion is walking around seeking whom he might devour.

How many times a pitched battle we must fight to bring that self to be in accord with his will. Brother, let us take notice tomorrow, today, and see how many times we think of pleasing one's self or living after the natural man more than the spiritual. Peter says to be in opposition to the adversary and stand firm in the faith, and says the same things are endured by all the brotherhood in the world.

But after you suffer with these things for a short time God himself will complete, confirm, strengthen you. So, Bro., Sister, God seeing our willingness to serve him and to be obedient to his commands, putting self entirely back, looking and trusting all to him, will give us strength to be conquerors and to him that overcometh will I grant to sit down with me on my throne. Rev. 3:21. And again, "He who conquers, even he who keeps my works to an end, I will give to him authority over the nations. Rev. 2:26.

To him be the glory and power for the ages. Amen.

F. H. Lawrence.

#### Second Peter I.

THE SECOND Epistle of Peter is written not to any particular church or churches but to all followers of Jesus or all who have the same faith in God and Christ. From different allusions we infer that it was written after some of Paul's letters had been written and circulated. The second Epistle is different from the first in that the style is marked by a solemnity and grandeur of expression not found in the first and some chapters are

not equalled by any other of the sacred writers. Some early writers doubted its authority but it was generally received after the fourth century. It was evidently written toward the end of Peter's life, but the exact date and place are unknown. There is a striking similarity between the second Epistle of Peter and the Epistle of Jude. In the first chapter, after the salutation Peter reminds us that it is through our Lord's divine power that we receive all things pertaining to life and godliness and are heirs to the many promises he has given us. Through these promises we are to share in the purity and holiness of God and for this reason Peter assumes that having attained each virtue, the exercising of that virtue secures the next one. So to faith is added courage, to courage, knowledge, then temperance or self control, to that patience, and to patience godliness, and to godliness, love of the brethren, and lastly, love; the difference between love of the brethren and love being the difference between Christian fellowship and the broader meaning of love including God and man.

If we possess all these attributes we will not be unfruitful; "That ye might walk worthy of the Lord unto all pleasing, being in every good work and increasing in the knowledge of God." Col. 1:10. For he who lacks these things is blind; seeing only what is near, forgetting that by his baptism he professed to be purged from his sins. It is only by doing these things that we secure an entrance to the kingdom of our Lord. Therefore Peter says he shall continue to remind the believers of these things as long as he lives, for he knows as Christ forewarned him, he will soon "put off his tabernacle." And he wishes them always to be able to recall these things after his departure. He reminds them that the power and presence of Jesus was not a fable, referring to the transfiguration which Peter, James and John witnessed; and that also they have the prophecies respecting the Messiah which confirmed the truth of Christianity. He enjoins them to heed these prophecies, remembering that the interpretation of the prophecy is not found within itself and can be understood only by being compared with the event. The light of prophecy was beginning to shine and increased as its fulfillment developed, for prophets delivered the messages committed to them, the import known only to God and revealed only by the event.

Mabel Morrow.

#### Sound Philosophy Versus Speculative Theorizing.

ONE MIRACLE prepares the way for another. I mean that when the Deity interposes to make a promise, he always interposes to fulfill the promise, that is, he does not leave the promise to find its fulfillment by the operation of natural law.

Any interposition on the part of God is a deviation from the natural, and therefore a manifestation of the supernatural.

God interposed and said to Abraham, Ishmael shall not be thine heir, "In Isaac shall thy seed be called," but he also interposed to fulfill what he promised, other-

wise there had never been an Isaac.

It is in vain that men try to stem the tide of facts, and shut their eyes to the history of recorded miracles. We have nothing to guide us but the record. Nebuchadnezzar, king of Babylon, had a God-given dream. It was so marvelous that he could not forget it, nor could he remember it. It must have left on his mind a very distressing impression. Hence his haste in calling for the wise men of his kingdom. But his wise men and astrologers were naturalists and, of course, could not explain the intent and purpose of his dream, nor could they tell him the dream.

God, however, interposed and gave his prophet Daniel ability and understanding to explain the situation, the why and wherefore of things. To tell the king his dream, and interpret the same, now we have here an illustration of the fact that the natural is absolutely inadequate to explain the supernatural.

Isaac was a child of promise, also of miracle, a fit type of Jesus, nay, more, in a sense prophetic of Jesus, because he was the child of promise and the gift of God. If the promised inheritance was a God given gift, so also was the promised seed, for the inheritance and the seed are coupled together, and hence stand or fall together.

The Bible itself is a miracle, for it is God-given, and not the spontaneous growth of the natural. You can hardly place your finger on a single page or line without discovering that the finger of God was there ahead of you. The word of God, making known his work and purpose in the earth was here before we were born, revealing the reorganization under the second Man with increased capital sufficient to offset what the first man squandered through inefficiency, but which accrues to us through the second Man, for he is the true God-given vine, and we are (if in him), the branches. The vitality of the vine flows through the branches.

I cannot call to mind one single instance where the Almighty interposed to promise some future good that he did not also interpose to fulfill the same. He promised to deliver Israel out of Egypt, an event that could not occur by the operation of natural law, but the promise was nevertheless fulfilled in spite of all that Jannes and Jambres could say or do. The natural could not rise to the level of the spiritual. God interposed in the raising up of a prophet like unto Moses, something that Joseph and his wife could not do. For a prophet like Moses is not born by the force of the natural. The man Moses was born of a woman but the prophet was divinely made.

George Moyer.

Health is one of the results of right thinking—the knowing of the truth about God and man. Purification of thought is necessary to the right understanding of God and man. —Sel.

The hours of this present life are the ages in embryo of the life to come.—Sel.

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### An Incident in France.

TWO THOUSAND men had paraded at  
one of our great base camps pre-  
vious to going "up the line." The in-  
spection was complete, and in a few min-  
utes the order, "Quick March," to the  
railway station would be given. Just at  
that moment, while all stood at "atten-  
tion," fully equipped, a voice began to  
sing.

Jesus, the very thought of Thee  
With gladness fills my breast.

And like a wave of melody the song  
passed from rank to rank, until every  
man seemed to be singing. The hymn was  
sung right through to the last verse, the  
officers, meantime, looking on in silence.  
How many of these men have already—?  
There was a Christian association hut in  
that camp at which this hymn was a great  
favorite with the men, surely much better  
than the senseless "Tipperary." —Sel.

### Left Over From the Bronze Age.

WHILE the wastage of the Yorkshire  
cliffs is to be deplored, the result  
is sometimes of advantage to the  
geologist and antiquary. Recently, in the  
vicinity of Scarborough, a fall of the cliff  
has revealed a hoard of bronz weapons,  
which consisted of battle axes, spears, chis-  
els, gouges, portions of a sword, etc.  
Twelve of the axes, of the socketed type,  
are perfect. One shows the unusual feature  
of a rivet hole in place of a loop for se-  
curing hafting; another contained a portion  
of the original wood shaft. Some of the  
axes are in the rough state as if just turn-  
ed out of the mold; others have obviously  
been in use. The collection evidently form-  
ed the stock in trade of a metal worker of  
the bronze age, at least 1,000 years before  
the Christian era.—Sel.

Thou wakest morning by morning with  
the love of God oversteaming thee. Give  
thyself for the day to his love, to speak  
words or to leave them unspoken, to do  
acts or to leave them undone, as thou  
thinkest in thy truest heart that the God  
who loves thee will for thee.—Sel.

In the thirteenth chapter of First Cor-  
inthians there are just thirteen verses;  
and the word charity is used nine times in  
the chapter. It should read love instead of  
charity, because the Greek word is *agape*  
which is the Greek word for love. So when  
you read it, use the word love, and then  
act accordingly.—Sel.



# THE RESTITUTION HERALD.

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## NOTICE TO READER.

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—A. S. Burlison, Postmaster General.

## HEBREW RACE CHOSEN BY GOD, GREATEST OF COMMERCIAL PEOPLE.

Pastor Says Israel Will Not Be Forgotten,  
That Race Will Accept Christ.

THE JEW is the chosen, peculiar people, Jerusalem will be re-established, and the Jew, though he has rejected Christ, will accept him at the second coming, according to Rev. I. W. Bingaman, in a sermon on the "Restoration of Israel," one of a series of sermons on the second coming of Christ, Sunday evening in Lutheran Memorial Church.

The pastor said that aside from the many places in the Bible where the restoration of Israel and the rebuilding of Jerusalem are told, as well as the other prophecies, evidences of it are seen daily.

### The Jew Appointed by God.

The Jew is a peculiar people, appointed by God, and the race will be gathered from the north and the south, the east and the west, and returned to Jerusalem. That the Hebrew is a peculiar people and chosen by God is evident from the fact that a German is a German only for a generation or so. You look at me and probably would not say that I am a German. But you look at a Jew, a race more than 2,000 years old, a race that has been persecuted and driven from one country to another, and he is a Jew today in all appearances the same as he was 2,000 years ago.

There is no such record in any other race, and it would not be true of the Jew were it not for the promise made Abraham. Today, in every nation, the Jew leads in the commercial centers, and you take him out of the business life of nearly every nation, and you will take away the ablest financiers and merchants.

Jerusalem will be rebuilt, Palestine will be restored and the Jew will become a great nation in the days that are to come.

Quincy (Ill.) Journal.

### A Royal Betrothal.

2 Cor. 11:2.

BETROTHED! What a flood of tender emotions and royal anticipations the word implies. In the life of a maiden it signals the period between the easy, careless and joyous childhood days and the time when she must enter into life's real-

## IF I KNEW YOU AND YOU KNEW ME

HOW LITTLE trouble there would be; If I knew you and you knew me. We pass each other on the street, But just come out and let us meet At Sunday School next Sunday.

Each one intends to do what's fair,  
And treat his neighbor on the square,  
But he may not quite understand  
Why you don't take him by the hand  
At Sunday School next Sunday.

This world is sure a busy place,  
And we must hustle in the race;  
For social hours some are not free  
The six week-days, but all should be  
At Sunday School next Sunday.

We have an interest in our town,  
The dear old place must not go down,  
We want to push good things along  
And we can help some if we're strong  
At Sunday School next Sunday.

Don't knock and kick and slam and slap  
At every body on the map,  
But push and pull and boost and boom  
And use up all the standing room  
At Sunday School next Sunday.—Sel.

ities, and bear her share of its burdens.

"Standing with reluctant feet,  
Where the brook and the river meet."

This espousal period is fittingly used by Paul to illustrate the present relationship existing between Christ and the Church, 2 Cor. 11:2. In society there are betrothals from various motives—for title, money, position or passion; but there is one motive that can lead to a proper marriage, and that is love. Such a betrothal can alone fitly typify the spiritual betrothal referred to. The parallels between the natural and spiritual relationships are very striking. In the eyes of the betrothed maiden, her chosen husband is the one "chief among ten thousand and altogether, lovely." And her chief happiness is in his companionship. In the event of his absence, how the hours drag on apace and how eagerly she awaits tidings from her beloved. She studies how to please him in speech, in appearance and in dress. She learns his tastes and endeavors to gratify them. So with the bride of Christ. His love for her is immeasurable and calls for the deepest affection in return. In his absence she waits longingly for his return, and eagerly studies his word to know when she may expect to meet him. Her chief thought is, how can I please him? And she is endeavoring to perfect herself in every grace to be a proper companion for one so exalted. Above all else, she guards her purity that she may be "presented as a chaste virgin to Christ." She

shuns companionship that he would disapprove, puts aside the attire that would attract other suitors, and robes herself in the "pure white linen of righteousness."

Where is this virgin, this pure Church that is worthy to be taken to the heart of the most perfect and noblest being of all ages? Looking over the long list of the churches, so-called, is there one organization that may be selected as the one that is the special treasure and dearly beloved of Christ, that is worthy to be "members of his body, of his flesh, and of his bones?" Alas! most that bear his name do not have it written upon their hearts, and nearly all have forgotten his coming and tremble at the thought. Some are robed in scarlet and purple and gold and receive the court and homage of those who are unfit companions for him; and even among the "little flocks" who are maintaining a semblance of watching, how frequently do we find selfishness, hatred, emulations, strife, hypocrisy and deceit manifesting themselves.

We fear that there is no church roll that contains the names of those comprising the betrothed of Christ; and in our search for the bride we must go beyond these organizations to that grander roll of the "glorious assembly and the church of the first-born whose names are written in heaven." It is well that the choice is not yours or ours, and we are content to know that the Lord knoweth them that are his. Many a name has been blotted from human church rolls that doubtless shines brightly in the Lamb's book of life. Is your name written there?

Do you love the Lord Jesus above all others? Have you been set apart for his special pleasure? Are you walking worthy of him? Are you preparing the garments of righteousness, and the ornament of a meek and quiet spirit which are his delight? Do you long for his return, and will you gladly give up all for his companionship? Then you are his beloved, and when he shall come as a bridegroom out of his chamber, panoplied with power, and robed in the glory of God, you shall be his in that day when he makes up his jewels.—Selected.

### A SWORD DISAPPEARS.

By S. M. Wales.

ON A RECENT Sunday morning in my study, the windows were frosty. On one square of glass there was an outline of a perfect sword formed by the frost. I started a little fire; soon the frost commenced to melt near the sword, and little by little the sword vanished until it entirely disappeared. So we are looking for the time when the sword shall forever vanish from this world. Hail, happy day! Come, and come quickly!

The blood-stained cross of Calvary stands for forgiveness, cleansing and redemption.

**THE COMING CONFLICT:  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

Introduction.

(This may be had in tract form by addressing "Concordant Pub. Co., 2823 East Sixth St., Los Angeles, California.)

**M**ORE THAN two years ago we delivered a series of lectures on the Book of Daniel. At that time many urged their issuance in book form; but we could not bring ourselves to commit them to writing, feeling that somehow the proper time had not arrived. The opportune moment came suddenly and unexpectedly. The war cloud which for over thirty years cast its ominous shadow over Europe has burst out with surprising suddenness. The world is filled with wars and rumors of wars. Europe has been transformed into a huge armed camp and gigantic navy yard. On the long stretches of highway men are marching. Frenchmen into Germany, Germans into France, Russians into Germany, all with but one thought, to inflict death at any cost. At sea the gray dreadnaughts wait for each other like gray monsters of prey, and even in the air the death hunt goes on. At this writing the forces of the nations are concentrating for a decisive struggle; and the battle which will decide the fate of Europe will be fought on the very soil where a century ago the allied forces of Europe decided the fate of the Corsican parvenu. In the excitement of such international agitation it seemed appropriate to consider God's counsel respecting the nations.

Every crisis, especially one of surpassing magnitude like the present, tends to awaken interest in the future, and the thoughts of men instinctively gravitate towards Bible prophecy. Many who hitherto have ignored prophecy altogether eagerly turn to it; some in an effort to find out the mind of God, others to gratify a morbid feeling of curiosity. The same impulse which stimulates earnest study gives impetus to speculation. Those whose names have been identified with exploded schemes of prophetic interpretation will welcome the present crisis as an opportunity to evolve and exploit new vagaries. Nor will alarmists and date-setters miss a moment of such psychological importance. Discredited and decayed doctrines will be rejuvenated, and, attired in new garb, imposed upon a credulous public whose curiosity has been aroused.

Events which happen in our own day and time are apt to appear of more importance to us than any problematic future events. Herein lies a danger which must be guarded against. The tendency with prophetic students is to accommodate predictions to fit with the events which in their judgment seems of paramount contemporary importance.

Nothing save strict adherence to the text can deliver us from this subtle snare. With a prayer that His grace may keep our feet from slipping into exegetical pitfalls, we take up the study of the great prophecies of Daniel.

The sonship, the glory, the covenants, the giving of the law, the Divine service, the promises, the fathers, Christ according to physical ties—these are the privileges which sovereign grace conferred upon the Hebrew people. The counsels of God respecting the earth are founded on the supremacy of Israel. The great law-giver who delivered the sons of Israel from Egyptian bondage said: "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deut. 28:13). In the Divine government of the earth Israel holds the same place with respect to the other nations which the head holds in respect to the other members of the human body—the place of executive control. They were God's peculiar treasure among all peoples (Ex. 19:5); the land of their possession was "His" land. God himself was Israel's King; the kingdom was "the kingdom of the Lord" (2 Chron. 13:8); the throne was "the throne of the Lord" (2 Chron. 29:10-23). The occupants of the Davidic throne were His representatives or vice-gerents.

The headship which Israel enjoyed under law was, as all else founded on the Sinaitic covenant, conditional upon their obedience to the commandments and diligence in law observance. Moses, in the very same discourse, anticipates the time when, owing to defection, the alien will become the "head," and Israel the tail (Deut. 28:44). Kings and Chronicles tell the tale of the failure which eventuated in forfeiture of the headship. After centuries of discipline and forbearance, the Divine verdict went forth against the unworthy occupant of David's throne—"Remove the mitre, take off the crown" (Ezek. 21:26). The headship passed out of Israel. To what alien power did it go?

The little Judean kingdom was situated between two mighty powers contending for supremacy—Egypt and Assyria—and was continually involved in the wars waged by her powerful rivals. As Judea's power waned, a new empire was rapidly rising into prominence in the East—the Empire of Babylon—and into its hands passed the headship. The Book of Daniel commences with a statement of this weighty matter: "The Lord gave Jehoiachim, king of Judea, and a portion of the vessels of the house of God into his (Nebuchadnezzar's) hand." (Dan. 1:2). This fact, later on, is reiterated in the formal declaration to king Nebuchadnezzar: "Thou art the head of gold" (Dan. 2:38). The headship of an alien foreseen by Moses was now an accomplished fact. The Book of Daniel traces its fortunes in the hands of the nations and its return to Israel in virtue of an electing grace which knows no change of mind. Such is the grand theme of this stupendous series of prophetic oracles.

The territorial centers in Daniel—Jerusalem and Babylon—are the places in which God has especially acted on behalf of man, and against evil. In the one Israel was placed as a witness for God, and to the other they were removed because of their iniquities. It is these lands that will

witness the crowning manifestation of apostasy, and the last conflict of the forces of the world with those of God. Human government and centralization had their origin in Babylon, and there they will have their consummation.

Speaking generally, the book of Daniel is in two parts. The first, comprising chh. 1-6, gives a general forecast of Gentile supremacy and portrays, in a series of historic incidents, its salient characteristics. Nothing is said in these chapters of the fortunes of Israel, or her restoration. They are wholly concerned with the nations. It is heathen kings that are the chief actors in the incidents recorded; it is they that, in strange and mysterious ways, are brought to acknowledge the supremacy of Israel's God; it is they that are the recipients of God's revelation of which the Hebrew prophet is the interpreter. What is made clear at the very outset, and is conspicuous throughout the section, is the retention of religious supremacy by Israel. Though the Gentile is in possession of a divine communication, he is unable to understand it, and the illumination comes to him through the Hebrew prophet. Jews are the witnesses of the true God, the possessors of his revelation, and the exponents of his will at Babylon and Persia's courts.

In the second part (chh. 7-12), the emphasis shifts from the Gentile to the Jew. The prophet is the recipient of the revelations, which are interpreted by angels. The supreme topic of these visions and communications is the clash between Israel and the Gentiles, terminating in the triumph of the Chosen Nation and its sovereignty over the peoples of the earth.

Great interest attaches to the book of Daniel, from the fact that the commencement and latter part of the book are in Hebrew, while the middle is in Chaldee. The narrative begins in Hebrew, but where the wise men of Babylon are described as speaking to the king the narrative proceeds in Chaldee (2:4-7:28). The usual explanation of this feature is that where the prophet deals with the history and progress of Gentile powers, he employs Gentile speech; but when the interest of the prophecy bears upon the Jew, then the Jewish tongue is used. On the face of things, such assertion is made only because a theory demands it, and not because there is any warrant for it. Nothing is clearer than that Israel as a nation, first appears in the seventh chapter. The Beast-vision inaugurates a new departure by introducing the conflict of the people of the Most High with the Horn, a departure which subsequent visions merely amplify by presenting it under various aspects.

Daniel is not the only book written in two languages. The book of Ezra exhibits a like phenomenon, and an examination of it may help towards a solution. It will be observed that in Ezra the documents containing the history of the second temple are reproduced in Aramaic (Ezra 4:8-22; 5:1-6, 12; 6:12-26), whereas the connecting narrative itself is written in Hebrew (Ezra 4:23-24; 5:5; 6:13-18).

The narrative of the first six chapters of Daniel is told in the third person, and is brought to a conclusion in the words: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian

(6:28). In 7-12, Daniel speaks throughout in the first person. So far as chh. 2:4--6:28, are concerned, it is a case analogous with what we have found in Ezra. The Chaldee portion appears to be a reproduction of official records of the court. After the sentence: "Then spake the Chaldeans to the king," the address itself is recorded as delivered by the Chaldeans. Further confirmation of the foregoing position is afforded by chapter four. Plainly, it is the textual reproduction of a royal manifesto. It begins with the official formula of address: "Nebuchadnezzar the king, unto all the peoples, nations and languages that dwell in the earth; peace be multiplied unto you."

As regards chapter seven, the introductory note in the third person: (In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters: Daniel spake and said:-), seems to show that Daniel himself wrote it in Chaldee, and the reason for this lies in the circumstances of the time. The opening statement of chapter eight, "A vision appeared unto me, Daniel, after that which appeared unto me at the first," has the appearance of being designed to guard the authenticity of the earlier vision against prejudices which might arise from its being written in a different tongue.

Before coming to the visions themselves, it may be well to lay down two canons of interpretation, neglect of which on the part of expositors has involved prophecy in general, and the book of Daniel in particular, in confusion and contempt.

1. Since each vision is accompanied by an interpretation we must dissociate ourselves from that vicious exegesis which interprets the interpretation.

2. The interpretations vouchsafed explain the visions as far as proper; hence those points in the visions about which the interpretation is silent should be left alone.

We must keep clear of the deluding art, by which a process of permutative idealization makes of the word of God whatever suits individual fancy. What the "symbolical interpretation of the symbol" is, what the "figure of the figure" is, it might be interesting to inquire, if the evaporation did not soon elude our grasp. It is an incidious procedure which makes the concrete and the real disappear from God's word and replaces it by something volatile and airy. It retains and remits, binds and looses, at will, until most, if not all, truth has flitted away. This method of interpretation goes back to the days of the platonizing Origen and Augustine, both good and earnest men, who, confounding the church with the kingdom, substituted the church for Israel. It became the mediaeval creed, and, naturally enough, influenced Protestantism. Many Christians understand the "Church" whenever "Israel," "Judah," "Jacob," "Zion," or "Jerusalem" are named. The habit of allegorizing became part of devotion, and hymnology lends its support to the delusion, as when it speaks of having "reached the borderland," or standing on "Jordan's stormy banks." In addition to this, Higher Criticism helps the same cogitation. The main thing in prophe-

cy is said to be the "inner thought," the idea underneath, not the words. There is no verbal inspiration. The words of God are human, the chaff to the wheat, the wrist-bands and ruffles, the outer clothing on the body, the "non-essential details," "generous expression," "oriental figure," in short, the rough rind of "sacred bulb," to be peeled and thrown away. The only remark necessary here, is this, viz., that the whole trouble with this mode of interpretation is that every interpreter fixes the amount of "details," or sublimating them into absurdities so grotesque as to destroy respect for both the interpreter and the interpretation, if not for the thing interpreted. It changes things to suit the individual preferences of expositors.

In opposition to all this the Bible speaks with a clear ringing sound. As in nature there is no transmutation of species, so in scripture there is no transmutation of subjects. Israel abides Israel, and the kingdom, of which restored Israel is the sustaining center, and of which the book of Daniel is a glowing picture, follows Israel's national resurrection at the second coming of Christ. To that glorious end the eyes of the exiles were directed. What Daniel did was to impress upon scattered Israel, crushed beneath the iron heel of Gentile tyrants, the absolute certainty of the fulfillment of God's promises to the fathers, in the last days, and nothing could ever cause him to forget the covenant, or alter the thing that had gone out of his mouth. Oppressed Israel shall yet be freed. Dead Israel shall yet awake. Broken Israel shall yet be healed. Down-trodden Jerusalem shall yet arise. The temple laid in ruins, shall be built. The exiles shall return to their own land. Their leadership shall be restored to them. A new, a holy, royal, priestly, nation they shall be. Does this appear too wonderful? It is the saying of Jehovah, doer of these things!

(Continued).

#### DAY OF REJOICING.

The Character of Our Sowing Determines the Quality of Our Reapings.

THEY THAT sow in tears shall reap in joy." Psa. 126:5.

Harvest joy does not come from the tears which accompany our seed-time, but from the faithfulness with which we sow in the midst of sorrow. Such days are frequent. Clouds are everywhere. It seems that the sun will never shine again. Hope of harvest has almost died away. "What's the use?" we say, and we are tempted to make no further effort. Blinded by discouragement, weakened by disappointment, we sit down and bemoan the fate that has befallen us. Thus we postpone or make impossible the joyful day which might be ours, the day of rejoicing in an abundant harvest which grew from faithful sowing.

#### The Day of Sorrow.

Not so the Jews in Babylon. Great was their sorrow and distress. Upon the willows by the rivers they hung their harps, those musical instruments by means of which they expressed their joy, for they could not sing their national hymns in a strange land; yet in their deep sorrow they began to sow seeds of desire, seeds of

resolute purpose, seeds of righteousness, that they might be fit for communion with Jehovah in their own blessed land. In Babylon they remembered Zion and how their own willfulness and sin had been the means of sending them as exiles; but instead of giving up in despair they began to prepare for a new life as a restored people in a restored fatherland. So they made possible the jubilant songs of deliverance.

#### The Reason For Joy.

It was not the tears in Babylon which brought them their rejoicing. It was because they had turned from their folly and discovered the truth which had been stated to them so often, that "his salvation is nigh them that fear him." What blessings come out of these days of tears if only we make wise use of the sorrows that come to us! Headstrong and disregarding God in the pride of their own strength, calamity had come upon them; but we can almost see this sorrow-stricken people encouraging one another to turn again unto the Lord, teaching their children the truth which they had neglected to follow, and, as a consequence of such sowing, they were rejoiced to see that "truth springeth out of the earth; and righteousness hath looked down from heaven."

There is a sowing in joy—or that which is called joy—that yields a harvest of tears, a sowing to the wind that yields the whirlwind. But the sowing of right thoughts, right purposes, right desires, even though there is no joy at the time, always yields the peaceable fruits of righteousness and fills the mouth with laughter and the tongue with singing.—Selected.

#### Variations of the Golden Rule.

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they would do by their own.—Hindu.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

The church is here—a branch of Christ's own planting—and will stay until the Lord sees fit by the law of superior attraction to supercede the natural law of gravitation and from the midst of an evil world take his own true church unto himself.

—Sel.

If the devil is responsible for sin, and sin is the result of the lust of the flesh, is it reasonable to say that the flesh is the devil?

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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.  
Adeline, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

Sr. Emma C. Railsback who, with her daughter Leta, is enjoying a trip to Florida, writes: "I am afraid that Oregon scenery will look tame to Leta and me hereafter." It is too bad these good people didn't visit the south in flea and chigger time. We do not begrudge them a good time by any means. We wish them the time of their lives.

When this paper goes out, we expect to be at Bosworth, Mo., in a series of meetings.

Remittances.

Mrs. Leola Clark; Mrs. Rachel Whitcomb; Jacob Reed; Mrs. E. Tomlin; Leta Allard; Dan D. Blakely; O. V. Palmer; Mrs. Cora E. Decker; Albert Siple.

## Notices.

We are planning to spend Sunday, April

21, with the brethren at Antioch Church, Illinois. There are many who live in convenient driving distance from this place, and if the roads are good we hope to see you at that time. Let us all do our bit to make these meetings a success. Services morning and night.

Frank E. Siple.

## Reports.

Saturday and Sunday, March 30 and 31, were spent with the brethren at Kewanee, Illinois, and the occasion was a very enjoyable affair, as well as one of profit to us all, we hope. The services were all held at the home of Bro. and Sr. S. E. Wood.

Although it was our first stop in Kewanee, and the first occasion of our meeting with most of the brethren there, yet we feel now as though we had known them a long time. In opposition to a stiffness unconsciously held out by our people in most places, the brethren of this portion of the state believe to the extent of living the teaching that the Church of God should be as a large family, each member having the feeling of brother or sister toward their fellowmembers. For this reason we found ourself not among strangers, but among those with whom there is much in common. Four sermons, or rather, talks, were given; one Saturday night, and three on Sunday, and we were pleased with the interest and attention shown, and made glad to note the special effort that had been put forth by many to help make the period a success. A noticeable percent of these people have drifted to Kewanee from the Ripley neighborhood, and they exhibit well the same characteristics of the place from which they came, namely: hospitality, a desire to fill one up every few hours on a "square meal" which is so sumptuous and delicious that its bulging causes the corners to be rounded, and then, on top of it all, a desire to keep one preaching almost continually from the time of his advent to his exit. The last two characteristics named are strikingly inconsistent, especially to a person afflicted with an overgrown appetite, but a preacher has to learn how to harmonize many inconsistent things. So, aside from the portion of Saturday afternoon during which we were locked out of the house and caused to sit in lonely bewilderment on the front porch, all went exceedingly well. Concerning this little episode we dare not speak further. All inquisitive ones must communicate with Sr. Wood.

Some brethren from a distance were present, and we felt strengthened by the meeting together to discuss the wonderful promises of old and events of modern times.

May there be more such gatherings as this, to act as a preparation for the great gathering of the future!

Frank E. Siple.

## Letters.

Dear Brother Lindsay:

In The Restitution Herald of March 20, 1918, there appeared an article in praise of the Red Cross which contained the fol-

lowing words: "I do not criticise the whole church but 99 out of 100 of our people are dead branches bearing no fruit for Christ and are robbing God of his tithes and offerings." Mal. 3; Heb. 7; Jno. 15.

Now as to the Red Cross I have nothing to say, but would like to say a few words in defense of our people, the members of the Church of God. I have served churches in North Carolina, South Carolina, Ohio and Indiana, and I have visited and preached for churches in Illinois, Missouri, Iowa and Nebraska, and at present am serving three churches in Virginia. I fear we have a few members who are not alive to their duties, but to say we have 99 dead members to one live member is saying too much. The majority of our people, are, I believe, bearing fruit. I wonder if one percent of our people keep the paper going. Last winter I got a letter from my brother, Relmond Anderson, Pelzer, S. C., stating that the doctor had told him that he was in the last stages of consumption, and that if he worked on in the cotton mill he could live but a few weeks. He wrote that he had nothing to support his family but had placed his trust in God. When I received his letter the thought came to me to place his case before the church, so I wrote you, Bro. Lindsay, and you put it in the paper and in a short time help began to come from our living branches from Nebraska to New York, from Michigan to South Carolina, and my brother was able to leave the cotton mill and go to the country and is still living, living because the church proved by her works that she was alive.

Our church does not sound a trumpet, but, thank God, I know we have many good members.

J. H. Anderson.

Have the Vials Yet Been Poured Out?  
Dear Editor:

In your issue of Feb. 27, is an article by W. L. Crowe in which he says, "I think we are under the sixth vial of wrath which is being poured out on the Euphrates river or Turkish power."

In your issue of March 13 he has another article in which he says after the world peace the world will see in America the Image to the beast, showing clearly that he doesn't believe there is yet an image to the beast. Can you harmonize these two positions?

The very first plague falls on them that worship the image of the beast, Rev. 16:2. How could they worship the image before it is formed? If Bro. Crowe will study that subject carefully he will discover that the first plague comes before the sixth. Come again, Bro. C., but first get in harmony with the word of God, and you will then be in harmony with yourself. If it were true that we were living under the sixth plague it would be needless for him or anyone else to write or preach to sinners. Those plagues will never come until probation closes. How do I know? Because in them is filled up the wrath of God. Rev. 15:1. God has often sent plagues on the world. But they were always mixed with mercy. But these will be without mixture. Rev. 14:10. That can never be while we have an advocate. When Christ leaves the mediatorial throne I think the

plagues will come, not before. Can any man in his sober sense believe sincerely that five of these fearful plagues have been poured out on the world and we not know it?

Let me tell you, when God lets loose the full and complete indignation that has been restrained by a merciful Redeemer for six thousand years, we'll know it. But it will be too late to repent.

William Brickey.

Kamiah, Idaho.

Dear Brothers and Sisters:

Men love darkness rather than light because their deeds are evil. But if any do the will of God they shall know the truth and the truth shall make you free. And if ye do these things, happy are ye.

If you do them Jesus said, Take no thought of the morrow. We know not what the morrow will bring forth, but seek first the kingdom of God and his righteousness that we may inherit all things necessary for our good. Jesus said, I do always the will of him that sent me. Can we look to him and say, We do always thy will? Then let us search diligently the word of truth. Search the scriptures, in them we have eternal life and they are they which testify of him.

As we are living in a time of trial when false prophets have arisen; in the days of evil false teachings which would, if possible, deceive the very elect; the time of scoffers seeking after riches and the things of this world, unbelieving, yet fearful of the things which are coming on the earth, let us hold fast to the truth and be patient in well doing unto the end, waiting patiently for the coming of our Lord Jesus Christ.

Yours in the hope of the coming King,

Katie Davis.

## The Sunday School.

By Alta King.

### JESUS' TRANSFIGURED.

Lesson 3. April 21, 1918.  
Lesson Text, Mark 9:1-13.

Golden Text: This is my beloved Son; hear ye him. Mark 9:7.

Time: Autumn of A. D. 29.

Place: Mt. Hermon and a village at its foot.

Memory verse: 2 Pet. 1:16-18.

#### Questions and Comments.

Jesus had just told his disciples of his coming death and resurrection. Mark 8:31. The disciples had grasped the meaning of his words concerning his death, but not the meaning of his words concerning his resurrection, for verse 32 says Peter rebuked him—rebuked him because his death, in their estimation, discredited his claims to being the Messiah. True he told them of his resurrection, but all the resurrections concerning which they had personal, absolute knowledge, were resurrections back to the same life they then possessed and they could not understand why

such a resurrection should be necessary before the kingdom should be restored to Israel. That they did not discredit Jesus' resurrection as a fact is proven by the fact that they had seen and accepted such miracles by Jesus as manifestations of God's power. But Jesus had not yet brought life and immortality to light and because it had not yet been manifested to them, they did not conceive of Jesus being raised to any other life than that which he already had. The preaching of the cross was therefore a stumbling block to them. The vision in today's lesson when it should be brought to their memory by the Holy Spirit after Jesus' ascension, would be the means of teaching them this lesson of resurrection to immortality and of making them understand the nature of the kingdom which should be established by men resurrected to such a life.

Notice carefully what Jesus promised the disciples that they should see. Verse 1; Matt. 16:28. They were to see something that would visualize to them the Son of man as he would be when he should establish the kingdom. It would visualize the power with which it should be established, a power, the nature of which they had not yet conceived. Was what they saw a reality? Matt. 17:9.

Discuss the meaning of the word "transfigured" used in verses 2 on. Describe Jesus in the vision. For the moment he was carried across from the mortal, flesh condition belonging to this life, to the immortal, glorified condition belonging to his resurrected life. This was the first manifestation of such a resurrection ever accorded to man. Read carefully the description of his appearance in verse 3. Matt. 17:2; Luke 9:29. See also General Notes.

Read the verse showing the appearance of two men. There are two possible significations to be attached to the appearance of these two men.

First, Elias had been translated and there is no record of his death. Which ones, then of the kingdom inheritors may he prefigure? 1 Cor. 15:50, 51. Whom, would Moses prefigure?

Second, Elias was a prophet and represented the prophecies. Moses was a law-giver and represented the law. Both the law and the prophecies testify concerning Jesus. Thus when this vision should be brought to the memory of the disciples by the Holy Spirit, the appearance of these two men would send the disciples to their writings with a new understanding of what they said concerning the Messiah. According to Mark 9:30, 31, what was the subject of their conversation with Jesus?

In verses 5 and 6, we see the characteristic, impulsive Peter who a few days before had so thoughtlessly rebuked Jesus for his avowed intention of passing through death and resurrection before establishing the kingdom.

What did the cloud mentioned in verse 7 indicate? Ex. 24:15, 16; 40:34. What had the disciples done a few days before which proved that they still needed the admonition in verse 7? Why was Jesus better fitted than even Elias or Moses for revealing God and his truths? John 5:19; 3:30-36; 10:36; 14:8-11. To no other man had there ever been granted such intimate intercourse as existed between the man Jesus

and God. He was and is the only man who has always been in complete harmony with God? Read verses 8-10. What question had the vision stirred up in their minds? It cannot be that the questioning concerned the mere rising from the dead for they had witnessed God's power to do this very work, but the vision had given them a glimpse of the kind of resurrection Jesus was to experience, but they were not able to grasp the full meaning of such a resurrection.

Notice the question in verse 11, and the same question in Matt. 17:10. The difficulty represented by the question seems to be this: "If the vision represents you and the kingdom established and Elias is with you, why, then, say the scribes that Elias must first come?" that is before the kingdom is established. Read and discuss Jesus' answer. Verses 12, 13; Matt. 17:11-13. See also Luke 1:16; Matt. 11:14. What were the "all things" Elias was to restore? Mal. 4:5, 6.

After giving the disciples a vision of his glory and power in the kingdom, Jesus immediately performs a work to teach the purpose for which he will possess such power and glory. Read the account of the miracle, verses 14-29. Notice the nature of the disease and the condition of the afflicted one as far as faith was concerned. See Matt. 17:14, 15. To whom do you think Jesus referred in verse 19, the father of the boy or his disciples? Read carefully verses 23-25, then Matt. 17:19-21. The father surely had the necessary faith even though it was wavering for Jesus granted his request, thus helping his unbelief.

Read Peter's explanation of the vision in the General Notes.

#### General Notes.

The transfiguration of Jesus: The place of the transfiguration scene is unknown, as are almost all the places in which occurred the most sacred events of Jesus' life, probably because such a place would become a shrine and visited as peculiar, while God would have the hearts of men everywhere be holy places and all the world holy ground.

And as he prayed (Greek, in his praying), the transfiguration took place. We know not what he was praying for, but doubtless for strength to endure and to carry on his work, for the faith and enlightenment of his disciples in their gloom for the coming of the kingdom which seemed to progress slowly. The transfiguration was the answer.

The fashion (appearance), of his countenance was altered (Luke), "by being lighted with radiance both from without and from within. —Alford. "And his raiment was white and glistening."—Luke, A.V. Literally lightening forth as though from some inward radiance. Matthew compares the whiteness of his robes to the light, 17:2; Mark to the snow, 9:3; and Luke in this word to the lightening. See John 1:14; Psa. 104:2; Hab. 3:4. Cambridge Bible. Mark adds, "As no fuller on earth can white them, i.e., with a supernatural whiteness.

Matthew's description of the change in his countenance is that his face did shine as the sun." Nothing less than the brightest and most glorious of all objects within human knowledge, so bright that it destroys the eyes to look upon it, could express the radiant glories of Jesus' face, when his heavenly nature shown through the veil of his flesh—one of the few hints as to our resurrection bodies.—Sel.

Peter's explanation of the vision, after he had been led into all truth by the Holy Spirit, is found in 2 Pet. 1:16-18. "For we have not followed cunningly devised fables when we made

known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, for he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount."

Peter at this time understood the nature of Jesus' resurrection and its connection with the establishment of the kingdom. He now understood why the Christ "must needs have suffered and risen again from the dead." Acts 17:3. But at the time the vision was given, he was questioning "what the rising from the dead should mean."

## Berean Column.

### INDIANA BEREANS

#### The Tabernacle.

**A** CAREFUL study of the Tabernacle, its furniture, its priesthood and the form and meaning of the different sacrifices, is a great help in understanding the truths of the New Testament. While Moses was in Mt. Sinai, the commandment was given him concerning the Tabernacle, after he had been given the Law. The material of which it was made was a free-will offering of the people. It was simply a tent surrounded by a court, which was inclosed by curtains hung from pillars. This sacred tent was divided into two parts, namely: The Holy Place and The Most Holy Place.

It was of a rectangular form, thirty cubits long, ten broad and ten in height (one cubit being 18 inches). The two sides and the west end were formed of boards of Shittim wood overlaid with gold. There were twenty of these boards on the north and south sides and six on the west, all standing upright. The lower ends dropped in sockets of silver. Above they were secured by bars of Shittim wood overlaid with gold, five on each side. The center bar passed from end to end. The Tabernacle was covered with four different kinds of curtains; the first was of a very fine linen and embroidered in blue, purple and scarlet, forming the ceiling. The next curtain being made of goats' hair and the third of rams' skin dyed red. Fourth of badgers' skin. The eastern end being the entrance, had no boards. It was closed by a curtain supported by five pillars of Shittim wood. The Tabernacle was divided into two apartments as mentioned before. The Holy and Most Holy Places by means of pillars on which hung a heavy curtain called the veil. This was used only by the High Priest when entering the Most Holy Place to worship. The Holy Place was entered by the Priest daily to burn incense on the golden altar.

The Ark which was the first piece of furniture for the Tabernacle, was two and one-half cubits in length and one and one-half broad. It was made of Shittim wood and overlaid with gold, in the form of a chest. The inner and outer sides were overlaid with gold. The lid was a plate of gold, on each end of which stood a cherub. This was called the Mercy Seat. In the Holy Place were three objects which are of great interest, first being the altar of incense, or golden altar, made of Shittim wood overlaid with gold. It was one cubit in length and breadth and two

in height. The incense burnt on the altar was used every morning and evening by Aaron. It had horns on the four corners. Four golden rings for staves to carry it and it was placed before the Veil. Then the candlestick in the Holy Place was only lighted at night. It was made of pure gold of beaten work. The shaft, branch, bowls and flowers all being made of the same. Three branches came out of one side and three on the other. The bowls were shaped as almonds, having a knop and flower on each corner.

Opposite the candlestick was the table of shewbread. It was an oblong table made of Shittim wood overlaid with gold. The dishes, spoons, etc., were all of gold. The Most Holy Place was the sacred part of the Tabernacle, entered once a year by the High Priest burning incense within the Veil. This contained the Ark of the Covenant in which were the two tables of stone on which the ten commandments were written, and a pot of manna and Aaron's rod. Between the brazen altar and the entrance to the Holy Place was the brazen laver. This was a large basin which held water used by the priests in the sacred sacrifices. It was made of brass which the women had given as one of their five gifts. The court in which the Tabernacle stood was one hundred by fifty cubits, and the entrance was on the east.

In Paul's letter to the Hebrews, we find many allusions to the Tabernacle, its priesthood and service of which we cannot get a full understanding without having first studied something of its history in the Old Testament.

Jessie F. Mingo.

#### Man's Nature.

**I**N REPLY to the question, "What two elements constitute a living soul?" Gen. 2:7 tells us they are "dust of the ground" and "breath of life." Neither element alone is a living soul. When the union of these two is broken, man dies. Psa. 104:29; 146:4.

The life caused by the union of these two elements is only temporary. Jas. 4: 14-16, tells us that life is like a vapour, that appeareth for a little time and then vanisheth away. For that reason we ought to say, "If the Lord will, we shall live and do this or that."

"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 the Lord bloweth upon it: surely the people is grass. The grass withereth; the flower fadeth; but the word of our God shall stand forever. Isa. 40:6-8. Other references which prove that this life is temporary are, Job 7:7; 14:1-16; Psa. 37:1-2; 1 Pet. 1:24.

In studying 1 Cor. 15:42-49, we find two natures mentioned: spiritual and natural. v. 46. Also two bodies, spiritual and natural. v. 44. The mortal, or natural body has the natural nature; the immortal or spiritual body, the spiritual nature. We cannot have a spiritual nature in this life. After the resurrection of the dead, we shall possess the immortal body with the spiritual nature or a body raised in incorruption. v. 42.

Verna Thayer.

#### Preexistence, No. 3.

**O**NE OF our Lord's titles is "the word of God." Therefore, in all cases where the scriptures speak of him before his birth, he preexisted as that word. And when any of that prophetic word related to his first coming, the word was made flesh when he was born in a babe's flesh. This explains John 1. It was not Jesus who created all things that were made, but "the word." For each case of creation in Gen. 1, is said to have come about by something which "God said," not something Jesus said. Believers in man's mortality and God's unity do not consider Jesus God. And in each case when God then spake anything into existence we can find a connection with the Son. For instance, the first case was when his word became light. For Jesus said, "I am the light of the world." So the word "Let there be light," was, four thousand years after Adam, made flesh. At the same time Gen. 3:15 and Isa. 9:6, 7, became flesh, and so on.

In Prov. 8:22-31, wisdom says she was in the beginning with God when he created the world. Possibly she was the one addressed in Gen. 1:26, when God said, "Let us make man." He may have consulted his wisdom in doing it.

So, in Ps. 110, we find God addressing Jesus before he was born. Looking forward, speaking prophetically. The language cannot be taken any other way in the light of Hebrews 5, 1 Cor. 15, and Rev. 3:21, and the like.

The Son could thus look back into the scriptures and see himself in heaven before he was born, John 6, see his day as being in God's promises "before Abraham was," John 8:58, and speak of the glory he had then before he was born. Jno. 17:5.

In Psalms 110, God could not have addressed Jesus as one then in existence, for he did not then sit at the Father's right hand. A similar Psalm, 102, is also addressed in the same way to the Son, and in verse 18, we are told the language is prophetic, which shows that all such Psalms as these, in addressing Jesus, would be heard by him in that "generation to come," when the ears his mother's blood gave him were "digged" to know his mission. Heb. 10:5; Psa. 40:6. So he was very particular that all the prophetic word relating to him should be fulfilled, even quoting Psa. 22:1, in his dying agony, and after the last prophecy before his death (the vinegar drink), was fulfilled, he said, "It (the prophetic word relating to his mortal life), is finished." So, then, he died. Previously, John 17:4 he had finished his appointed "work" of preaching and sign-working. Are we as anxious as he that the Father's will in his word shall be completed in us?

Regarding John 6:38, and the like, Jesus came down from heaven to Israel in the wilderness as bread the same as he was the "rock" that gave them drink, 1 Cor. 10:4. That is, these and other such things were types. The bread was not really Jesus, Jno. 6:32. It only foreshadowed him. In due time the true bread, the word, v. 63, came down to Mary by an angel and was made flesh. Thus Jesus came down from heaven. So did John Baptist, John 1:6, compared with 3:2. So does every child come down from heaven, for all children

are gifts from God, Job 1:21, and all God's gifts come down from heaven from him, Jas. 1:17. So your daily bread, like the manna, comes from heaven, since we pray, "Give" us it. All God has given you came down from heaven, for did it not come from the Giver? So you and I came down from heaven that day when it was announced that a son or a daughter was born to our parents. In that way the word (Gen. 1:28), was made flesh in our case, and we preexisted as the word (Heb. 7:9-10), in Gen. 1:28, and the like, though not as 3:15, or Isa. 9:6, or such as referred to the person of our Lord. And even the immortal flesh which was handled after the word in Psa. 2:7, was fulfilled, Acts 13:32-34, and consisting of "flesh and bones," was still the "word" when handled, 1 Jno. 1:1. And it will be still the word when it returns. Rev. 19:13.

So it is not strange that Jesus should speak as he does in John 6:62. Not that he was once an angel or a preexistent personality when he was in heaven before. Remember that in this speech he is not speaking in simple, literal language. They stumbled at it. Let us not.

And likewise in John 8:56 and 58, the Jews stumbled at his dark saying. But he did not say, "Before Abraham was I was," although we have seen he did exist as the word before Abraham. Before Abraham was I am. Before Abraham this day (I am) was seen by God in his purpose. Abraham saw this day (not the personal Jesus), a far off, Heb. 11:13, and it made him glad. So Jesus looked forward out of his Joseph's tomb before he was even born, and, like Abraham, was glad, Psa. 16:9-10, Acts 2:25-28.

This is long enough, so we will consider John 17:5 later.

J. W. Williams.

#### When God Goes to War.

**BRITISH ARMY** within twelve miles of Jerusalem." Balfour promises Palestine to the Jews. Woman Suffrage wins in New York. Federal Church Council predicts world conversion. Pope to make new peace proposals. World Federation to end all wars. Mr. Wells says there is no God. Soldiers discover God in trenches. Jew, Catholic and Protestant all worship in unity. Women to wage Sex War.

What a jumble! These are for the most part headings clipped from daily news papers of the two weeks previous to the time this is being written, while in several cases we have given in gist form the contents of the news items as published. We suggest that you read them over again slowly, and then recall that you are living in the year of our Lord nineteen hundred and seventeen (this article was written last December), in a day when an ungodly world has had nearly twenty centuries of Gospel light and truth, but has wilfully cast it under foot; in a day when God himself has focussed before the nations the brightest glare of his searchlight in a final effort to show them his truth, only to have these nations turn their faces resolutely toward the dark; in a day when God, through miracle, through famine, through earthquake, seems to be crying to the world, "Repent!" only to be answered by sneers and blasphemy. If you want a photo-

graph of this very hour, a picture taken many years in advance, read the 25th chapter of Jeremiah, and then remember that in the words of the 31st verse, "Jehovah hath a controversy with the nations."

How sick at heart we become when we behold these things. Men and women have forsaken God and have become concerned with self, with "civilization," with materialism. Paradoxical though it be, they hate God, they disbelieve his word, and yet they eagerly seek support for their false beliefs in that very word. A world is going through a Gethsemane, and God is pleading, "Why will ye die?" But instead of repentance we find satisfaction in their own attainments, absorption in their own "cause," and no "fear of God before their eyes." God is constantly reminding the world, "there is no peace save through the Prince of Peace," yet the world turns expectantly to Rome, the mother of harlots, as the great peace-maker. God has solemnly warned us to keep away from those who blaspheme his name; yet we witness today a wave of mawkish sentiment which says, "Let's get together." So far has this gone that it has reached the high places, for there are now in our land so many so-called Christian leaders of prominence who make it a boast that the day is coming when Jew, Catholic, Unitarian and Protestant will all worship together in perfect harmony! Think of it, dear reader, and pause.

But the strangest thing of all is that God is actually giving the world a sign of Himself right now so clear and so unmistakable that it is comparable only to such manifestations as Christ himself in the flesh two thousand years ago, or the resurrection or the destruction of Jerusalem. We refer to the Jews and to Palestine. To many of God's true children it has become known, through the deep and honest study of his Word, that Jerusalem is, in a manner not true of any other city on the earth, God's city; that in order to be a covenant keeping God, he must, and does, work out in the midst of all the world's whirlpool, the ultimate salvation and restoration of Israel and Palestine; that everything—we repeat, everything—else in this world, is secondary to this great major motive. So important has God considered this part of his program that he gave, in Isaiah 62:6, 7, one of the most remarkable commands in the whole Bible—"I have set my watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; 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." That is, God earnestly and honestly needs that every true Christian shall really annoy him, and take no rest himself, until he shall again restore Jerusalem! Where can you find another command in scripture to parallel this in its amazing revelation of God's will for us? And yet, what do we see? A Christian world busy, busy and busy; but, alas, busy not in God's business, but in its own! Christians in America crowded to the full, almost to super-endurance, rushed, swept hither and thither by every "fund," which comes along; but Oh, they are busy with everything else except with God's city, Jerusalem, and God's people, Israel! Oh, what a pity, and Oh, how God must be grieved. We have

money to give in millions and billions these days, for world betterment programs, but when it comes to God's program for his people, somehow we have "other appeals more pressing," and we forget that the sooner we join ourselves to God's side the sooner will come the thing we all so much wish—world peace; for it can only come through a restored Israel. Why should not Jewish mission work command a million dollars from a Christian Church? We can tell you why; because she is more concerned in her program than in God's program. Her program is to conquer the world: God's program is to restore Israel, and then through Israel, convert the whole world.

And so, after waiting nearly two thousand years for a world to repent and believe him, God has begun to give the nations the wine-cup of his fury, and he says to them, "drink!" And in the midst of the fury he is working mightily to bring about Jerusalem's deliverance: and we read the startling dispatches, "British army captures Beer-Sheba." "British army near Jerusalem," and so on, until very soon Palestine will be turned over to Israel, gross darkness then will fall upon the earth, and then God will perform his wonders.

Here, then, is the sign of Israel's deliverance before our eyes; but what is the result? The world goes right on and laughs at the idea of God working; "there is no God," they shout. How solemn are the words of our Lord in the light of these days—"But as the days of Noah were, so shall also the coming of the Son of man be." How we need to be separated, to be humble, to be true. And especially we, to whom has been given so unmistakably the revelation of his will for us concerning his people, Israel. And as the days continue to be darker and still darker, shall we not with stronger faith than ever before, continue even in unprecedented measure our ministry of love and labor and prayer in behalf of Israel, remembering always, that we are justified in doing more for this people than we would ordinarily do, because of the crisis, and because others are doing nothing?

And finally, if you feel inclined to reprimand us for what we have written, because it is not "optimistic," we would ask you to read Jeremiah 26:8-24, and we would make the same defense that Jeremiah made to his accusers:—"The Lord sent me to prophesy. . . . Therefore now amend your ways and obey the voice of the Lord. . . . As for me, behold I am in your hand: do with me as seemeth good and meet unto you."—Editorial in "The Chosen People," by Leopard Cohn.

**IT WAS** the hope of continued individuality which their doctrine held out to the Egyptians; this it was which they promised to the good, and in all probability denied to the wicked.—Wiedmann.

God's word "abideth ever," likewise he that "doeth the will of God."—Sel.

The descendants of faithful Abraham are reckoned, not through lineage, but through faith, obtaining righteousness even as he.

To live again tomorrow is no more wonderful than to have lived at all yesterday.

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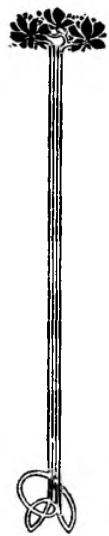
WHEN ALL the living creatures were brought to Adam that he might name them, he feared none of them, for their natures were as they will be again, according to Isaiah 11:6-8; but among them all there was no companion fit for Adam. The Lord therefore put him to sleep, took from him part of his body, and from it he builded a woman. Genesis 2:21, 22, margin, bone of his bone, and flesh of his flesh, and she became his wife. He called their name Adam, Gen. 5:1, 2; and to the two whom he had made one in his own image he gave dominion over all, Gen. 1:26.

In Eph. 5:25-32, the spirit tells us plainly that the formation and union of Adam and Eve, ere sin came, was typical of Christ and the church. The kingdom, with Israel as its earthly center, which was at hand at our Lord's first coming, but postponed till his second coming because of his and its rejection, Luke 19:11-13; Acts 3:21, is now in abeyance until the church shall be builded; then shall she be brought to Christ, who shall come forth to meet her and welcome her in the air; and after the judgment seat of Christ for saints only, and the marriage of the Lamb, she shall come with him to judge the nations, shut up the devil in the pit for a thousand years, save Israel as a nation by their seeing and receiving him as their long looked for Messiah, and set up his kingdom of righteousness and peace on this earth, when he shall make wars to cease for a thousand years.

The sleep and waking of Adam is suggestive of the death and resurrection of Christ. The going forth of Abraham's servant to obtain a bride for the only son who had been given back from the dead in a figure, is wondrously typical of the present work of the Holy Spirit in gathering a bride for the risen Christ.

The sufferings and the exaltation of Joseph, and the fact that when his brethren saw him again, after those twenty years, he was married, is an illustration of how it will be when the true Joseph shall deliver his poor, blinded brethren, Israel, for they shall see him coming in his glory with his church, and they shall say, “This is our God; we have waited for him, and he will save us,” Isa. 25:9.

It is so plainly taught in all the prophets that it is the purpose of the Lord to bless all nations through his special nation, Israel, that we can easily hear our Lord still saving, “O fools and slow of heart to believe all that the prophets have spoken,” Luke 24:25. How can we walk with God unless we are agreed with him?—Sel.



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# THE RESTITUTION HERALD.

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## 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 one 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 somewhat ourselves 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

## ONLY CALL US BY THY NAME.

"The disciples were called Christians first at Antioch."

"I will write upon him my new name."



WITH NO thought of self or evil,  
With no dreams all unfulfilled;  
Urged to self renunciation,  
By the storm of passion stilled;  
Seeking not for wealth or glory,  
Dreaming not of power or fame,  
Seeking but the Father's kingdom,—  
Only call us by thy name.

Stamp it on the furrowed forehead,  
'Mid the lines that care has made;  
Trace the lines with loving finger,  
Where they nevermore will fade;  
Write it deep into the spirit,  
In swift flash of light and flame,  
Deep into each heart that pleadeth  
Only call us by thy name.

Write it where thy wisdom willeth,  
On a white, unsullied stone,  
Where no man can read or know it,  
No one knows save thee alone;  
Only write it, God and Father.  
Take away reproach and shame,  
Write it where thy wisdom willeth,  
Only call us by thy name.—Sel.

shall flow together to the goodness of Jehovah, for wheat and for wine, and for oil, and for the young of the flock, and for the herd, and their soul shall be as a watered garden; and they shall not sorrow any more at all." Jer. 31:10-12.

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.—Immanuel's witness.

## VALUE OF KINDNESS.

KINDNESS BRINGS peace and joy, and if every person always tried to be kind the world would be truly improved. But we find many who do unkind things purposely, yet many times unthoughtedly.

Boys are so often unkind to birds, and when I see them in the act of throwing a stone, I sometimes think perhaps they have never been told to be kind to little birds. But we should all be kind to the little feathered creatures. They fill the world with melody, and they feast upon the many insects so harmful to vegetation.

The world would be a dreary, lonely place without birds. We need their songs, and it is a great joy to have them always near. To be without them would seem as lonely as a home without a baby's laughter. We should never begrudge them a few cherries because they have been keeping many insects away from the trees since before blossoming time.

When God created birds he gave them different habits. There is a difference in

the way they build their nests, and also in the food they relish. This is why we should be more lenient toward the birds, and not blame them at all. God gave them their natures just as he gave us ours. I think if all who are making such a confused state of their life's work would allow the birds to be an example for them instead of condemning them so much, the world would be benefited.

It's unkind to criticize our neighbors for what they do. We would be doing them a kindness if we minded our own affairs, for they can attend to theirs much better than we can. We can cheer our friends a long life's way by a friendly deed, an encouraging word, and a smile. As we journey through life we find many obstacles which hinder our progress. Our friends find the same. Thus their lives are just as full of storm with occasional gleams of sunlight as ours are, and how hard to bear are the cares these moments bring. Knowing this, we should pity, instead of finding fault with those who, we imagine, are making little effort to do what is right and just. Perhaps they think the same of us. And if we could see ourselves through the eyes of others, we would be sorry we did not try to correct our own faults before we thought of correcting those of others.

It is very unkind to speak untruthfully of another. A person who speaks untruths is much more to be feared than one who covets our worldly possessions. Our good reputation is often ruthlessly torn from us by the person who cannot or will not tell the truth. Untruths spoken of innocent people have caused much trouble and brought so much unhappiness. Joy has been crushed out of many a singing heart because of careless conversation. And then comes the repeating, and each word is sometimes multiplied several times, until at last a mountain has grown from nothing. Christianity means much more than simply being a church member. To be true Christians we must follow in Christ's footsteps, which means that we must not gossip or tell untruths, nor stir up strife in the neighborhood.

It's so much kinder when entertaining or visiting a friend to discuss some good, helpful book, or some interesting topic of the day, rather than spend the valuable time in enumerating some person's shortcomings. Nothing is gained by evil conversation, and time spent in fault finding is lost. The priceless moments in which we might have accomplished something good have flown forever beyond recall. I sometimes wonder how much of our precious time is trifled away. Many opportunities, golden opportunities, for doing kindness have drifted far into the unreturnable past.

Let us try to be kind to all. In so doing we will surely learn the true value of kindness.—Sel.

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Great Image.**

THE VISION of the great image is the basis on which all subsequent visions and disclosures rest. It transcends all succeeding visions in comprehensiveness of scope and sweep of time. It is the general outline filled in by the details of later predictions. The occasion of its giving should not be overlooked. "O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter." 2:29. Nebuchadnezzar is burdened with the affairs of state. He had overthrown many kingdoms and founded a heterogeneous empire, embracing peoples of various races and religions. Most of these peoples were subjugated within recent years, and their loyalty was not above suspicion. The fate of antecedent empires leads the youthful monarch to reflect upon the future of his own. With this thought preying upon his mind he falls asleep and dreams. That night's dream embodied the exact answer to the thought which had preoccupied his mind. "The great God has made known to the king what shall come to pass hereafter."

The king saw in his dream a great image, with the form of a man. He saw that the great and terrible image was of different metals—head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part of iron and part of clay. Presently a stone falls, apparently of itself, and strikes the image in its feet. The impact is terrific. The metals of the image become pulverized like the chaff of summer threshing-floors, and are blown away by the wind. The stone which displaced the image grew into a mountain, and filled the whole earth.

To a proper appreciation of the truth conveyed, it is essential that the image be considered from various standpoints. In the metals of the image from head to foot, is perceptible a steady depreciation in value, accompanied by a corresponding diminution in the specific gravity of the metals toward the feet. The increasing lightness in the material toward its extremities impairs the stability of equilibrium, and so the image is easily overturned by the impact of the stone. Its lessening weight and decreasing value are unmistakable indications of a deteriorating process. But the very same metals, viewed from another angle, point to a concurrent movement in a contrary direction. There is a growth in utility toward the feet. The iron and the clay, though inferior to the three preceding metals in point of beauty, price and weight, excel them in point of usefulness and wider application. Thus the image offers a strange paradox: a process of deter-

ioration keeps step with a process of improvement. On the Godward side, the kingdoms represented by the divisions of the image increase in worthlessness and mature for judgment; on the manward side they become more progressive and humanitarian: they become less despotic, taking more into account the rights of the masses than the interests of a few. The drift of lawlessness which will find its culmination in the apotheosis of the man of sin is attended by increase of wealth, science, education, invention, art and commerce. Indeed, these accessories of civilization are the enchantments which tempt human nature and induce transgression.

The interpretation leaves no room for doubt that the metals of the image represents a succession of kingdoms. "Thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass. . . . and the fourth kingdom shall be strong as iron." 2:38-40. There is a widespread impression that none can understand these prophecies unless well versed in history. Nothing could be farther from the truth. The Bible is both safter sufficient and self explanatory. All the information necessary for its understanding is found within its pages. If the child of God must possess a minute knowledge of the interminable intrigues of diplomacy and of the incessant wars which have rattled adown the centuries before he can understand this book, then but a few can possibly hope to acquire sufficient data, even to commence the study. This would shut us up to the few who have had exceptional opportunities for research, and finally calls us to rest upon the conflicting findings of fallible teachers, subject to the same limitations as ourselves. No, this is not the case at all. The simplest believer who may never have heard of the Maccabees or the Selucidae, may nevertheless understand all the mind of God as revealed in this book without one single additional outside or historic allusion.

The kingdom represented by the head of gold is the empire of Nebuchadnezzar. "Thou, O king, art king of kings, unto whom the God of heaven has given the kingdom, the power, and the strength, and the glory; and wherever the children of men dwell, the beasts of the field and the fowls of the heavens have been given into thine hand, and has made thee to rule over them all; thou art the head of gold." 2:38. This statement is conclusive proof that the headship of Nebuchadnezzar did not consist in mere possession of the people, land and city of Israel, as generally assumed. Possession of Israel's land and city is not even mooted here. The question is one of world-wide supremacy—"whosoever the children of men dwell"—a fact which receives further emphasis for the title "king of kings." If possession of Israel's land constituted the title to headship, why are none of the seven kings which possessed the land under the judges ever called "heads?" They possessed the land of Israel as truly as Nebuchadnezzar, the Philistines even holding the ark of the covenant.

The second kingdom symbolized by the breast and arms of silver, is said to be inferior to its predecessor. The scriptures

bear witness that Medo-Persia is the kingdom which, overthrowing Babylon, received the supremacy, and assumed control over the fortunes of Israel. 2 Chron. 36:20; Dan. 5:23, 30, 31).

Daniel had lived to see the overthrow of Babylon and continued to hold high office at the Persian court. But the third kingdom represented by the belly and thighs of brass, which is described as "bearing rule over the whole earth," lies beyond Daniel's day; hence the history of his time cannot contain information regarding it. In a later vision, however, where the power of Medo-Persia is symbolized by a ram trampled underfoot by a wild he-goat coming from the west and having a notable horn between his eyes, the he-goat is said to be Greece, and the notable horn between its eyes, its first king, that is, Alexander, ch. 8:21.

As regards the fourth kingdom, current notion identifies it with Rome. This confident assertion, however, is not borne out by the facts of the case. If Rome is the fourth kingdom, and possession of the land constitutes headship (as those expositors hold), then, since Egypt and Syria held sway over Palestine before Rome appeared, Rome is the sixth kingdom in succession. This difficulty is overcome by saying that Syria and Egypt must be regarded as Macedonia in a modified form. To which we rejoin that, if this argument is sound, then the image represents the Babylonian empire continuing in one form and another down to the second advent. Again, this view necessitates a revival of the Roman empire, concerning which there is not the slightest hint in scripture. If there is a passage teaching the rehabilitation of the Roman empire, let it be produced.

The image represents a growth of consolidation: each part supports the preceding. The historical fact answering to this is that each kingdom, as it comes into place, adds the territory of its predecessor to its own. Indeed, such was the case with the second and third kingdoms. Medo-Persia absorbed the domains of Babylonia; and Macedonia absorbed the area of both. From Nebuchadnezzar to Alexander there is growth in consolidation and territorial expansion. This was not the case with Rome, which, in its widest extent never realized the boundaries of Alexander's empire.

Another fact has an important bearing in determining the identity of the fourth kingdom: God gave supremacy to Nebuchadnezzar. Persia, by overthrowing Babylon, became heir to the supremacy. Upon the conquest of Babylon Cyrus issued a proclamation in which he claimed having received supremacy from God. "Thus says Cyrus, king of Persia, all the kingdoms of the earth has Jehovah, the God of heaven given me." 2 Chron. 36:23; Ezra 1:2. Macedonia, too, conquerer Babylon. Both the second and third kingdoms acquire a place in the image by conquering Babylon. But Rome never possessed it. The Euphrates always remained its eastern boundary.

Another weighty consideration bearing adversely on the view which represents Rome as the fourth kingdom is the fact that Rome did not begin as a monarchy, but as a republic; she was a republic when Pompeius took Palestine and annexed it

as a Roman province; and she was still a republic at the battle of Actium, when, in accord with this school of exposition (but not in accord with the angel) Rome is supposed to have replaced Greece as a world power. The advocates of this view assume that Greece experienced many changes until Rome gradually conquered the various kingdoms that arose out of it, and so brought it to an end. But this assumption is refuted by the fact that the more than twenty divisions which sprang up after the death of Alexander did not carry forward the empire. According to the visions of the eighth and eleventh chapters, that ceased at his death. Since then, down to our day, there has never been even a semblance of a Greecian empire. It is likewise assumed that Rome underwent many changes, and, in one form or another, continues down to the last days. But it is utterly impossible to speak of an empire as existent when it has been deprived not merely of power, jurisdiction and dominion, but even of a visible head. If, under these conditions, Rome can be said to be still in existence, then no kingdom can ever become extinct so long as the countries over which it once ruled continue to be inhabited, and to be governed after some fashion. This view requires us to assume gradual progress in the parts of the image, and there is not the slightest warrant for such an assumption in the prophecy; each part is seen as entire, without growth or development.

(To be continued).

#### MY TWO WITNESSES.

Nelson Barbour, (Deceased).

Dear Brother Lindsay:

It seems to me by some of the readers of the Herald there is some confusion on the scripture of Rev. 11. of "My two witnesses," and as I am in possession of Bro. Nelson Barbour's thoughts on the same, will copy and send to you. . . . I think it a fine explanation of that scripture.

Your Sister,

Mary B. Parker.

**A**ND I WILL give power unto my two witnesses, and they shall prophesy.

These are the two olive trees, and the two candlesticks. Rev. 11:3-4.

This is the revelation of Jesus Christ, signified by his angel to his servant John. The speaker being Christ himself, the witnesses are Christ's two witnesses. This implies that Christ has but two; or at least that he has two so far above all others that they stand alone in their preeminence. Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. John 5:39. The scriptures to which Christ and the apostles refer, are always the Old Testament, or covenant; the New Testament not being then written. Here, then, is one witness as Christ himself affirms, and one which is preeminent. But he has two, yea, three; the New Testament testifies of him, being a record of his works. Ye went unto John, and he bear witness unto the truth, but I receive not testimony from man; . . . . I have greater witness than that of John;

for the works that the Father hath given me to finish, the same works that I do bear witness of me. John 5:39. Here, then, are Christ's two witnesses; greater than John, the greatest born of women; acknowledged as such by Christ himself; while affirming that he receives not testimony from man. The Father hath borne witness, when he acknowledged him as his beloved Son; but that was in the past, while these two are his abiding witnesses and cannot pass away, or even be hurt without fearful retribution upon their enemies. Rev. 22:18. Let those beware who are quick to claim that in Rev. 20, what does not fit into their theories are interpolations.

These are the two olive trees, and the two candlesticks standing before the God of the earth. Not the seven golden candlesticks, they are the seven churches, Rev. 1:20; these two witnesses stand by the seven, and empty the golden oil out of themselves into the seven. They are not men, nor associations of men; but the word of the Lord. Zech. 4:6, also verses 11 to 14. A candlestick is a light bearer. The church is the light bearer to the world, while these two olive trees and two candlesticks are the light bearers to the church.

Zerubbabel, in whose hand is the plummet, with the seven which are the eyes of the Lord, is the figure of Christ, whose hands have laid the foundation, and who is to finish the house of the Lord. Verse 9. Compare also Rev. 1:20. Angels are the eyes of the Lord. Through them he sees what is transpiring, as clearly implied in the text, 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. Then for Zerubbabel (Zech. 1:3-4), read Christ; and two olive trees by it, one on the right side of the bowl, and the other on the left side thereof. So I spoke to the angel that talked with me, saying, What are these, my Lord? . . . Then he answered, saying, This is the word of the Lord unto Zerubbabel.

That the Old and New Testaments are preeminently Christ's two witnesses, no one will deny. It only remains, therefore, to arrive at a correct interpretation of the figures used in the prophecy concerning them, in harmony with the remainder of this book of symbols. These witnesses have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. Rev. 11:6. And if any man will hurt them, he must in this manner be killed. To hurt them is to add to or take from them; in which case God will add to these enemies the plagues that are written therein. No prophecy of the scripture is of any private interpretation. 2 Pet. 1:20. A special interpretation of a prophecy, disconnected, or by itself can never be fully comprehended. The seven trumpets are all associated with the disruption and final extension of the fourth universal Gentile dominion to make room for Christ's kingdom, or the fifth universal empire under the whole heavens. When Christ comes again and there is given him a kingdom and dominion, (Psa. 2, Dan. 7, Rev. 11:15-18), the reason for dashing the nations to shivers, not by conversion for

the nations were angry and thy wrath is come, and the time of the dead that they should be judged, . . . and thou shouldst destroy them that corrupt the earth, but by actual destruction, as truly as at the flood, is because Christ being the second man Adam, and the resurrection and the life, will reign over only a resurrected race. God is not a God of confusion. The Adam race is the natural man. Howbeit, that which is spiritual is not first, but that which is natural, 1 Cor. 15:46, not at the same time, and with the natural. In other words, the old Adam must pass away before the new Adam race can inherit the earth.

And yet the servant is not above his Master. If they have persecuted me, they will persecute you. If in this life only we have hope, we are of all men most miserable, 1 Cor. 15:19. When will the meek inherit the earth if not in the resurrection? When will Abraham, who died without so much as to set his foot on, Acts 7:5, get what God promised to give him for a possession, and to his seed after him, if not in the next life? How vague is the answer to these questions by those who fail to see restitution of all the Adam race, all that was lost by the fall, both life and dominion. And that the times of the restitution begin at the return of Christ. Acts 3:21.

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

It is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the spring of all our life, and the strength of it. It is prayer, meditation and converse with God, that refreshes, restores, and renews the temper of our minds, at all times, under all trials, after all conflicts with the world. By this contact with the world unseen we receive continual accessions of strength. As our day, so is our strength. Without this healing and refreshing of spirit, duties grow to be burdens, the events of life chafe our temper, employments lower the tone of our minds, and we become fretful, irritable and impatient. Sel.

Love's secret is to be always doing things for God, and not mind because they are such very little things. Sel.

Truly my soul waiteth upon God; from him cometh my salvation.—Psa. 62:1.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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Editorials  
and Church News.

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.

Recently someone wrote us to get a book, "Jesus is Coming," for a friend. The matter was overlooked at the time and now we have forgotten who it was. Will the one who made the request drop us a card, please.

We have received the following:

"Mr. and Mrs. Arlie Townsend announce the birth of Richard D. Townsend, at Alto, Mich., on March 29, 1918. Weight 7½ pounds. Mother and son doing nicely."

Sr. Townsend was formerly Sr. Ruth Richardson, of Coats Grove, Mich. This is the home which recently lost a little daughter, Betty, so tragically. We pray that the little one just born may in a measure fill up the gap made by her absence.

Word from Martinsville, Ill., says that a little boy, Russell Calvin, came Feb. 24th, to make his home with the Tyhurst family. Sr. Tyhurst was formerly Sr. Cora Partlow.

Brethren still insist on writing this office without placing full address on the written sheet. While writing this editorial we are nearly 400 miles from the office. A very important letter is at hand, and which we would answer at once if it contained the street number so that we knew where to address it. It is impossible for us to carry all these addresses either in our mind or pocket. It is not enough to place the address on the envelope for in forwarding mail the envelopes are not forwarded. If you do not get an immediate answer to your letter you will know the reason why.

Sister Alice Kerr, who has been spending the winter in the east, has returned to her home in Dixon, Illinois. She remarks that she was never so pleased over anything in her life as to get back home and among her own church people once more.

Bro. and Sr. H. T. Cooper, of Fredericktown, Mo., are the proud parents of a fine baby girl. Congratulations.

We acknowledge the receipt of Bible School photos from Bro. Harry Sheets, Blanchard, Mich. We probably can make use of some of these in our forthcoming Bible School Prospectus.

We already have the promise of a large attendance for our annual Bible School at Oregon, Illinois. These annual gatherings and the lessons learned there will have much to do with the future of a large number of our young people. Through these schools our young people from over the states are becoming acquainted with each other as they could do in no other way.

HELPING FUND.

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

Mrs. Leola Clark, \$5.00.  
T. E. Wickwire, 1.50.  
N. M. Henry, 1.00.  
Mrs. Wm. Ford, 1.00.  
Chas. Anderson and mother, 1.00.  
Mrs. J. H. Morse, 2.00.

Remittances.

Mrs. J. H. Morse; T. E. Wickwire; Mrs. Martha Argent; N. M. Henry; R. O. Humphreys; Rilla Drew; Mrs. Thos. Head; John W. Burget; Mrs. M. D. Newell; Mrs. Orpha Sanford; Chas. Anderson; Mrs. Geo. Reighard.

Marriages.

Millard G. Stookey and Florence B. Reed were united in marriage April 6, 1918, by D. E. VanVactor at his residence in Argos, Indiana.

Mr. Stookey is a prosperous farmer of Leesburg, where he has a farm ready for home-keeping. He comes from an old and favorably known family of that community and by his experience and many good qualities, is fully equipped to take care of his newly chosen helpmeet.

The bride is an accomplished young lady

of Mishawaka, fully qualified by her practical experience to become a true helpmeet and manager of the new household. She was baptized at the Hillisburg conference, Aug., 1916, and united with the South Bend Church of God.

May the blessings of temporal good attend them in their undertakings. May life's duties be so well performed that Jesus, the King, shall have use for them when he comes into his kingdom is our prayer.

D. E. VanVactor.

The Sunday School.

By Alta King.

JESUS REBUKES SELFISHNESS.

Lesson 4. April 28, 1918.  
Lesson Text, Mark 9:33-42.

Golden Text: If any man would be first, he shall be last of all and servant of all. Mark 9:35.

Time: Late summer or early autumn, A. D. 27.

Place: Capernaum—in Peter's house.

Memory verses: Col. 3:4-6.

Questions and Comments.

Selfishness, as described in the Century Dictionary, is caring only for self; influenced wholly or chiefly by motives of personal or private pleasure or advantage proceeding from love of self.

The few verses in today's lesson deal with selfishness manifested in two ways, and Jesus rebukes both manifestations. First, he rebukes selfishness which prompts one to seek a position of public trust because of the honor it brings to one personally. This selfishness was still in the hearts of his disciples near the close of his ministry, and cropped out when Jesus seemingly showed more favor toward Peter, James and John, when he took them into the mount of transfiguration and permitted them to catch a glimpse of himself as he would be in the resurrected condition—coming to set up the kingdom. Read verses 33-34. According to verses 30-32, had the disciples yet grasped the lesson concerning the nature of the kingdom and its King, contained in the vision? Why did they fail to understand? Luke 9:44, 45. Their fleshly conception of the kingdom is seen in verses 33, 34. Jesus rebukes them for this error in verses 35-37. What does Jesus lay down as the basic requirement from those who would be leaders and rulers in his kingdom? According to verse 37, can they be above being servants to children, or people, who stand in need of guidance and teaching as children do? Just what is meant by the word servant as used here and how can the one who is first be last?

What incident did these words of Jesus call to John's mind? Verse 38. Does Jesus reprove or rebuke John's attitude toward one who, though not an avowed follower as he was, nevertheless accomplished a good work in his name thus serving the

people he loved? Verses 39, 40. To make his rebuke more impressive he tells them that even the small kindly services, such as giving a cup of water to them, should not be without their rewards. Likewise offenses prompted by enmity toward him and his followers should receive their corresponding rewards. Verses 41, 42.

Do these verses teach us anything concerning our attitude toward those who, though ignorant of the gospel in its purity, still through the little truth they do know, have developed the "fruits of the spirit?"

In verses 43-50, Jesus rebukes the selfishness which manifests itself by causing us to use the various members of the body as instruments of unrighteousness, thus causing us to offend, (see margin on verse 43), instead of serving his children.

Do you see anything in these verses to prove conscious existence through eternity in the hell fire of punishment? Read Matt. 10:28. Notice: All the rebukes uttered in verses 41-48, were called forth from Jesus because John, in his loyalty to Jesus was ready to offend one who was not a follower as he had been called, and was yet manifesting the same works he was manifesting.

Jesus never taught sacrificing by mutilation of the human body as the heathens sacrifice.

In the light of Rom. 12:1, 2; Col. 3:5; Gal. 5:24, interpret Christ's words in verses 43, 45, 47. If we should actually destroy any member of the body which has been used as an instrument of unrighteousness would that rid us of the cause of our wrong doing? Instead of destroying any part of the body, even though it has been an instrument of unrighteousness, what should we do? Rom. 6:11-13.

Study verses 49, 50, and try to connect their meaning with what Jesus has just been teaching. The writer does not understand them clearly and would appreciate any help that might be given.

#### General Notes.

How can we be first and at the same time last? Although the above seems contradictory, still it is the foundation principle upon which Christ's government will be run. He who can put self completely out of sight and be prompted in whatever he does only by a desire to serve the good of others, will be the greatest in his kingdom. He must be the very last in his own thoughts. He, like Jesus, must expend all his powers in serving to uplift mankind, not self.

Ruskin in his "Modern Painters" (Vol. 5), states this truth most forcibly: "So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to grow out of contest or rivalry of any kind with other men or nations; so long as the hope before is for supremacy instead of love, and your desire to be greatest instead of least, first instead of last, so long are you serving the Lord of all that is last and least, the last enemy that shall be destroyed, death; and you shall have death's crown with the worm coiled in it, and death's wages, with the worm feeding on them. Kindred of the earth shall you yourself become; saying to the grave: 'Thou art my father'; and to the worm, 'Thou art my mother and my sister.'" —Sel.

The child in the midst: The meaning is, you must have those qualities which are characteristic of childhood, which make the ideal childhood. As Dr. Robinson puts it, "What you would have your child be to you, that be yourself to

God." The ideal childhood is exemplified by the childhood of Jesus himself. These qualities, 1, humility; 2, freedom from ambition, rivalry or jealousy; 3, tender and gracious affection; 4, perfect trust; 5, obedience; 6, a teachable spirit; 7, unworldliness; 8, indifference to distinction of rank and wealth. Without these they not only could not be first, as they were seeking to be, but could not even enter the kingdom and have any part in it. Why? Because the kingdom of heaven is a spiritual kingdom and the self seeking spirit is diametrically opposed to its spirit. —Sel.

The above speaks of the kingdom as a "spiritual kingdom" and we who know the true gospel know that a spiritual kingdom does not imply an immaterial kingdom set up in the hearts of men. As Jesus after his resurrection had a spiritual body which was at the same time real and literal, so the kingdom he will establish is spiritual and at the same time real and literal.

#### THE SAINTS AND THE TRIBULATION.

S. J. Lindsay.

BECAUSE OF the trying times through which the world is passing, the question is often heard, "Will the saints have to pass through the great tribulation?"

Upon first thought the question seems easy to answer, but upon a deeper investigation we find it not so easy to determine.

By reference to Isa. 26:20-21, it would seem that Isaiah gives hope that when the great indignation is on, God's people are told to enter into the chambers, or places of safety, prepared for them, and to remain therein until the trouble is overpast. No other idea, we believe, can be taken from the language. Then again, possibly a more obscure passage is found in Psa. 27:4-5, wherein the Psalmist says: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock."

By saying that this passage is more obscure, we mean that we may not so surely apply it to the great tribulation as is the case with the Isaiah text. Yet, in a general way, at least, it must apply to that time as well as any other.

Then there is still another text in Luke 21:36, which implies the possibility of escape from all these things that are coming on the earth; for in answering the questions put to him by the disciples, having told them of the fearful things that are to come to pass, he says to them: "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." According to this language, faithfulness is an assurance that it will be well at that time in so far as true saints are concerned.

But there is another line of texts which seem to change this thought into something else. We refer to those texts which relate to the man of sin in his diabolical work.

In Daniel 7:25, we read a description of this character which corresponds with the description of him as given by Paul in 2

Thes. 2, and by the Revelator in Rev. 13. Daniel says, "He shall speak great things against the Most High, and shall wear out the saints of the Most High," etc. Just what this "wearing" out of the saints may mean we cannot so readily say. Again in Dan. 8:24, we find that this same power evidently is to "destroy the mighty and the holy people," and he carries on his nefarious work even to standing up against the prince of princes. In Dan. 11:30, we find that he is to prosper until the indignation be accomplished. From Paul, in 2 Thes. 2, we get the idea that this character will continue until he be destroyed by the coming of the Lord, which also would leave living saints to pass through the trouble up to that time. In Rev. 13:7, we find "it was given unto him to make war with the saints, and to overcome them," etc.

How to harmonize these two lines of texts is a splendid piece of work for some of our thinking brethren to undertake. To our mind it appears that the saints will be in the world, mingling with men, until the domination of this rising power, until the Lord comes to put him out of the way; that it is in God's purpose to save in a miraculous way his saints; that for us to be miraculously saved, we must be faithful to the exclusion of all things else. If this be the case, brethren, how much we need to give ourselves over to the study of the scriptures and to devotion toward him who is our Redeemer. May we wear ourselves out in striving for perishable things, adding dollar to dollar, farm to farm, etc., to the neglect of our spiritual needs and then have a reasonable hope that somehow God will save us anyway?

Are we not prizing the boon of eternal life too cheaply? Have we in some way got it into our minds that we'll be saved by some good fortune? If so, we'd better wake up to some stern facts and begin to be about our Father's business.

We can't choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that, for the sake of obeying the divine voice within us,—for the sake of being true to all the motives that sanctify our lives. I know this belief is hard; it has slipped away from me again and again; but I have felt that if I left it go forever, I should have no light through the darkness of this life.—Sel.

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

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

## WHAT SEEK YE? John 1:38.

CHRIST PUT this question to two disciples and it is a question we have each mentally solved, for we are all seekers. We each have some purpose in life; something we wish to attain. We see many things that seem desirable, but most of them come in the class mentioned in 1 John 2:16, namely, "All that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world; and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Many people seek for earthly glory and power; and if they reach the pinnacle of fame, it is but for a brief time; they are soon cast aside by the fickle multitude, to make room for a later favorite, or one who has eclipsed them in genius. The foregoing text says, and history proves that such things are not lasting. Take some of the greatest and best known men for examples. That is, men who have had their names emblazoned upon the scroll of fame for their achievements in a worldly way. Such were Alexander the great, Julius Caesar, and Napoleon Bonaparte. Their greatness was very short-lived. Alexander died at the early age of thirty three, a too ardent votary of Bacchus. Caesar was assassinated after a short time of power and triumph. Napoleon died a lonely exile. The main-spring of action in each of these men was self aggrandizement. For power and fame they trampled the rights of others in the dust, and waded through streams of blood. They had great genius, but what of their characters?

A good character is what makes a person worth while. Will theirs stand the test in the day of judgment? The brightest luster earthly fame can shed upon her favorites is but a candle glow compared with the brilliancy that shall be possessed by that galaxy of noble men and women whose names are written in the "book of life." For Daniel says, in chapter 12, verse 3, "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 poet has truly said that "paths of glory lead but to the grave." In a few short years it is "hic jacet" (here he lies), that could be inscribed on the stone that marks our last resting place; for the great as well as the humble. Some lines written by Mrs. Hemans, I believe, express this truth very well as follows:

"Earth to earth and dust to dust,  
Here the evil and the just.  
Here the mistress and the maid  
In one silent bed are laid.  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the vassal and the king  
Side by side lie withering.  
Here the sword and sceptre rust;  
Earth to earth and dust to dust."

Death is truly the great leveller—and as the enquiring mind of the little child would say when you teach it some truth, "and then what?" What after death? Are we going to stop this side of the grave and have no care for the future life?

Shall we seek for the temporal things and let the glorious eternal things be lost to us? God forbid. We all know that death is sure. We agree with the poet who says, "Into earth's furrows we must all be cast, In the sure hope that we shall rise again, At the great harvest when the archangel's blast

Shall minnow like a fan the chaff and grain."

Whether we shall be the chaff or grain ought to be of vital interest to us, and what we seek for here will decide our standing in that great harvest day.

"Uncertain riches" seem to attract many people. They seek for wealth, forgetting that riches have wings and that as they came into life with nothing, so they can carry none of this world's goods beyond the grave. Yet people have worshipped the golden calf in all ages, and the crimes men and corporations have committed to amass wealth, the judgment day alone will reveal. Gold! gold! gold! gold! hard to get and heavy to hold. Yes, it is hard to be very wealthy unless you have a seared conscience and ignore the needs of the suffering poor and the command to "lay not up." Gold is "heavy to hold," so heavy that it will drag its owner down to sin and death if heaped together for the last days. To such as worship the god of mammon by devoting the precious years of their life in getting wealth, James 5:3, says, "Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

There is a class of people that seek after knowledge. They burn life's candle at both ends in their feverish desire to learn all there is to be learned. But after all, they can dip only here and there in the short time allotted to mankind, and find when life is closing, they stand only within the portals of the vast halls of learning. And if they belong to the class of those who are "ever learning and never coming to the knowledge of the truth," they are more unwise by far than the person who would choose a piece of worthless carbon instead of its counterpart, the precious diamond.

In the last days were to be the seekers after pleasure, and they are many—"lovers of pleasure more than lovers of God." They go to the ends of the earth in pursuit of happiness. They wear themselves out trying to have a good time; but do they find what they seek? The Bible says the wicked are like the troubled sea. Isa. 57:20. And these pleasure lovers are not righteous if they love pleasure more than God. They must become righteous to become happy. The world offers only a poor counterfeit of real happiness.

David shows us in Psalms 114:15, the class that are happy. He says, Happy is that people whose God is the Lord, and Christians everywhere agree with him.

Dear ones, let us not seek the chimerical pleasures of the world. Like the mirage of the desert they lure but to destroy. The blessed Lord said "But one thing is needful." Let us, like Mary, choose that better part. May we earnestly seek first the kingdom of God and his righteousness." We

cannot lose by so doing, though, like Paul, we may "have nothing," yet we shall possess all things." We shall have the true riches, the true wisdom, genuine happiness and peace that passeth all understanding; we shall be satisfied with his goodness; we will drink of the river of his pleasure; we will be the heirs of the world; we will gain eternal life; we will be blessed in this life and in the life to come an hundred fold. And when we have found the Messiah, as did the two disciples to whom Jesus put the question, "What seek ye," at the beginning of this article, let us follow their example, go and find our brother and bring him to Christ. "Arise, therefore, and be doing, and the Lord be with thee."

Alice B. Curtis.

## Fellowship.

CAN WE PLEASE God if we fellowship with people who do not preach or believe the truth? The scripture says we cannot please God unless we preach the truth for the Apostle Paul says, though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1:8. And it is a false gospel to preach that our souls go to heaven when we die, and there are many false preachers who preach this false doctrine and are therefore under the curse of God.

Hymenaeus and Philetus preached a false doctrine, and those who believed their false doctrine, their faith was overthrown, 2 Tim. 2:17, 18, which proves that our faith will be overthrown if we believe those false preachers. For the scriptures say we are called in one hope of our calling. Therefore it does make a difference what we believe. Eph. 4:4.

God is not pleased if we believe and fellowship with false preachers or believers, and it is a false belief to believe that our soul goes to heaven at death, for Jesus said, Little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you.

Which do you believe, Jesus, or false preachers? Perhaps you will say you do not believe those false preachers. You say you are only making your church home with them and fellowshiping with them because their church is handy. But the scripture says it is an evil deed if we bid those false believers God speed, and do we not bid those false preachers and believers God speed (2 John 11), if we make our church home with them, fellowshiping with them, working church work with them, paying money to help to support those false believers' church, going yourself or sending your children to those false believers' Sunday School, and in course of time your children will believe and join those false believers' church. You surely would be bidding them God speed, and would be partakers of their evil deeds, therefore you are under the curse just as much so as those false preachers, a bad condition to be in if you would dwell with Jesus in the kingdom of God.

If we say we have fellowship with God, and walk in darkness (that is, we do not know the truth, or walk with disbelievers),

we lie, and do not the truth, but if we walk in the light, we have fellowship one with another (that is, fellowshiping with those that are in the light), and the blood of Jesus Christ his Son cleanseth us from all sin.

John W. Burget.

### A DARK CLOUD AND ITS SILVER LINING.

By John G. Whittier.

IN THE minister's morning sermon he told of the primal fall,  
And how, henceforth, the wrath of God rested on each and all;  
And how, of his will and pleasure, all souls, save a chosen few,  
Were doomed to eternal torture, and held in the way thereto.  
Yet never, by faith's unreason, a saintlier soul was tried,  
And never the harsh old lesson a tenderer heart belied.  
And after the painful service, on that pleasant, bright first day,  
He walked with his little daughter through the apple bloom of May.  
Sweet in the fresh, green meadow, sparrow and blackbird sung;  
Above in its tinted petals the blossoming orchard hung.  
Around, on the wonderful glory, the minister looked and smiled:  
"How good is the Lord who gives us these gifts from his hand, my child.  
Behold in the bloom of apples, and the violets in the sward,  
A hint of the old lost beauty of the Garden of the Lord."  
Then upspoke the little maiden, treading on snow and pink,  
"O father! these pretty blossoms are very wicked, I think.  
Had there been no garden of Eden, there never had been a fall;  
And if never a tree had blossomed God would have loved us all."  
"Hush, child!" the father answered, "By his decree man fell;  
His ways are in clouds and darkness, but he doeth all things well.  
And whether by his ordaining to us cometh good or ill,  
Joy or pain, or light or shadow, we must fear and love him still."  
"O, I fear him!" said the daughter, "and I try to love him, too;  
But I wish he were kind and gentle—kind and loving as you."  
The minister groaned in spirit, as the tremulous lips of pain,  
And wide, wet eyes, uplifted, questioned his own in vain.  
Bowing his head, he pondered the words of his little one;  
Had he erred in his life-long teachings, and wrong to his Master done?  
To what grim, and dreadful idol had he lent the Holiest Name?  
Did his own heart, loving and human, the God of his worship shame?  
And lo! from the bloom and greenness, from the tender skies above,  
And the face of his little daughter, he read a lesson of love.  
No more as the cloudy terror of Sinai's Mount of Law,  
But as Christ in the Syrian lilies the vision

of God he saw.  
And as when, in the clefts of Horeb, of old was his presence known,  
The dread, ineffable glory was infinite goodness alone.  
Thereafter his hearers noted in his prayers a tenderer strain,  
And never the message of hatred burned on his lips again.  
And the scoffing tongue was prayerful, and the blinded eyes found sight,  
And hearts, as flint, aforesaid, grew soft in his warmth and light.—Sel. by a friend.

### A MEEK AND QUIET SPIRIT.

WHEN THE Apostle Peter tells us that a meek and quiet spirit is in the sight of God of great price, he tells us something about a state of mind greatly to be desired. What God highly values, the Christian ought to value highly. Genuine meekness and quietude of mind are not valued as they should be. I fear they are not sought by very many people as a part of their Christian experience. For every one of us, they are sweetly possible, but, alas, we are contented with a grade of piety into which they very feebly enter. Let us try to find out what they are. If we can discover their sweetness, their beauty, their charm, we may be led very earnestly to make them a part of our mental and spiritual equipment.

Meekness is only another name for gentleness and mildness of temper. If you are meek your spirit is under control—you are not easily irritated or provoked—you yield easily, you bear and forbear under the prompting of gospel love. You can easily understand why meekness is so pleasing to the Lord. The Psalmist says, He will beautify the meek with salvation. Psa. 149:4. The prophet says, The meek also shall increase their joy in the Lord. Isa. 29:19. Jesus says, Blessed are the meek, for they shall inherit the earth. Matt. 5:5.

The Apostle Paul in the direction of meekness gives earnest exhortation. He says, "I beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness." Eph. 4:1. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness. Col. 3:12. Follow after righteousness, godliness, faith; love; patience, meekness. 1 Tim. 6:11.

If you want to be like Jesus, be meek and lowly in heart. Matt. 11:29. In Paul's entreaty, what persuasion and what force he puts into the words, "I, Paul; myself entreat you by the meekness and gentleness of Christ." 2 Cor. 10:1. Meekness and gentleness are very closely allied, and may be said to be inseparable. Oh, that we could all say with intense desire, we must have them as a part of our experience.

I wish to call special attention to the quiet spirit, also eminently desirable. It is not to be something spasmodic, but a permanent condition of soul. "And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever." Isa. 32:17. Quietness is associated with strength. "In quietness and in confidence shall be your strength." Isa. 30:15.

The possibilities in the direction of

mind are something wonderful. You can have repose of soul when your surroundings are disturbing and even tremulous. You can have stillness within when all without is uproar and commotion. When children are noisy and fill the home with confusion it is your privilege to keep your spirit undisturbed, calm and tranquil. This may be your experience either as mother or teacher. You may conduct a business full of annoyance and perplexity and have a soul full of peace. These are days full of excitement, when people yield to violent emotion—when they are full of apprehension and fear. With your surroundings nothing but agitation and warlike feeling, you can have a sweet stillness in your soul. All this is possible. You need not worry—you need not be anxious—you need not murmur or complain if trouble increases. A coal famine may threaten to take away the comfort from your home—a sugar famine may take sweetness out of your food—a selective draft may take to foreign shores those who are as dear to you as life itself, but you can maintain the "quiet spirit" and be unmoved like a Gibraltar rock with its challenge to the winds and waves.

Do you not feel the need of this meek and quiet spirit? Do you not find yourself craving it with a great longing of soul? Would it not add immensely to your joy and would it not greatly increase your usefulness?

I believe if we are to have it we must know what it means to be in the "secret place of the Most High," what it means to abide under the shadow of the Almighty. Closer and yet closer must be our relation to God, and deeper and yet deeper must be our religious experience. If we know what consecrated sainthood means, we shall know what it is to possess and never lose the "meek and quiet spirit."—Enoch E. Rogers in *The World's Crisis*.

If a man may attain thereunto, to be unto God as his hand is to a man, let him be therewith content, and not seek further. That is to say, let him strive and wrestle with all his might to obey God and his commandments so thoroughly at all times, and in all things, that in him there be nothing, spiritual or natural, which opposeth God; and that his whole soul and body, with all their members, may stand ready and willing as his hand is to a man, which is so wholly in his power, that in the twinkling of an eye, he moveth and turneth it whither he will. And when we find it otherwise with us, we must give our whole diligence to amend our state.—Sel.

O Father, hear!

The way is dark, and I would fain discern  
What steps to take, into which path to turn;

Oh! make it clear.—Sel.

There was a care on my mind so to pass the time, that nothing might hinder me from the most steady attention to the voice of the true Shepherd.—Sel.

It is good that a man should both hope and quietly wait for the salvation of the Lord.—Sel.

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BEAUTY.

WITHOUT MAKING any attempt to define perfection, or to specify a source from which our ideals come, perhaps without even any definite standard with which to compare, most of us are seized with a feeling next to worship for what we consider faultlessness. This is equally true, perhaps, of any phase of life or world affairs. It, at least, seems to be universal.

How much do we admire perfection of physique, the well developed muscles, the erect carriage and the elastic step? We associate with these, health, character, strength and in general, desirable and good qualities only. Not infrequently, perhaps, have we been disappointed in someone whom we have admired for physical appearance, and then found only vulgarity coming from the heart. All this potential beauty was marred by sin which was the more contemptible because of the promise that had been given by sin's victim.

“That is a fine face,” we hear someone say, meaning that the face is expressive of an underlying character that is strong. The face including its expression is almost like a window through which we may look into the soul. In the facial features are written a life story. Only a hypocrite who has schooled himself in deception can hide the true story. In other words, we cannot live our thought life in crime and sin, and give out an impression of beauty and purity. Filth stains go too deep to be easily hidden, and truth is stronger than any deception, though it may require some time to become manifest.

If, then, as specific individuals we are to live up to our highest possibilities, we must strive for a comprehensive perfection. We must have a body that is just as strong and as perfectly formed as we can make it. We must show a spotless exterior which is not a mere camouflage, but which is expressive of truth and character of our deepest thought.

How very admirable and how lovely is that character which shines from the face that it has beautified, and how much are we attracted to such people by an irresistible magnetism! Such lives give a pleasant fragrance to the world and leave behind a memory not soon forgotten.—Sel.

Not so in haste, my heart; Have faith in God, and wait; Although he linger long, He never comes too late.—Anon.



# THE RESTITUTION HERALD.

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## Biblical Customs Still Prevail.

WRITING FROM Asansol, Bengal, William P. Byers gives an interesting description of gathering rice crops, which shows that Biblical customs still prevail in their primitiveness. His mission boys work actively in the fields. "Rice forms the principal crop in Bengal," he says.

"The farmers bank up the borders of their fields and enclose the water until it is sufficient to make a good mud puddle. Then they get in with their little wooden plows, which are just the same as they used in the days of Abraham, Isaac and Jacob. When the first rains of the rainy season come, a special field is manured and prepared for sowing the rice seed. Then the dhan, or rice in the husk, is sown, just the very same as when Jesus said, 'Behold, a sower went forth to sow.'

When the plants are, usually, six to eight inches high, and are ready to be pulled up by the roots, they are taken away to the mud puddle field which has been made ready. Then usually the women do the planting, all of which is done by hand. As I have watched them, up to their knees in muddy water, working the whole day long as fast as they could, for twelve cents, I have often thought what our American farmers would say about it.

Last year our boys threshed out the rice they grew on the mission grounds. The grain is all beaten off the straw a sheaf at a time, usually on a cart wheel, flat stone, or bone if one can be found. Winnowing is still the custom here, by which the chaff is separated from the grain, and one is constantly reminded of Scripture, 'Whose fan is in his hand,' as the grain is thrown up into the air from it, that the wind may blow away the chaff, after which it is sifted again by hand."—Sel.

## ARE THE SIGNS PROPITIOUS?

NOT LONG ago a Baptist clergyman stopped the writer on the street and asked, "Can you tell me when the coming of the Lord is to take place?" The writer was forced to confess that he could not impart the desired information, whereupon the inquirer said, "I really hoped you could, for I believe in Christ's return and would welcome any reliable information which tended to show that the event was near at hand."

The attitude of the party above mentioned is the attitude of uncounted thousands who are connected with religious bodies other than our own; and if these are interested, how much more should we be in the same great event.

The two things which today indicate most clearly that the coming of the Lord is an event to be expected in the not too remote future, are, 1, that which is clearly

## MY TASK

**N**OT MINE to mount to courts where seraphs sing,  
Or glad archangels soar on outstretched wing;  
Not mine in union with celestial choirs

To sound heaven's trump or strike the gentler wires;

Not mine to stand enrolled at crystal gates,  
Where Michael thunders or where Uriel waits;  
But lesser world's a Father's kindness know;  
Be mine more simple service here below—

To weep, with those who weep, their joys to share,

Their pain to solace or their burdens bear;  
Some widow in her agony to meet;  
Some exile in her new found home to greet;  
To serve some child of thine and so serve thee.  
Lo, here am I! To such a work send me!

—Edward E. Hale.

to be seen in the mission work of the church during the last century, and 2, that toward which the nations of the earth are unquestionably headed today, namely, a time of international distress and perplexity.

As each of these signs was mentioned by the Savior, we do well to give particular heed to them. Concerning the first we need not enlarge, as the evangelical outreach of the church during the last century is a clear fulfillment of Christ's words in Matt. 24:14, when he said: "This gospel of the kingdom shall be preached in all the world, for a witness to all nations and then shall the end come."

Later in the same prophetic discourse, which three of the gospel writers felt was important enough to be specially emphasized by them, Jesus is represented as declaring that, "there should be on the earth distress of nations with perplexity," and this he showed would cause men's hearts to fail them for fear and for looking for those things which were coming on the earth. We recognize this international condition as the last sign in the series of political events given in the preceding verses; for the divine speaker said: "Then (at that time) shall they see the Son of man coming in a cloud with power and great glory."

As the writer views the gigantic struggle that is on the world stage today, it is being more and more forced upon him that the great war that is today sapping the vitality of the nations, both as to men and resources, must of necessity head up in a time of international distress sufficiently big to fill the mould of Christ's prophecy.

To overthrow the powers massed and controlled by the Central Empires will prove no easy task, the seven labors of the fabled Hercules, will be shown to have been but child's play, as compared with the

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task of making the world safe for democracy by crushing the Central Powers. The events of the last few weeks by which the resources of Russia have been made available to Germany and Austria has indicated to all who think in international terms today, that the great world struggle is to be continued indefinitely.

When the war opened in 1914, it was asserted that Germany was prepared for a seven year war. With the new resources at her disposal, the above time can be pushed forward indefinitely; and each added year of such war as is being waged today serves to place additional burdens upon the people who are behind the various nations, and who must sacrifice more and more to sustain the armies in the field; and eventually pay the bill.

Back in the first year of the war, the writer took the position that, with the type of warfare in use today (trench warfare) there was almost no possibility of bringing together the contending armies, so that a great deciding battle like Waterloo or Gettysburg could be pulled off and the issue closed. The battle of the Marne, in the first year of the war came the nearest to it; but even there, only a few divisions of Germany's war machine were involved. Had Germany lost out entirely at the Marne, instead of strengthening her line, at the loss of uncounted troops and twenty-five thousand prisoners, the issue would not have been decided.

Today the prospect looks even more probable than in 1914 that the contest will continue until one side or the other, and perhaps both, become so thoroughly exhausted as to force a peace. That outcome looks more remote today than it did six months ago.

Everyone, however, ought to be able to see that each added month or year of the war is surely preparing conditions for a period of international distress such as would be necessary to fulfill the Savior's prophecy and indicate that the coming of the Prince of Peace would be the next great event; and the grand finale in the drama of the ages. After that the curtain falls and the lights go out. But when the lights go out for the world and its people, the sunlight of eternity will rise upon the children of God.—H. E. Thompson in *The World's Crisis*.

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

—o—  
**The Great Image.**

**T**HE QUESTION to be determined resolves itself into this: The fourth kingdom will be in existence when the God of heaven sets up a kingdom which shall never be destroyed. But the Roman empire has long become extinct, and the holy land has been for many centuries under the domination of the Crescent; hence, Rome is not the kingdom represented by the fourth division of the image of Nebuchadnezzar's dream. The conclusion following from these facts is that the fourth kingdom has never yet been in existence, but it will appear at the proper time and verify the language of the prediction.

The vision of the great image, while covering the "hereafter" or future in general, dwells more especially on the "last days" (v. 28), viz., the last days of Gentile headship. In harmony with this special purpose, the chief interest of the vision centers in the crisis presented, and the place of prominence is accorded to the fourth kingdom under whose rule the crisis occurs. Our attention is directed to the fourth kingdom as radically different from the others by its being "a divided kingdom"—divided in the sense of composit—a mixture of in-adhesive substances incapable of forming a stable compound.

Expositors are unanimous in affirming that the mixture of the clay with the iron represents the weakening of the autocratic power by the prevalence of democracy. The exponents of this view draw their testimony from profane history and offer in proof a one sided presentation of certain matters which have to be "applied" to enable the testimony to have any value. But quite apart from the consideration that constitutional governments have been shown by experience to be more humane and efficient; the fact that both Daniel and John represent the great imperial power of the last days under the absolute control of an autocrat effectually precludes any reference to democracy.

The constitution of the fourth kingdom in its tenfold division is described as follows:

And as the toes of the feet were part of iron and part of clay so the kingdom shall be partly strong and partly broken. And whereas thou saw the iron mixed with miry clay; they shall mingle themselves with the seed of Enosh; but they shall not cleave one to another; even as iron does not mingle with clay."

The questions emerge; who are the "they" that mingle with the seed of men? Who are the "seed of men?" The first step toward answering these questions is to note that the subject of the two afore-

mentioned verses, 42 and 43, is the ten toes. The first of these describes their component elements and the respective quality of each; the second verse explains what the component elements represent: iron is "they," clay is "the seed of men." The pronoun "they" can only refer back to the one unchanging subject in these verses, namely, the ten toes. As regards the phrase "seed of men" it must be observed that the original word for man is Enosh; a word which, like Adam, is both the name of an individual (Gen. 4:26; 5:9; Luke 2:38); and a generic term for the human race (Gen. 6:4; Ezra 4:11; Dan. 2:38); so that the exact rendering would be "seed or progeny of Enosh." The Cloud-Comer who receives a kingdom from the Ancient of Days is called "Son of Enosh" (7:13). The seed of Enosh in chapter 2:43 can only be the kinsmen related by physical ties to the Son of Enosh in chapter 7:13. They are the people of the saints of the Most High, who receive and share the kingdom underneath all heavens with the Conqueror of the horn. I may add as a confirmation that in Jeremiah clay represents the house of Israel, Jer. 18:1-6. Thus we become aware of the main cause which brings about the crisis at the close of the Gentile times. It is an attempt to assimilate Israel with the Gentiles—an attempt which will lead to an armed outbreak and gives the immediate cause for the intervention of Michael on behalf of Israel. The crisis which is only hinted here is the dominant topic of subsequent visions which present it in its various aspects. The dream vision of the seventh chapter vouchsafes further information relative to the fourth kingdom and its connection with the chosen nation, and will be dealt with in due time.

In seeking to determine which is the fourth kingdom let us note first, that it is a federation of ten kings, represented by ten toes; second it is in existence when the God of heaven sets up a kingdom which shall never be destroyed. Babylon; not Rome, is that kingdom according to scripture. Old and New Testament are in perfect accord with one another on this point. That kingdom will possess all the power and extent of rule possessed from the commencement, for when the above stone strikes, the whole image is standing. "Then was the iron, the clay; the brass; the silver and the gold broken in pieces together."

It may be said that the foregoing view necessitates a break in the image. The objection applies equally to the interpretation which identifies the fourth kingdom with Rome. Between the death of Alexander and the year 63 B. C., when Rome conquered Palestine, is a long gap. Besides, such breaks are not unknown in prophecy. Isa. 61:2, is a case in point. The acceptable year of the Lord and the day of vengeance of our God are uttered in the same breath; as if the two followed uninterruptedly; whereas they are separated by an interval which is still continuing. Likewise in Isa. 52:13-15; the sufferings of Christ and the glories that were to follow are spoken in one sentence. There is nothing in the prophecy to indicate the existence of a long interval between the "marred visage" and the assemblage of the nations gazing on his glory which time has demonstrated.

Subsequent studies will disclose the fact

that such gaps are a regularly recurring feature in Daniel's visions.

The advocates of the view which identifies the fourth kingdom with Rome urge in support of their contention that the two legs represent the eastern and western divisions of the Roman Empire. As the interpretation vouchsafed nothing on this point the remark is gratuitous. It is a purely imaginary argument, and therefore worthless. We might as well found arguments on the nose and eyes of the head, as build up points of doctrine on the significance of the two legs, concerning which the interpretation is silent. But, quite apart from this consideration, such notion is not in harmony with the facts. The division of the Roman empire into eastern and western took place several centuries after the Christian era; whereas the kingdom represented by the legs of iron appears divided at its advent.

Furthermore: the assertion "that all the world should be enrolled" (Luke 2:1), affords no proof that Rome possessed the headship given to Nebuchadnezzar. The passage speaks of enrollment, which is a common prerogative of kings, and not of headship. The very same Gospel, in the narrative of the temptation, makes it clear that satan, not Rome, held the supremacy at the time. In showing our Lord the kingdoms of the world the tempter said: "To thee will I give all this authority and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it." Luke 4:6. Hence it is that the Beast derives its supremacy not from another human potentate, as did Cyrus and Alexander, but directly from the dragon. "And the dragon gave him his power, and his throne and his great authority." Rev. 13:2. The culminative evidence forces the conclusion that the fourth kingdom is the anti-Christian power of the future.

Special interest centers in the crisis symbolized by the falling of the stone which breaks the image and grows into a mountain, filling the whole earth, the explanation of which is given in ver. 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Only two features of this crisis need to be pointed out. In the first place, this kingdom which the God of heaven will set up is not a sweet, gentle influence which works within the hearts of men and softens the native coarseness of human nature; it is a kingdom as an outward polity—a kingdom in the sense in which Babylon, Medo-Persia and Graeco-Macedonia were kingdoms. In the second place, it is abundantly clear, both from symbols of the vision and the tenor of the interpretation that this kingdom is set up, not by a peaceful agency which, working softly from within, transforms the image; but by a force which, operating from without, administers a rude shock resulting in the destruction of the image. The scene is cleared of the debris, and a new power replaces the image.

The world's history is a sickening tale of oppression and misrule. The world's sore and pressing need is good government. The

political world, today, is divided into a thousand warring factions. Each has its political creed and a platform to offer, which, if made effective by legislation would provide the needed panacea and redeem society from the ills which now afflict it. But no sooner the proposed reforms are applied than fresh forms of abuse break out, and the poor old world continues to groan under bad government. There is lacking in all reform efforts the essential quality to make them permanent and effective. Given an absolutely righteous ruler, with power to carry out his enactments, and the problem of good government is solved. But before it can be introduced, that power must be brought to bear in the destruction of all that militates against the beneficent operations against righteous authority.

(To be continued).

### THE RESTORATION OF ISRAEL.

What it Means to the World.

THE RESETTLEMENT of the Jews in Palestine is of momentous meaning to the world at large. It portends a vast transformation in the domain of world-government, and the social and political order that will introduce a new era in the affairs of men. The lot of the Jews cannot be detached, nor their destiny considered apart from that of other nations, because they form a part of a comprehensive purpose that is divine, and that takes into its scope all nations and every land. The events which are foreshadowed will lift the Jewish question out of the category of international problems and will reverse the present order, for the Jew will become the "head and not the tail" (Deut. 28), among the nations of the earth. What is taking place, therefore, will lead up to the restoration of all things which God has spoken by his holy prophets, Acts 3:21. Even the Jewish people themselves, buoyed by the remembrance of the vow, to which they pledged themselves at the first Zionist Congress, viz.: "If I forget thee, O Jerusalem," scarcely dare to dream of the glorious future that is to be revealed at the coming of the Messiah of Israel, i. e., the reappearing of Christ.

On his part Jehovah will remember his covenant and will remember the land. Isa. prophesied (chap. 60), "For behold darkness shall cover the earth and gross darkness the people. But the Lord shall arise upon thee and his glory shall be seen upon thee. And Gentiles shall come to thy light and kings to the brightness of thy rising." For, Isa. 25:6-8, "The Lord of hosts. . . will destroy this mountain, Zion, the face of the covering cast over all people and the veil that is spread over all nations. . . and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." The area now occupied by the dome of the rock in Jerusalem which is the symbol of the Mohammedan abomination will be cleared for the temple that is to become the house of prayer for all nations, Mark 11:17. This house the Lord will fill with his glory, Haggai 2:7. Students of the prophetic scriptures realize that the inspired predictions converge in the latter days (or years), and that the purpose of God centers in Jerusalem and the throne of David, Isa. 2:1-3 and 9:7. The beauti-

ful word picture given by the prophet shows that Jehovah's resolve concerns all nations. He is to judge among the nations and rebuke many people. The "he" of the prophecy is identified in the ninth chapter as the heir to David's throne, and the driving power as the zeal of the Lord of hosts.

The land of Israel stands in the center of the area represented in the great image of the book of Daniel, hence the important position occupied by the land and people in relation to the events which will mark the break-up of the kingdoms of men by the stone power in the latter days. Daniel's interpretation of the image dream foretells the certain and complete demolition of human dynasties, and their substitution by the kingdom of God, under the whole heaven, Daniel 7:27.

The stone power is to become, after the smiting of the image, a great mountain, or power, and to fill the whole earth, Dan. 2:35. The territory first to be cleared is that in which will be situated the metropolis and center of the kingdom of God, hence (Micah 4:8), "and thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Of significant interest therefore, appertaining to the reconquest of Jerusalem are the words of the prophet Zechariah, 12:2-5, "In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." The context of this prophecy conclusively proves its applicability to the manifestation of the once rejected Messiah when he shall come in power and great glory. After the storm in which "the (ruling) heavens shall pass away with a great noise," 2 Pet. 3:10, and in which Jesus shall be a man of war, Isa. 42:13, peace and universal goodwill shall prevail, for the Lord's servant "shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." Then "many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord, and (mark the change). . . . ten men shall take hold 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," Zech. 8:22. 23. Moreover the wealth of the Gentiles shall flow into Zion, the city of God, which is to become an eternal excellency, a joy of many generations, Isa. 40:5, 11, 16.

The physical changes which are to take place in the holy land itself as foreshadowed in the closing chapters of Ezekiel's prophecy will be in harmony with the new importance that will be acquired by Jerusalem as the queen city of the earth and the capital of the world, not less than the enlarged borders and extended boundaries of the land of Israel under the restoration. A new waterway that will bring the Holy City into immediate contact with the maritime trade of the world is also forecasted by Zechariah, 14:4-8, and will be the result of an earthquake change consequent upon the descent of the Lord upon the Mount of Olivet. Surveys taken of the land have shown that the changes, described in this prediction, are not inconsistent with the

expectation of the linking up of the Mediterranean Sea, Dead Sea, and the Red Sea, with one waterway. Dealing with this subject nearly sixty years ago, one writer truly remarks: "Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the east and of the west will there find their great emporium, and religion reigning above commerce in these coming happy days, will find that long despised, down-trodden city with the glory of the earth, and God will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

To believers in the Bible the futility of the ambitions of statesmen and rulers after world-power, has been manifest, because they realize that the present divided form of man-made government represents the last form—the ten-toe or extremities of the dream image. The Berlin-Bagdad (aptly termed the "Berlin to Everywhere") railway project was bound to fail Germany in her quest for world supremacy. For no scheme, however well laid or heavily financed can avail to frustrate the divine, fore-ordained plan. To Israel God said, Mal. 3:6, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Jehovah's covenants guarantee the preservation of his people, and his unalterable word has limited human power and misrule, both as to time and space. For he "hath determined the times before appointed, and the bounds of their habitation," Acts 17:26.

In the deepening gloom of human strife and helplessness, men's hearts fail at the thought of what may follow an inconclusive issue of the present grim world conflict. It is here that prophecy as a light in a dark place shines brightly and with greater assurance, for it teaches that the God of heaven rules in the kingdoms of men to a certain and predetermined end. For verily "The glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it," Isa. 11:5. "For the earth shall be filled with the knowledge of the glory of God as the waters cover the sea. Hab. 2:14.—Sel. by R. A. Curtis.

### Gifts Carelessly Used.

I DID feel so ashamed this morning," said a fair haired girl. "You remember that beautiful diamond ring Uncle Henry gave me. Well, I was mixing that paste this morning and I had it all gummed up and crusted over with oil and flour, and just then uncle came out into the kitchen. I saw his eyes rest upon my hand a little reproachfully. He didn't say a word but that look cut me worse than words. He always takes such care of everything, you know. I did feel ashamed that I was using his gift so carelessly."

Ah, but how often are the loving eyes of the Master saddened as he looks down and beholds the children he loves using his gifts thus carelessly. That beautiful voice used for nothing more than a light pastime—that strong, young body abused by late hours and indulgent appetites—that beautiful face marred with the lines of angry and jealous thoughts—gifts that like the beautiful and soiled jewel must sadden the eyes of the Giver as he beholds their careless handling.—Sel.

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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.  
Adeline, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

We learn indirectly that Bro. Rolland Stilson of South Bend, Indiana, is now in camp in New York state. This but adds another of our boys to the list. Our minds will be constantly upon them for their welfare.

Sr. Mae Eaton, of Porter, Oklahoma, is in a sanitarium in Kansas City for a general building up of her strength. She may be addressed, The Temple of Health, 1122 Penn St., Kansas City. We would suggest to brethren in Kansas City that they look her up. We trust her stay there may send her home with renewed strength.

We have an anonymous communication, a letter of inquiry to answer. But for the postmark we would not even know from what state it came. We know it came from Nebraska. The inquiry is all right, and we will give it answer, provided the writer will make his identity known to us. We will not publish the name, but as a matter

of good faith we should know whose question we are answering.

We learn that Bro. and Sr. Eckert of our Dixon, Ill., church have adopted a little baby girl about a month old, and have named it Mary Jane. It is just like their good spirit to do this. We trust the little one may bring to the home a corresponding joy.

Bro. F. L. Austin has been doing evangelistic work at Roll, Indiana. We hope for a full report of his work.

We enjoyed Bro. Anderson's criticism in a recent issue. Some of our brethren easily fall into the habit of exaggerating a point to make it effective, until it becomes chronic with them. When it becomes so, its usefulness has ended. Others fall into the habit of drowning a subject by a multiplicity of words. One or two good texts in proof of any point will establish the point better than a dozen will do it, but some get the idea that every text on the subject given in the Bible must be quoted.

Clifford, eldest son of Sr. Etta Elton, Delta, Ohio, died in the army camp near Vancouver, Wash., of scarlet fever and diphtheria. Our sister has our sincerest sympathy. Only the Lord's coming can stop all this.

Bro. Geo. Siple, of Hammond, La., has had a severe attack of appendicitis. It begins to look as if he is striving to get into the appendix-less class.

### HELPING FUND.

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

Mrs. J. A. Garard in memory of Sr. Della Meidlein,	\$1.25.
Mrs. Emma Swan,	.50.
Mrs. W. C. Ratliff,	1.00.
Mrs. Wm. Porter,	1.00.

### Remittances.

Mrs. Wm. Parsons; Frank Frock; Mrs. Emma Swan; Mrs. Fred Maphis; Mrs. W. C. Ratliff; Mrs. J. H. Long; Dr. R. C. Herrick; Mrs. May Moore; Mrs. Wm. Porter; Jacob Jenter; Mrs. J. A. Garard; F. V. Blakely; V. C. Railsback; T. V. Presly.

### Notices.

We expect to begin a series of meetings at our Blush church near Fredericktown, Mo., on Tuesday evening, April 30. Let all brethren who live near try to attend this meeting.

S. J. Lindsay.

Let the brethren in and near both Dixon and Chicago take notice to the fact that we are to preach at the hall in Chicago on Sunday, May 5. This is the regular time for our meeting at Dixon, but they kindly gave up the date to enable us to be at Chicago at that time. We expect to fill the Dixon appointment on the third Sunday, May 19. Let all who are near either of

these points please bear in mind the two dates, and meet with us if possible.

Frank E. Siple.

## Reports.

### Church of God, Bosworth, Mo.

Bro. S. J. Lindsay has just closed a series of meetings at this place, beginning April 2, and closing April 14. From the result of these meetings and previous ones, four acknowledged their Savior and were buried with him by baptism. Mr. and Mrs. Chas. Williford, Mrs. G. L. Huffmon, and Miss Azelda, daughter of Mr. and Mrs. Samuel Williford.

It always makes our hearts glad to see those of like precious faith step out and say by their actions they are willing to help hold up the blood-stained banner of King Jesus.

It affords the people of this place a season of refreshing to have Bro. Lindsay with us and people show by their attendance and attention their appreciation.

Yours in hope of a soon coming Savior,  
Frances W. Williford.

## Obituary.



William Malcom Platts.

William Malcom Platts, born to William and Alice Platts at Stratford, England, May 10, 1841, died at his home at Font-hill, Welland County, Ontario, on Tuesday evening, March 26, 1918, following several weeks of sickness during which he was guarded by the closest and most constant vigils of his life's companion, Mrs. Martha Platts.

The deceased, at seventeen years of age, sailed from his native land and settled near the place of his death. Soon after, he selected Christ as his great Guide and Master for life, and his Savior unto eternal life. For fellowship in Christian service he began his labor with the Methodist Church. He was a constant student of God's word, and a conscientious worker of its teachings. In 1865 he was baptized by the late Eld. R. V. Lyon, and changed his fellowship to the Church of God, continuing the same unto death.

In 1866 Bro. Platts was united in marriage with Sr. Martha Bouk, daughter of the late Bro. and Sr. Peter Bouk. To this union were born two sons, Ernest A., and William R. V., both of whom, with their mother and their four daughters survive.

To write the biography of Bro. Platts would be to narrate the actions of one whom all regard as a Christian character. To him the thing in life of first importance was service to Christ. And in this, what was true of him was likewise true

of his faithful companion. Christianity, to him, was the most practical thing in life. It meant constant and continuous service. Success was only that of which he felt his Lord would most gladly approve. From youth to old age he persistently devoted his full strength to hard, manual labor. For this he was constantly blessed with abundance. And with abundance he was carefully economical. Thus with one hand he gathered, with the other he saved, but all to the end that he might distribute more freely in the various fields of Christian service. Many were his wounds when others of his fellowship, both local and distant, denied the gifts from their abundance which would remove the sufferings of others less favored, or which would enable the light of the glorious gospel of Christ to shine around the pathway of those who knew not Him whom to know a-right is life eternal.

One of the very last expressions of his gladness was with reference to a conference meeting at Waterloo, Iowa, when and where his attention was drawn to the tithing of his means. He expressed himself as being overjoyed that he was ever taught this Old Testament method, saying that he thought the Christian certainly owed as much to God as did the Mosaic servant of God. (And the writer was long aware that in practice he doubled the tithe, and then some for good measure). And with this expression of joy came this request, "Tell the brethren for me that they will find much joy and blessing in giving systematically, at least a tithe, unto the Lord. If they will all do this the Lord's work will never lack for funds."

And so, the monument of his life work consists not of mansion house or sacked gold, but of deeds of Christian service and love upon which the eye of the great Judge may rest, and which he prayed would bring forth fruits unto time age-abiding.

Five times Bro. Platts returned to visit the place of his childhood. These voyages were taken largely to recuperate his strength, and to convey the evidences of his hope. His health finally failed him about six years ago. A portion of these six years he was able to walk or ride out. His last sickness continued for several weeks.

He fell asleep with a glad hope in the soon coming of Him who is the resurrection and the life. With gentle hands and kind memories a large concourse of neighbors and friends united in laying him in rest in the Fonthill cemetery to await the dawn of that new and eternal day.

F. L. Austin.

James E. Leslie.

Brother James E. Leslie fell asleep in Jesus on March 12, 1918, while in his seventy-third year.

For about forty-five years Brother Leslie has been a member of the Church of God at Brooklyn, N. Y. He was a deep thinker and a powerful talker, holding in high regard all things pertaining to the "Kingdom of God" and to Jesus, who is the Christ, the Son of God. For many years Bro. Leslie has been totally blind. The immediate cause of death was diabetes. We shall miss him at our meetings, but we hope to again see him in the kingdom

when Jesus our Lord shall return.

—Alexander D. Donaldson.

#### Gertrude Marie Murdock.

Gertrude Marie Murdock was born Feb. 3, 1917, at Staunton, Illinois. She was the fourth child of Louisa and Roy Murdock, and was the sunshine of their home.

After a lingering illness she fell asleep March 11, 1918, at Colorado Springs, Colorado, at the age of 1 year, 1 month and 8 days, of the dreadful disease of tuberculosis of the throat and lungs. All that tender care by her parents and doctors could do was of no avail, and 26 days after she was taken to the hospital her suffering was relieved by the end of her brief life.

She leaves to mourn their loss, a mother, father, one sister, Gladys, and a host of other relatives.

Sister Louisa is the daughter of Bro. B. J. Woods, of the Restitution Church near Moriah, Illinois.

Gertrude was laid to rest in the Evergreen cemetery at Colorado Springs, Colo., to await the resurrection at the coming of Christ.

Dear Gertrude sleeps beneath the clay,

And now no more shall rise,  
Until the resurrection day

When Jesus cometh from the skies.

Dear little Gertrude now shall lay  
Until she hears the Master's call.

Then from out her bed of clay,  
She'll come forth to meet us all.

Esta Lansbery.

## The Sunday School.

By Alta King.

### JESUS SETS NEW STANDARDS OF LIVING.

Lesson 5. May 5, 1918.  
Lesson Text. Mark 10:17-27.

Golden Text: Seek ye first his kingdom and his righteousness, and all these things shall be added unto you. Matt. 6:33.

Time: Several months after last Sunday's lesson—Nov., and Dec., A.D. 29, and March A.D. 30.

Place: Galilee and Perea beyond the Jordan.

Memory verses: Matt. 6:31-33.

#### Questions and Comments.

In today's lesson Jesus brings the kingdom at hand by teaching and explaining a few of the truths for which he and his kingdom will stand.

First, he makes clear his, and therefore his kingdom's attitude toward the social evil of divorces. Verses 1-12.

Second, he emphasizes again to the disciples the kind of men they must be if they would become a part of his organized government and enter his kingdom. Verses 13-31.

Verses 1-12. Did the Pharisees ask the question in verse 2 with a desire to know the harmony between two laws of God which apparently nullified each other? The

question represented a difficulty they themselves could not explain. Why should God authorize divorces, thus permitting the nullification of his own marriage law? They thought Jesus, too, would be without an answer. Notice how easily Jesus answers them. Just as God had permitted them to have a human ruler over them because of their stubborn pride, desiring a ruler whom they could see, so God permitted them to indulge in their stubborn desire to disregard his marriage law. But just as he reserved to himself the right to choose their king, so he controlled and prevented this evil from developing into wholesale disregard of marriage vows, by his divorce law.

Study carefully Jesus' answer as it is worded in Matt. 19:4-9. Does not Jesus authorize divorcement and remarriage under one condition? In verse 9, how does Jesus show his authority to be above that of Moses?

When Jesus takes up the reigns of the world's government will divorces be issued for "every cause" as the courts of today issue them and as verse 3 shows the Jews to have done? According to verse 9, it would seem that divorces will be granted for one cause. When that evil is stamped out there will be no ground for nullifying God's marriage law.

Verses 13-16. Jesus had so strongly defended the sanctity of marriage and the home that mothers standing near ventured to bring him their children for his blessing. How did the disciples show that they had not yet learned the lesson Jesus had tried to teach them a few months before, when he placed a child in their midst? Recall last Sunday's lesson. Jesus was "much displeased." He knew that it was a spirit of pride and self importance which was preventing them from having an interest in and love for children and that it was this same spirit which was preventing them from receiving the privilege of the kingdom with the humble gratefulness of a child and causing them to reason among themselves which should be greatest. He knew that in order to understand and love children one must be a child in disposition. He saw their weakness here and knew they lacked the essential characteristics which would make them useful in the kingdom work. Hence his rebuke in verses 14, 15.

How does Jesus emphasize his love for children? Verse 16.

Verses 16-31. These verses show that a willingness to place ones riches in God's service is a necessary qualification to gain eternal life and a position in God's kingdom. What in verse 17 shows the sincerity of this young man?

Can you explain Jesus' words in verse 18?

Read verse 19, also Matthew's version, Matt. 19:17-19. Jesus here seems to be testing the young man to see if he was depending in the law for his salvation as many of the Jews were doing. What in the young man's answer shows that he lacked this selfrighteousness, even though he laid claim to having obeyed these laws? He knew that eternal life meant something more than outward good works; that it meant freedom from all weaknesses and inclinations to sin, and he knew and was willing to admit that he lacked this free-

dom, and so his question in Matt. 19:20, "what lack I yet?" What more must I do to gain the freedom of eternal life?

Eternal life at the first resurrection and a position in the kingdom go hand in hand. In verse 21 of the text what requirement does Jesus make from those who would gain these privileges? Can you see the wisdom back of such a requirement? Did the young man meet the requirement? Verse 22. His conduct proves that riches are a hindrance, but not an absolute bar, keeping one out of the kingdom. Read verses 23-27. History says Paul was a rich man and certain passages in his letters seem to prove it. God had to strike him blind before he gained the right conception of the kingdom and was willing to spend and be spent for its sake. Discuss why riches are such a hindrance. Notice in verse 24 that it is trusting in riches that hinders. It is only as one trusts in riches that he is unwilling to use them in God's service, and one must be willing to give his all as Jesus did if he would be a co-worker with Jesus.

Is this complete yielding of one's all without reward? Verses 28-31.

#### General Notes.

Those who have learned to receive and love children, not only as parents love their own, but as Jesus loved all children, have gone far along the road toward being fitted for the work Jesus has in store for his kings and priests in his kingdom. Much the same characteristics as are necessary to teaching and controlling children for their good are also necessary to carrying on the kingdom work.

"Why callest thou me good? There is none good save one, that is God," were the words of Jesus to the rich young man. He wanted him to understand that the goodness which goes with eternal life is something higher than the highest goodness one can attain in this life by good works. It is the very innate righteousness of God himself which is beyond all possibility or desire to sin. It is not man's righteousness, which is as filthy rags. This righteous nature is the crown of righteousness with which Paul and all faithful ones will be crowned. It is the righteousness with which those who hunger and thirst after righteousness will be filled.

Life eternal: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3. The possession of eternal life means a full and perfect knowledge of God and his Son Jesus. There will be complete understanding and perfect harmony between those who possess it and the one true God who gives it. There will be no weakness, no sin, nothing to separate them from God. If we have eternal life now should we not likewise have this perfect knowledge and perfect harmony with God?

Following Jesus: When Jesus told the rich young man to sell all and follow him, he did not give him something new and different to do than was required by the laws he had just quoted. He only required him to render complete obedience to the law "love thy neighbor as thyself," as he was rendering complete obedience. The laws he quoted embody man's duty to man. To perform this duty perfectly was Jesus' mission. He came to minister unto others and not to be ministered unto. To follow Jesus with the purpose of gaining eternal life and the kingdom meant to fulfill these laws of service as he was fulfilling them, and it means the same today.

However, the fact that Jesus required this young man to get rid of his wealth does not argue that all rich people, who would follow Jesus, must get rid of their wealth. Jesus saw that he was trusting in his riches and in order

to make him realize the very thing he asked to know, Jesus put him to a test. Instead of telling him that he was trusting in his riches, he let the result of his test do the telling. If the young man had not been trusting in his wealth, it would have been a very efficient means for carrying on his service to mankind as a follower of Jesus, and he would have regarded himself only as a steward over what God had given into his care.

Thou shalt not commit adultery: Have you escaped all impure thoughts?

Do not kill: Have you never been careless of human life in any of the many ways in which man shortens the life of others?

Do not steal: By false weights, by all business that injures the property and rights of others.

Do not bear false witness: By lying, slander, speaking evil of others, imputing false motives. Keep the three selves always with you,—Is it true? Is it kind? Is it necessary?

Defraud not: Be honest and true to the last item.

Honor thy father and mother: By love, obedience and by treating them always with utmost respect.—Sel.

#### WHAT IS TRUE HOSPITALITY?

Too Many, Having the Wrong Conception, Fail in Carrying Out the Scriptural Injunction.

WE HAVE been deeply impressed during our work in the ministry, with the different grades and degrees of cordiality, hospitality, and kindness that have been extended by brethren of places visited.

On the part of some there is a superficial friendliness, or a kind of "put on" air that acts only as a thin veneer through which one can see almost too easily. In opposition to this polish, we at places come in contact with almost a gruff reception—one devoid of any "style" at all, and which a person strange to those conditions might construe as being a sign that there was not very much of a feeling of welcome, but which we have learned to prize much more highly than the superficialness mentioned above. When it comes to the real show-down, these people with so little of the polished etiquette are the ones that usher you into their homes on their own level, and make you feel that you are not a stranger, but one of them.

We have no feeling of rebuke to offer our people as a whole. In fact, it is more than doubtful if you could find any body of people that acts out the true family feeling as well as the members of the Church of God. It is right that one should feel at home, even though he may never have met the persons before, for, after all, we are brothers and sisters, and if we fail to act out the part we are missing the true spirit of love which Christ enjoins upon us.

It saddens us a little, now and then, to observe that there are some who seem to have the wrong conception of hospitality. Cases are known of where they feel that they cannot have the preacher at their home, while in the city, unless they have gone to a lot of extra work and expense to get up a big dinner, and then ask him in to help eat that. Although the persons who practice this would hate to admit the fact, even to themselves, yet it is true that such procedure is based more upon pride

than upon hospitality. True friendliness does not consist in asking the visiting brother over to eat a big spread with you once in a long time, but in making him feel that your home is open to him and that he is welcome to come in as one of the family.

Most of us preachers are human beings, and have families of our own, and love the family spirit. Please get it out of your heads that a minister is some supernatural being, for whom extra efforts of entertainment should be put forth. Treat him as a natural man and he will appreciate the kindness.

There are places where the entertaining is left almost entirely to one or two homes. In such cases we have not known the ones who perform this part to complain, in fact in most cases they seem to enjoy it. But in some instances there are other homes in the same body, who could, even more conveniently assist, and we believe they miss much of the joy of the true Christian fellowship by not being desirous of doing their part.

We are all members one of another, builded upon the foundation principle of love. Let us show our love for one another in every way possible, for thereby we show our love for Christ.

Frank E. Siple.

#### THE PREEXISTENT GLORY. No. 4.

AND NOW, O Father, glorify thou me with thine own self with glory which I had with thee before the world was." John 17:5.

This indicates a glory Jesus had with the Father before his birth, and hence to many shows personal existence before his birth.

But what was the glory, and how did he then have it?

In verse 22 you find the apostles had also already received that same glory he had, whatever it was the Father had given the Son. But they were not preexistent from earliest beginning, were they? Or angelic in glory, or immortal? But the word "glory" does carry the idea of immortality, as we shall see. He had preexistent immortality with the Father, in prospect. Likewise he had already conferred it on them by faith.

The word "glory" is often associated in scripture with the shining nature of immortality, which gives out great light. For instance Paul speaks of the resurrection of Christ and ours likewise as of ours and his being sown in dishonor, corruption, weakness of flesh nature, and raised in glory, immortality. Also Peter says God raised him up from the dead and gave him glory. Paul compares the differences of the saved ones in their state of immortality to the differing glory (light) of sun, moon and stars. Daniel does the same, and our Lord said the saints will shine forth as the sun in the kingdom. It was after the suffering of death he was crowned with glory. Heb. 2.

So Jesus received the answer to his prayer in John 17:5, when he rose from the grave immortal. He was not glorified thus by resurrection till fifty days before the Holy Spirit was sent back by him to the church. Jno. 7:39.

Then the glory he had with the Father before the foundation of the world must

have been immortality. How was he pre-existently immortal? Not personally and in fact, else how could he die? Or how could he even cease from pre-existent immortality during mortal life and resume it again after crucifixion? For if his pre-existent immortality temporarily ceased at his birth, how could it then be immortality if it then ceased, came to an end?

The aforesaid 22nd verse solves the difficulty; he had eternal life by God's purpose and promise before he came to possess it in fact exactly as the apostles by verse 22, had eternal life by his purpose and promise, Jno. 6:40, before they came to possess it in fact.

John's gospel has much to say of eternal life as a present possession of believers. That is, by faith. In our future glory we can look back on our present possession of it as we see it ours now by God's purpose, just as he does the same in John 17. And in verse 24 he prays that we may be there with him in that glory. So they of John 17:22, can then look back on pre-existent glory as he did in verse 5.

Again, what did he give them since he gave them his glory? The Word of God, verses 8; 14. For the word had glory, 2 Cor. 4:4, and they were words of eternal life, John 6:68; Acts 5:20.

Again he evidently speaks of oneness with God as being that previous glory he had before the world was. The words, "with thine own self," in verse 5 show this. Therefore in giving that divine unity to his apostles he shows in verses 21-23, that the unity and the pre-existent glory are the same thing.

So when we become immortal we shall be one with him in life, in fact as we are now one with him in fellowship in truth, spirit and love. And unless that last unity is ours now the other will not be ours then.

J. W. Williams.

## Letters.

Editor Restitution Herald:

Yours of the 20th, was duly received sometime ago. While guessing at what was in your mind I enclosed a dollar. So now I enclose another with heartfelt thanks to God for your courtesy to me and my writings. More so than others, in not making substitutions and changes to make it sound bigger.

I feel unworthy to be called a son, Luke 15:19; John 3:1, etc. And like Paul, "O, wretched man that I am." Rom. 7:24.

And am not fit to be called a disciple of Christ, because I "persecuted the Church of God." 1 Cor. 15:9; Gal. 1:13. Ere I understood its teachings I said, "We had better not teach anything than to disabuse people's minds of having an immortal soul."

But, by doing as commanded by the head of the church, 1 Cor. 11:3; John 5:39, and as others did, Acts 17:11, mine eyes and heart were opened, as Lydia's, Acts 16:14, 15. So, at the risk of losing everything, on the last day of Dec. 1878, G. W. Ham and I were baptized into Christ by G. R. Ham, whose address was Donaldson, H. S. County, Arkansas. This was in DeSota Co., Mississippi.

There are so many good things in the Herald that I would like to speak of, but you may not bear them now. John 16:12.

And if you will clothe my thoughts with better language and can give the references correctly, it will do me good. Amen!

Yours in hope of life when the Life-Giver comes,

R. A. Humphreys.

### Release of W. L. Crowe.

Dear Brother Lindsay:

As the readers of your paper know of my arrest and imprisonment for six days, and my release on \$5,000 bond, to stand trial for disloyalty, the following brief account might interest my old friends.

I went to see the U. S. commissioner who placed me in jail in Hastings, and the district attorney at Lincoln, where my case would be tried, and placed before them testimonials from bankers, judges, lawyers and prominent business men who had known me most of my life, as to my loyalty to this government, and then I went to see the witnesses who testified against me, to show them how they misunderstood me. (See Jesus' commands: Matt. 5:25, 26; 18:15-18; Luke 12:58, 59, etc. Two of these were Catholics and two were bankers; and all whom I personally talked with showed me courtesy and kindness. We have more to fear from ignorant mobs than from courts of justice.

No attorney or witness in my defense could have appeared before this grand-jury which sits to decide as to the cases to be indicted or dismissed. The cases indicted would have to appear later before the May term of court with their witnesses and defense, and the important thing for me to do was to see about appearing before this grand-jury to save future expense of witnesses, etc., and the district attorney kindly granted me the privilege to appear after the five witnesses had testified against me, to be cross-questioned. The Lord gave me the wisdom necessary to convince the grand-jury as to my innocence, and they dismissed my case.

Had I refused to respect our flag, that represents such gracious principles of liberty of conscience and freedom, or the Red Cross, in its noble work for relief of suffering, or had I opposed a Christian serving in any non-combative department of the army, like the medical, surgical, hospital, ambulance, sanitary or other merciful work, I could not have defended myself before this intelligent court.

May the Lord bless us with wisdom so that we may not suffer for our own error or folly, and may we have courage so that we may not compromise on vital truth.

May our hearts become more filled with gratitude to God for his loving kindness and tender mercies toward all who love and obey him, and may our faith increase in his loving care over all those whose hearts are perfect toward him. 2 Chron. 15:1, 2; 16:9.

After six months absence from Chanute, I am now on my way home.

W. L. Crowe.

### A Trying Test.

THERE ARE many tests in the Bible; one of which is contained in 1 John 2:15. "If any man love the world, the love

of the Father is not in him." By the world here is meant the things of the world, such as its honors, riches, pleasures and fashions. All these hold out strong temptations to the natural heart, and draw away its affections from God. Nor after a person has been renewed by the Holy Spirit's teachings and influence do they wholly lose their influence over him. He is sanctified but in part, and they still make their powerful appeals to the old man that is yet unsubdued. There is demand for firm and persistent resistance. How hard to be in the world and not of the world! And yet Christ says that so it is with respect to his people. "They are not of the world even as I am not of the world." He was indifferent to all its attractions. They had no power over him. All the kingdoms of the world are the glory of them; all its riches, all its fascinations, were to him as though they were not. And in this, as well as in other things, he is an example to his followers. They are to be imitators of him. They are to live above the world. Their affections are supremely upon it. They give it a larger place in their hearts than they give to the Lord Jesus Christ. And so they are his only in name; and he will finally say unto them: "I never knew you." It is a great thing to be a Christian. There must be a renunciation of the world. There must be a surrender of the heart to Christ, and a determined living unto him. Christ, and not the world, must be supreme.—Sel.

### LOVING CHRIST'S APPEARING.

RICHARD BAXTER said, "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue! if you were not to die, but to be caught up, thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death appeareth to me is an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I would live to see it, and the dead should rise and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. Oh! that I might see his kingdom come! It is the character of his saints to love his appearing, and to look for that blessed hope. 'The spirit and the bride say come.' 'Even so come, Lord Jesus, come quickly,' is the voice of faith, and hope and love."—Vol. 17, p. 555.

"Rejoice because your names are written in heaven." Some people rejoice when they have their names written for a reserved seat at some great play or contest; others because they see their names written in the church book. Yet these are all earthly things which will pass away. Worldly fame is transient; names of men who were eminent one hundred years ago are lost—most of them have never been heard of by this generation. Why not have our names written in heaven, where they will be remembered forever and where we can rejoice in the full significance of the word.

—Selected.

That which I see not, teach thou me.—Job.

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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.

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 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. Bible study on Wednesday evening of each week at the home of Bro. and Sr. Cross.

Plymouth, Indiana, 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.

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.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o’clock. D. K. Lehman and M. V. Burnsidess, 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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

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# THE RESTITUTION HERALD.

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Number 30.

## The Little Gleaner.

MANY CHILDREN have read the story of Hans Christian Andersen, the Danish children's story-teller. When he was a child in his Danish home, he was a bright and cheery little fellow, and had many friends and very few enemies.

He was a thoughtful boy, and had curious ideas in his head. One time an old washer-woman told him that the empire of China was directly under his feet. So sometimes he would go and sing as loud as he could, hoping that the Prince of China would hear him, and dig up through and bring him rich presents.

Though kind and gentle, yet he was a bold and fearless boy. Sometimes during the harvest his mother would take him and go and glean in the fields after the reapers, and pick up the straggling heads of grain which they had dropped. On a certain day she and her friends gleaned in the fields of a very harsh, rough man, whom everybody disliked and feared. While they were busy gleaning some one cried out that this man was coming; and sure enough, on he came, flourishing his big whip and calling the poor gleaners all sorts of hard names. The others ran away, but poor little Hans was not so fleet of foot as the rest, and his wooden shoes got tangled in the stubble and came off, and presently the little fellow found that the strong, harsh man was right upon him. It was useless to undertake to run away; and so Hans turned about and faced his pursuer, and looking at him with his bright baby eyes, he said,

"How dare you strike me, when God can see you?"

The angry man stopped, conquered by the words of the child, and lowering his whip, patted the little fellow's cheeks and gave him some money from his pocket. The people were astonished, and Hans' mother exclaimed,

"Truly a strange boy is my Hans; nobody can resist him."

There are many harsh, cruel things that people do, which would never be done if they could only believe that God was looking at them. He has care for the poor and helpless, and in olden times he forbade his people to glean their fields, but commanded them to leave the gleanings for the poor, and not to go back even for a sheaf that was forgotten. And he still cares for the poor, and has his eye upon those who oppress them and do them wrong; and every harsh and bitter word which is spoken to the helpless is seen by Him who watches the sparrows and cares for all his people. Let us learn to put our trust in God, the living and almighty Savior, and the helper of the helpless.—Sel.

The weakest need to pray and the greatest cannot do without it.—Sel.

## ISRAEL SHALL REJOICE



WHEN ISRAEL shall gather home,  
The mountains then shall sing,  
The forests and the trees break  
forth,

In praises to their King.

The wilderness shall blossom then  
And springs of water flow;  
Where once were thorns and desert wastes,  
The lilies fair shall grow.

Sing, O ye sons of Jacob, sing!  
Revere Jehovah's name,  
The earth with thee shall cry aloud  
And spread abroad his fame.  
When David's city shall be built  
On Zion's sacred hill,  
The praises of our Lord and King  
Then all the earth shall fill.—Sel.

## The Preexistent Choice of Nature, No. 5.

FOR VERILY HE took not on him the nature of angels, but he took on him the seed of Abraham. Heb. 2:16.

Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. 2:6, 7.

When was he made in the likeness of men? When he was "made of a woman," therefore it was at his birth. Also we read he was made "in the likeness of sinful flesh," when God sent him, Rom. 8:3. Therefore he was made in the likeness of men when God sent him into the world.

Well, by the two texts at the heading of this article, he chose his nature before he was made in the likeness of men, hence a conscious choice before birth, and since consciousness implies existence the inference is, he existed before his birth.

It has been suggested the choice shown in above two texts was after he had overcome, and as he faced the cross, being sinless he had earned eternal life, but instead of grasping it he humbled himself and died. But we think a fair reading compels the view that the choice of nature was previous to the receiving of the nature, which would put it before his birth, for surely he was "the seed of Abraham" and "the likeness of men" from his birth. And at the end of Heb. 2, we find the reason he was so: that by being tempted as we in all points, Heb. 4, he might be a merciful priest to us in making his reconciliation for our sins. For since in his earthly life he was "in all things" made like unto us, it is natural we read he was "in all points tempted like as we are."

So we accept the contention that the choice of his nature was made before his birth, and yet we can easily see that that preexistent choice did not involve his personal preexistence.

## NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.

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—A. S. Burleson, Postmaster General.

By comparing 2 Pet. 1:21, with 1 Pet. 1:10, 11, you will find that the Holy Spirit and the spirit of Christ are the same thing. Now read Rom. 8:9-10. The spirit of God, the spirit of Christ, in verse 9 is the same thing as Christ in verse 10. Then we have:

1. The Holy Spirit, the spirit of God, speaking in the word in Gen. 12, made Jesus the seed of Abraham before Jesus was born, and by Isa. 53:11, and Deut. 18:18, we find the same Holy Spirit, the spirit of God, made Jesus, by the word thus spoken and written, the form of a servant and in the likeness of men, chosen, before he was born, to be such servant and likeness, as declared in Phil. 2.

2. But by 1 Pet. 1:10-11 with 2 Pet. 1:21, this Holy Spirit of God is the spirit of Christ.

3. Therefore the spirit of Christ, as the Holy Spirit of God, in Gen. 12, Isa. 53:11, and Deut. 18:18, chose for him that he would take on him the seed of Abraham, the form of a servant, and be made in the likeness of men, all before he was born or ever existed in real personality.

4. But by Rom. 8:9, 10, the spirit of God and the spirit of Christ are the same thing as Christ himself.

5. Therefore Christ himself, as the spirit of Christ, the Holy Spirit of God, chose for himself before being born, before he ever existed, that when he did come into existence by birth, he would take on himself the seed of Abraham, the form of a servant, and be made in the likeness of men.

The will of God was the will of the Son, He said he came down from heaven to do the Father's will. So he prayed, "Thy will be done." As the preexistent Father's will, he chose his future nature. In that sense he was, as Paul says, "in the form of God." "My Father and I are one," he said. Hence when the preexistent God chose the Son's future nature, in that sense the Son, pre-existent in the Father's will, chose his coming nature. As the preexistent will and spirit of God in form of the word of the Psalms he spoke many things of himself, even praying as the Father's preexistent will, "I come to do thy will, O God." Since God knew beforehand what he could do with the Son, he could choose the Son's coming nature, knowing it would be also the choice of the Son.

J. W. Williams.

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Four Beasts.**

**T**HE VISION of the great image is followed by a series of incidents, which, while purely historic, portray typical traits of Gentile politics, and throw suggestive lights upon events to be enacted in the future. Leaving these to the thoughtful consideration of the reader, we pass on to the next vision.

It has been received as axiomatic that the four beasts represent the same empires typified in the king's dream by the four divisions of the great image. If this be so, this impressive vision is simply a tame repetition, and its scope narrows to an object lesson designed to teach how differently from man God looks upon the world powers, they regarding the world kingdoms as the concentration of all material wealth, splendor and might, he regarding them as predacious beasts. It is assumed that the winged lion corresponds to the head of gold; the bear to the breasts and arms of silver; the four headed, four winged panther to the belly and thighs of brass; while the ten horned monster answers to the iron legs and the ten toes of the feet. This notion lacks scriptural warrant, and the contradictions and incongruities which it involves are the surest proofs of its fallacy.

An interval of sixty-three years separates the vision of the Metallic Image from the dream of the four beasts. The former was given in the second year of Nebuchadnezzar; the latter was seen in the first year of Belshazzar, two years before Babylon fell to the Persians.

The Daniel of the second chapter was a youth just entering upon a public career. The Daniel of the seventh chapter was an aged saint who had almost finished his course. Now, according to the explanation, the four beasts represent future kingdoms. "These great beasts, which are four, are four kings which shall arise out of the earth." 7:17. How could Babylon on the eve of its downfall be spoken of, as a kingdom yet to arise?

There is another point. The fourth beast "devours the residue and stamps them with his feet." The word "residue" is the same elsewhere rendered "rest," and refers to the other beasts as is clear from verses 12 and 19, where the same expression is used. If the fourth beast devours the other three, obviously all four are upon the scene at the same time. How is this fact to be accounted for on the assumption that the beasts are successive empires? How could the monster destroy beasts which had passed away long before its advent? This fact alone suffices to show that there is a great gulf fixed be-

tween the two visions. The four metals of the image represent successive kingdoms; the four beasts are contemporary powers.

Prophetic expositors advocating the view that the visions of the second and seventh chapters set forth the same truth under different forms, construe the details of these figured forms in accordance with the presumed theory, and then urge them as arguments in proof of their contention. For example, much is made of the three ribs in the bears mouth. It is claimed these represent the conquests of Cyrus. Some see in them Lybia, Babylonia and Egypt; others Media, Persia and Chaldea. The truth is Cyrus conquered Syria, Asia Minor, Susiana, and a considerable part of India, and there is no reason why only three of his conquests should be singled out. The explanation given by the one who "stood by" dismisses the three beasts without commenting upon their features. Hence the part of wisdom is to preserve silence on such points lest we say what the Bible has nowhere said, and fill the minds of men with human guesswork. The conflicting opinions of expositors prove that it is not safe to go beyond the text.

The panther is supposed to represent the Grecian empire, and its four heads are said to prefigure the divisions into which the empire broke up at the death of Alexander. Now, apart from the fact that nothing is said about the four heads, the panther appears in this form, not on its destruction, but at its advent, when dominion was given to it. The same consideration bears adversely on the view which identifies the fourth beast with Rome. According to the vision the beast has ten horns when it arises; therefore all attempts to adapt it to Roman history are futile.

The foregoing considerations suffice to show the unsoundness of the generally accepted exposition. It is astonishing how much that is confidently taught, and as confidently received as absolute truth, upon investigation is found to rest upon mere assumption or imagination. Many established systems of prophetic exposition are like air castles, which have no existence except in the overworked brain of the dreamer; and air castles, however pleasing to the senses, tend to accentuate the austerities of reality.

Daniel saw in his dream four great beasts emerging from the great sea tossed by the four winds of heaven. The first beast is a winged lion. Presently its wings are plucked, and its appearance presents a strange mingling of the animal and the human. Its appearance is beastly; its heart and posture are human. The second beast is a bear leaning on one side, holding three ribs between his teeth. A voice is heard saying to the bear, "Arise, devour much flesh." The third beast is a composite creature—an agile four-headed panther with the wings of a fowl. The fourth beast is a nondescript ten-horned monster, strong and dreadful, with iron teeth and brazen claws. It springs upon the other three beasts and tears them in pieces. Daniel rivets his attention on the horns. Suddenly a little horn "stouter than his fellows," with human eyes and mouth, arises and three horns are plucked un by

the roots. This horn makes war with the saints and speaks "great things" against the Most High. A judgment scene is set up. The Ancient of Days sits on a fiery throne surrounded by numberless attendants. Books are opened, and the solemn scrutiny begins. The monster is slain, and his body burned with fire. The other beasts are stripped of dominion, but their lives are prolonged for a time. At this juncture a marvelous sight bursts upon the astonished seer. One like unto a Son of Man is brought before the Ancient of Days in the clouds of heaven. He receives the kingdom, and all peoples, nations, and languages serve him.

The explanation of the dream as a whole is as comprehensive as it is brief. "These great beasts which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even for ever and ever." 7: 17, 18. This is the dominant note. The vision of the great image, like the present, finds its climax in the setting up of the kingdom of God; but said nothing in regard to Israel. Here we learn that the leadership transferred to the Gentiles is to revert back to the chosen nation.

We will now call attention to a point of great importance in its bearing upon the vision. The fourth beast, we are told, "was diverse from all the beasts that were before it." (7:7). The preposition "before" does not indicate precedence, but position. This is abundantly clear from its occurrences elsewhere in the chapter, vs. 8, 10, 13, 20, and other parts of scripture, as well as from the renderings "in the presence," Dan. 2:27, "I thought," Dan. 4: 2, in the current versions. Outside the book of Daniel it is generally rendered "east" or "eastward," Gen. 13:14; Lev. 16: 14; 1 Kings 7:39; Ezek. 8:16. If this rendering be adopted here, the conclusion follows that the three beasts are eastern empires, the fourth is western. The fact that the beasts arise out of the "great sea," viz., the Mediterranean, lends increased interest to the vision. What we have here is the final clash between the Orient and the Occident—the conclusion of the Eastern Question.

Daniel's interest centers in the fourth beast, more especially in its horns and the little horn which came up later, and he seeks information regarding them. As for the monster, little is said beyond the fact that it shall be a kingdom "diverse from all the kingdoms, and shall devour the whole earth and tread it down, and break it in pieces." V. 23. The actions of the little horn are the chief topic. What we have seen here is not a chain of historic events stretching over the centuries, but a terse, vivid portrayal of a crisis of brief and definite duration. As already remarked in antecedent chapters there is no mention of Israelitish affairs. Here, and in subsequent visions, the clash between Israel and the nations is prominently to the fore.

(To be Continued).

**AN OPEN LETTER**

in The Open Forum of The World's Crisis.  
"Dear Bro. Piper:

We read with much interest, in *Crisis* for Jan. 23, the Letter to the Editor on Page 7. The writer of said letter (whoever he may be) wrote wisely, moderately and well. What he said is worthy of re-reading and of candid consideration. For this question of the return of the Jews is before us and will not down. I know it is before us, as I have in my possession tangible (though unsolicited) evidence of that fact. Among said evidence is one letter received on occasion of the publication (in *Crisis*, April 25, 1917), of my second article on Ezek. 38 and 39. I have thought it well to quote some things from said letter. Like the letter written to yourself, this letter is from one of our pastors, one who (unlike myself) "thinks carefully, writes with a Christian spirit, but keeps steadfastly engaged in his church work." He says in part:

"I must confess to you that, for some time, I have felt that the fact of the return of Israel to their own land was a thing to be expected from the plain reading of the prophets. (Relative to Ezek. 38) I find that the object of attack is the people of Israel who have been gathered from many lands and settled in their own country in a quiet and prosperous condition.

"Years ago . . . when reading certain portions of the Scripture, I used to say to my wife, 'I believe I will be a believer in the return of the Jews yet.' But I would get at some other portion of the Word, and also the influence of the general teaching among us would lead me to drop any consideration of the matter. The prejudice and training of our people seemed so strong against it that any mention of it would be set down upon at once. . . .

"I have thought that perhaps the present war would bring about a condition of things whereby the people of Israel would get back to their own land. Let that be as it will, one thing seems quite certain, we are living in strange and transitional times. I have always deprecated those expositions that made the end right upon us. . . . A good many are due to fanciful interpretations and when investigated in the light of quite palpable facts would not bear the test. Our cause is not advanced by such expositions. Such expositions are usually mooted with a good deal of enthusiasm, sufficient to justly designate the expositor an enthusiast in that line. And an enthusiast, according to John Locke, is one who believes on little evidence and thinks everybody else should do the same. I have listened to those discourses when a young man and thought, of course, it sacrilege to demur in the least from the conclusions of the old elders. They were good men and did a good work; but we cannot be bound to follow even them. There is no safe ground but to lay aside all former teaching and prejudices and let the Lord speak to us through his Word. Your principles of interpretation as given in the *Crisis* during the past year are sound in this respect. A usual method of disposal (of certain things) is to declare that such a thing cannot be if so, then certain other things cannot be; when, coming down to the plain Scriptural statement for those obstructive views, none can be given. Whatever God

says shall come to pass shall certainly be so, whatever upsetting of our cherished views may be the result.

"I think we oftentimes fail to keep by the principles laid down by Thomas Chalmers in his famous *Astronomical Discourses*. I cannot just quote offhand his exact words, but the idea is this, that facts should be arbiters in all our research for truth. He emphasizes the method of the Baconian philosophy—the inductive method, and speaks of the hardihood of that method being so great that, when the most beautiful theory is about to emerge as the result of a train of investigation, one undisputed fact sweeps the whole thing away. The fact is supreme and the theory must yield, even though it be the spoiling of a vast amount of mental research. The theory is bolstered oftentimes with garbled facts (and not a great many of them) and the views are set forth with all the confidence of absolute truth."

Also I quote briefly from a communication from another of our well-known ministerial brethren. He says: "I have had a similar experience in the conviction forced upon me that there must be a restored kingdom of Israel to meet the requirements of prophecy. . . . I wish our people could see and realize how inconsistent it is to push the literal interpretation almost to an extreme in some things, and in other things of equal importance to refuse a literal interpretation."

Just one sentence from a former Seventh Day Adventist (whose letter, by the way, written some eight months ago, exhibits a remarkably able forecast of some things that this war might bring as regards the land and the people of Israel, and which since has had a most remarkable begun fulfillment). Speaking of certain Scriptures in connection with the idea of Israel's return, he says: "I, like yourself, have had to put aside preconceived views and accept these Scriptures as containing a message that would have to be taken into consideration in dealing with the great question of our Lord's return."

G. L. Young.

Dear Bro. Lindsay:

Having just read Sr. Parker's piece, "My Two Witnesses," written by Bro. Barbour, I could not resist sending you Bro. W. H. Wilson's thoughts (in part) on the same subject.

Fannie LeCrone.

My Two Witnesses.

W. H. Wilson.

**A**ND I WILL endow my two witnesses and they shall prophesy a thousand two hundred and sixty days, clothed in sack-cloth. Rev. 11:3.

There can be no question whatever as to what they are. The people who will give preference to plain scripture statements over the theories of men. Verse 10 says that they are two prophets. Verses 5-11 show them to be men having mouths and feet and power both to kill and to be killed; that could not possibly be the case if the witnesses were inanimate objects. Verses 8, 9, show that after they are killed they will be dead bodies and as an indignity they will be refused burial.

Verse 9 says people and tribes and tongues and nation see their dead bodies

three days and a half and do not suffer their dead bodies to be put into a sepulcher.

Many students who regard the two witnesses as being today an historical event claim that the thousand two hundred sixty days, the length of time they must prophesy, will be a thousand two hundred and sixty years. Now if the witnesses were forty years old when they began to testify, then if the above addition to God's word is correct, they would be thirteen hundred years old at the close of their testimony, that will beat the record as to the age of any mortal man. Then think of the dead bodies being exposed for three and one half years. This is inconsistency which arises by adding to God's dates.

Again, these have authority to shut heaven that it rained not in the day of their prophecy. Should they do so 1260 years would be an uncommon dry spell.

The Old and New Testaments. As to what is the two witnesses, said Primasus, "The two witnesses represent the two Testaments preached by the Christian Church to the world." Bishop Andrews, Wordsworth, Melchior and others held this view. Can the word of the Lord which liveth and abideth forever be killed and buried and rise from the dead after three days (years) and a half? Does the Word of God kill people who resist its testimony during the period in which it bears witness? Can anyone show where the Bible shut heaven while it was bearing testimony? Is it a matter of history that the Old and New Testaments ever sought to kill those who injured them?

Who will be the two witnesses? As to who will be the two witnesses it not as directly answered in the scriptures as is the question, What are or will be the two witnesses? We have found them to be unquestionably two living prophets, but as to who those prophets may be is not quite as definite, yet we have very strong testimony which nearly amounts to a plain declaration. In the first place we must look for two mortal men, because these two men will be killed at the close of their testimony. We must look for men who will be alive at the end of the sixth trumpet.

The two witnesses of Rev. 11, will be clothed in sackcloth during the time of their witness bearing. Did the Old and New Testaments wear sackcloth?

The two witnesses will execute judgment and work miracles during their witness bearing. Can we find two noted prophets who were removed prior to their death? We have the cases of Enoch, and Elijah the Tishbite.

God has definitely promised to send Elijah. He must today be miraculously preserved by divine power and kept in the place where God located him when he took him from the earth. God has promised to send him to earth on a witness bearing mission, See Mal. 3:4. See also Matt. 7:11.

The opinion that the translation of Enoch was for the purpose of his future return to this earth on a mission like that, see Ecclesiasticus 44:16. Enoch was certainly translated for a wise purpose and what better mission could there be than the one just given. See Nicodemus 20:3-4.

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.

When this issue goes out we expect to be with the brethren in services at Blush church, near Fredericktown, Mo.

Again we call attention to the fact that we are having much trouble in getting the Herald to its destination on time. We do not see how we can help the matter as we understand that the trouble arises from congested mail conditions in the great mail centers. We are doing our part.

We learn indirectly of the sickness of Sr. Abbie Coats, of Coats Grove, Mich. We trust that it may not be serious.

A great many subscriptions became due April 1st. Many others will become due May 1st. If your label date reads April, 18, or May 18, this means that yours is one of them. Brethren, won't you help us by sending in your renewal at once? If you cannot do this, will you drop us a card saying you will remit as soon as you can? If you knew how much work and

worry it would save us, you surely would attend to it now.

Sr. M. A. Woodward, of Michigan, has been quite sick for some time but is now on the mend. Sr. Woodward is one of those willing workers whose vocabulary does not have the word "no" in it. In this way she has been overburdened too many times. Yet ever comes the question, If the willing ones don't, who will do the work? We rejoice to know she is much better.

### HELPING FUND.

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

Mrs. F. T. Powers,	\$50.
J. S. Sears,	150.

### Remittances.

J. S. Sears; S. M. Boyer; Mrs. O. J. Dorsey, Mrs. Jennie Long, H. D. Pearson, J. M. Railsback, H. W. Barnhill, Ora Worley, Benj. Cummings, Mrs. Geo. Siple, F. T. Powers.

## Notices.

The Annual May Meeting of the Church of God at Fonthill, Ontario, will be held the last Sunday in May. It is expected Mrs. M. A. Woodward, of Dutton, Mich., will conduct the meetings this year.

The speaker is well known in Fonthill and other sections, and a large attendance is assured. Please accept this as a personal invitation, and watch for more detailed announcement.

Arthur Gilbey, Sec.

## Reports.

### Evangelistic Work.

The Roll Church of God commenced a series of meetings March 27th, with D. E. VanVactor as speaker for three evenings, and then continued with F. L. Austin as speaker over two Sundays, closing Sunday evening, April 7. The church had intended to hold a week longer, but sickness and other adverse conditions prevented. One young man came forward for baptism and was baptized and received into the church at the regular meeting April 14.

The Burr Oak church of God commenced a series of services with Bro. Austin as speaker on Wednesday evening, April 10, and continued over Sunday, April 21. A good interest was aroused here and five were baptized the last day, namely, Leta Olive Osborn, Goldie Overmyer, Grace Fetters, Mrs. Earl Overmyer, and William Hiser. All these converts are excellent young people and we rejoice to see them starting out in the morning of life to develop a character on the higher plane after the manner and fashion that Jesus has shown us through his own life and teaching, and that of his holy apostles. May they succeed and thereby glorify the Heavenly Father to the laud of his Son and to their own everlasting joy and blessing.

Bro. Austin also spoke one evening at

South Bend and at North Salem on his way to Burr Oak.

D. E. VanVactor.

### Report For March.

Sermons, 11. Lessons, 11. Communion services, 1. Funerals, 1. Weddings, 1. Personal donation to evangelist, \$5.00.

R. R. fare, \$19.77; hotel bills, \$2.87; Transfers, \$.75. Telephone \$.85, guide book, \$.25. Total expense, \$24.49. Received salary, \$100.

The regular appointments were kept at all places except that on the 4th Sunday we took the time of Pleasant Prairie appointment for Marathon. In addition we had a few days' meeting at Clarksville over the fifth Sunday. The interest there is good and we plan to have a regular appointment there on Monday after each third Sunday. Bro. Seitz had announced by the paper and through the churches for me to preach at the U. B. Church, Sunday afternoon, on The Inspiration of Scripture. We had a good audience. The rest of our meetings were held at the Mead home.

At Eagle Grove the interest is improving. We had five new people in attendance. Our few members there are very faithful.

At Ft. Dodge we had our usual interesting time.

At other points the work is as usual. Waterloo showed their usual interest by having an extra lesson on Sunday and by having the evangelist come a day earlier so as to see more of him, so we had an extra lesson on Friday night also.

We are always glad to have you glad to see us provided it is because of the truth we minister, and this is the case at Waterloo, as well as other places.

At Rockwell City we had the sad duty to perform of speaking comfort to Bro. and Sr. Floyd Carpenter and a few neighbors, over the death of little Doris, two years old. To make it worse, we had to go through a blizzard to the cemetery.

The marriage of Miss Tena Momsen to Mr. Wm. Klindt has also been already reported.

We go, May 5, to Letcher. S. Dak., to preach in the neighborhood of Sr. Inez Titus. Let any come who can.

J. W. Williams.

## Obituary.

### Martha Eleanor Tilton Eyster.

Martha Eleanor Tilton, daughter of Mr. and Mrs. Wm. Tilton, was born July 10, 1877, and died April 18, 1918, aged 40 years, 9 months and 8 days.

She was married to Clarence E. Eyster, Dec. 29, 1904. To this union were born two children, Charles, 12 years of age, and Alice, 9. At the annual conference of the Church of God, held in Oregon, Ill., Aug. 1915, she made the good confession of faith and was baptized into Christ. She has been faithful. She and little Alice will be remembered by all the Bible School students and all will feel the sting of sorrow as they read this and learn that the little girl is now motherless. But a dear grandma will do her best to take the mother's place. Besides her husband and children, Mattie leaves to mourn her loss, her mother, upon whom this blow falls

severely since Mattie was an only daughter; and two brothers, Floyd and Clarence. The father preceded her in death in 1913. Mattie had spent her whole life in Rochelle, Ill., and the estimation in which she was held evidenced her worth to the community. The large home was filled to overflowing with sorrowing friends who came to pay the last tribute of respect to one whom they esteemed. The floral offerings were many and most beautiful. After words of comfort from the scriptures of truth we laid her to rest in her bed of dust, there to await the coming of our Lord whose call she will answer. The service came to the writer with an unusual degree of sadness since it was our lot to unite her with Mr. Eyster in wedlock and later to bury her in baptism, and now to say words of comfort to relatives and friends. May the hope of the gospel be our comfort.

S. J. Lindsay.

—o—  
Robert Charles McChesney.

Robert Charles McChesney, son of Robert and Jeanette McChesney, was born in Marshall county, Indiana, Nov. 10, 1871, and departed this life at his home near LaPaz, April 11, 1918, aged 46 years, 5 months and 4 days. His last sickness, broken by a few times of apparently returning health and bourne without a word of complaint, commenced last October.

June 2, 1900, he was married to Dora A. Kunz, and to this union were born two sons and two daughters, namely, Elmer C., Ethel V., Doris M., and Glenn Robert. He also leaves two brothers and two sisters, Schuyler C. McChesney, and Mrs. Frances Pierce, of South Bend, and I. C. McChesney, and Mrs. Jeanette Conger, of Plymouth. He also leaves a large circle of other relatives and friends.

He has been a member of the Church of God since early childhood, having been baptized into the faith in 1896 by Bro. J. F. Wagoner. He lived in hope of the Lord's coming; and his co-believers in Jesus' return confidently expect him to be called into newness of life at his Savior's appearing.

He was a loyal friend, a good neighbor, and a kind husband and father. Since his life was a preparation for Jesus' return to this earth, the message of his life to us is that we all, too, should prepare for Christ's coming.

We learned to love the father's care,  
And with him every burden share;  
But now he lies in peaceful rest;  
For him, perhaps, it is the best,  
While we the left to mourn and weep  
Till Jesus comes and wakes his sleep.

Funeral services were held from Fairmount Church, Apr. 17, 1918, at 2 o'clock, conducted by D. E. VanVactor. The house was filled to overflowing with friends and neighbors, and many floral gifts showed their love and esteem.

Leroy Austin.

—o—  
Sylvester Lovelace.

Sylvester Lovelace was born in Syracuse, N. Y., Dec. 29, 1824, and fell asleep April 12, 1918. He leaves one son, five grandchildren, and seven great grandchildren, with other relatives and friends to continue the battle of life until they,

too, sleep in death.

"Uncle Vet," as he was familiarly called, came to Mich., in June 1853, and settled on the farm from which he was carried to his grave. He was married to Katherine Coppnol, March 1, 1840. To this union five children were born, all dying in infancy but George and Martha. She fell asleep June 6, 1872.

He accepted the Christian religion in early manhood. After coming to Michigan he heard the Seventh Day Adventist views (not Helen White), and accepted them. Others who fell in with them at the same time have died, moved away or renounced them; but not he. Standing alone for years he watched the setting sun on Friday evening and called a halt to all kinds of labor or amusement, and began to meditate divine things.

No human argument could change his mind. Aside from that his religious views were in harmony with the Church of God. He was buried from that Church, Sunday, April 14, 1918, the writer speaking to a large and very attentive audience. Uncle Vet has lived a long life in our midst, as an honest, conscientious, God-fearing man. May we emulate his virtues.

M. A. Woodward.

—o—  
**The Sunday School.**

By Alta King.

—o—  
JESUS FACES THE CROSS.

Lesson 6. May 12, 1918.  
Lesson Text. Mark 10:32-45.

—o—  
Golden Text: He humbled himself, becoming obedient unto death, yea, the death of the cross. Phil. 2:8.

—o—  
Time: March, A.D. 30.  
Place: Southern Perea and near Jericho.

—o—  
Memory verses: Heb. 12:1, 2.

—o—  
Questions and Comments.

In last Sunday's lesson we left Jesus teaching his disciples that those who would gain eternal life and enter his organized kingdom, must become as little children, receiving its privileges with a child's simplicity and forsaking all love for and trust in riches, giving their all into his service. In today's lesson we see again how faintly they grasped the deep meaning of Jesus' words.

Read verses 32-34. Why should the disciples be amazed to see Jesus going toward Jerusalem? Why were they afraid? After the scribes and Pharisees began their bitter opposition against him, Jesus "walked no more openly among the Jews," John 11:47-54, and many times he had disappeared from their midst when he was in immediate danger. Luke 4:29, 30; John 8:59; John 10:39. In these verses his disciples see him walking openly and unprotected into the hands of his enemies from whom he had been keeping himself hidden. Since they were expecting him to restore the kingdom they could not but be amazed to see him act so unwisely. How does Jesus try to make them understand that he realizes what he is doing?

Upon whom does Jesus fasten the guilt

of his sufferings and crucifixion? See also Mark 31.

Verses 35-40 show what a slight impression Jesus' words made upon the minds of the disciples. Their minds were filled with thoughts not of their leader's prophesied sufferings, but of the kingdom established and their share of its glory. Why were they in this condition? Luke 18:31-34. Can you think of any incidents which might have induced John and James to think that they might be favored above the rest in the kingdom? To what "cup" and "baptism" does Jesus refer in verse 38? Since the disciples at this time did not fully grasp the reality of Jesus' death, they could not have realized all that their "we can," in verse 39 involved, but Jesus did. Does history agree with Jesus' prediction in verse 39? According to verse 40, each position in the kingdom is prepared and assigned to some one. Did these two disciples happen to ask for the places that had been assigned to them? Matt. 19:28.

Verse 41. Had the disciples yet learned the lesson illustrated by the little child in their midst?

Read carefully verses 42-45. What are the earmarks of honor and glory in the eyes of the world? What are the earmarks of true honor and glory? Since the mission of the King over God's kingdom is to minister unto others, what is the mission of the whole organized kingdom?

Is the kingdom of God to be the outgrowth and result of men learning to serve God through the preaching of the gospel, or is it to be established as the means of leading mankind to serve God and thus filling the earth with glory? The first is the conception of the kingdom held by the majority of religious peoples, including many Adventists. The latter is the conception of the kingdom held to by the minority. If the first is true there will be no "ministering unto others," either by the king or his co-workers, and God's kingdom will do nothing toward redeeming the world, for there will be nothing to do. Read the following scriptures, then decide which view of the kingdom is correct. Zech. 2:10-13; 14:16-21; Isa. 2:1-4; Psa. 72.

In verses 46-52, Jesus teaches by example what he had just been teaching by word. Claiming to be the King of the Jews and of the whole world, he gives a portion of his time and strength to a blind beggar. Did the blind man know the prophecies? Verse 47. What was the basis for his faith? Why, do you think, did he cast away his garment? What lesson in this for us? Heb. 12:1.

Show just how this man's faith made him whole. (Remember the never failing principle of "faith and works," and show that it resulted in this man's cure).

—o—  
General Notes.

"For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Mark 10:45. Jesus sacrificed, that is set aside, his whole life to the service of mankind. Not only while he was alive did he thus sacrifice his life, but he willingly yielded his life (unforfeited by sin), in death for the joy set before him, for the joy of being perfected and thus becoming the author of eternal salvation unto all them that obey him. Read John 10:17, 18; Heb. 12:2; 5:9.

This sacrifice of his life, both in living and in

death, is compared to a ransom price. A ransom is money paid by some one for the freedom of one whom they love. The complete sacrifice of his life in the price Jesus paid that he might be able to lead and teach mankind, which he loves, from sin into righteousness, and to free them from death and the sinful nature by giving them the benefit of his resurrection power which he obtained with the ransom price of his own unforfeited life.

"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21.

Three times during our recent lessons from Mark, Jesus has foretold to his chosen ones his coming death on the cross. He has spoken in plain and simple language of the facts with which they were thoroughly acquainted, and still they do not understand him. Why were they so slow grasping his meaning? It seems to us the reason is revealed by the fact that they invariably confessed him to be the Son of God. They were so earnest and sure in their belief that he was the Son of God that they did not have time to realize that he was also the Son of man, possessing the death nature. Since they conceived of him as the Son of God they could see no necessity for his death, and the fact that his death destroyed their faith that he was the Son of God, proves that they even thought it was impossible for God's Son to die. Not until after they were led by the Holy Spirit were they able to understand "that Christ must needs have suffered and risen again from the dead." Acts 17:3. Not until then did they realize that God's Son was man in nature. Luke says this saying (of his death and resurrection), was hid from them. Was it not hidden because of their own one sided conception of his nature?

Jesus refers to himself as "the Son of man" many more times than he calls himself the Son of God. Thus he emphasized the truth they most needed to realize. To those who denied that he was the Christ the Son of God, he strongly defended his claim to being the Son of God.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson\* Editor,

5622 Vernon Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will Be in Omaha, Nebraska.

### Notes of Interest.

Bro. and Sr. J. A. Dickinson, of Florence, Montana, have recently joined us and we are pleased to have them interested in our Berean work.

Sister C. Seely, of 508 Brown St., Healdsburg, Sonoma Co., California, writes that she has enjoyed the letters from us immensely. She is one of the lonely ones and has no chance of hearing a minister, and has only our papers and the Bereans to encourage her. Mrs. Seely has written me, asking me to thank all the Bereans who have written to her, she is an elderly lady and also crippled in her right hand, so it is hard for her to write individual letters: I trust all who have written her will do so again.

The Berean Society.

**R**IGHTEOUSNESS is the most reasonable thing of which we have knowledge. 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. And they

that love him are those Bereans who are obedient to him always, finding delight in ministering to the wants of the unfortunate ones of his children, away from the pleasure of church and fellowship of friends of the Abrahamic faith.

Good and evil cannot be mixed. Therefore I feel very thankful to the Bereans finding me and writing to me in words of comfort. The Psalmist says, no good thing will he withhold from them that walk uprightly. This promise should inspire everyone to walk uprightly. Try so far as human imperfections will permit to do, always those things that please Christ, by obeying his commands.

So necessary is righteousness that a righteous life is the greatest asset anyone can possess. It promotes in the individual, happiness, and in those about him also. Christ went about doing good. Those following his footsteps will be heirs with Christ in his kingdom.

The most effectual way to help our fellowman is to live the best, the noblest life we are capable of living. This necessarily includes all the service one is capable of performing, all the deeds of loving kindness he can do, all the words of sympathy he can speak, every good example he can set, and thus show forth at every opportunity his allegiance to and belief in our Heavenly Father. It seems to me from what I have learned of the Bereans, they are doing all the things above mentioned; if so, they will receive the Well done, good and faithful servants, enter into the joys of the kingdom. Fear of God and love of humanity has given to the world a new organization, The Berean Society.

Pray that war and discord on earth shall cease. If there be no light, pray in darkness, whatever is good to wish, ask that of heaven. Love lightens labor, sanctifies sacrifice, elevates thought, induces patience, fortitude, and lifts to its heights man's effort to do the will of Him whose child he is. It inspires him with desire to be a friend of all mankind. It gives him a willingness to sacrifice, endure hardships for the sake of the good and truth. All of us should make a continuous effort to be about our Father's business. The most effective way to manifest our love for God is to duplicate the act of the good Samaritan, if our neighbor is in need. David was not compelled to battle with Goliath, he could have remained silent and thus have avoided the contest. Indeed, he was frowned upon and scorned when he volunteered for the fight. God was ruling the battle. Therefore whatever is on God's signboard will be accomplished. I believe some of the meekest of men, even timid men who have no standing for heroism or physical courage, are at heart God's shepherd boys, ready and willing to battle the giants of wickedness and be victorious. To be spiritually minded is life and peace. There are many dear, tender and frail women in the world who every day give the world examples of human heroism and self-sacrifice that would put braggart men to shame. These women live and die in sweet harmony and humility, serving their Lord, busy in their own modest way about the king's business. Of each one it will be said, She hath done what she could. They are living the actively righteous life of service, which is love and wisdom in action.

Bless them, dear Lord, is my prayer.

If I live 28 more days I will be 83 years old. I fell on the battle field in the Civil war and I am a bad cripple.

I can hobble about only a little on crutch and stick, therefore, since the Civil war I have had a tough row to weed, but the Lord and people have been very good to me, so I feel thankful that I am alive and have a hope to be with Christ when he possesses David's throne, which is grand to contemplate. No cripple there, pains, tears or death. In my weak way, I am, by patient continuance in well doing, to seek for immortality and eternal life. If I fail in this I will perish. I humbly ask the prayers of the Bereans that I will not fail to enter through the gates into the city. Thanks to all for past favors, especially thanks to Mrs. Fannie LeCrone, of Helena, Okla., who sent me the Pine Woods Bible Class by W. H. Wilson.

Yours kindly,

J. L. Caylor.

205 W. 4th St., Bowham, Texas.

Dear Bereans:

I have received a number of letters from isolated members saying that they cannot interest people around them in the Gospel so there did not seem to be anything they could do for the Master.

Dear sisters, when you get to feeling that way, sit down and write some members like yourselves, who never hear a sermon; tell them of the blessing we have compared to other people, even though we can only talk on paper, and when you get a letter from others of like precious faith, pass it on to others; it is too good to lay aside. When you read a good article in a paper, mark it and pass it on, you will soon find there is a great need of this kind of work.

If there ever was a time when isolated members needed encouragement and cheer, it is now. Just try it and see what a bright light it makes in your life.

An Isolated Sister.

The Manner of The Coming of Christ.

**P**AUL, IN HIS Epistle to the Thessalonians, speaks about all believers that will be alive when Jesus comes, taken up alive, but changed, to be with him. The living believers are shown to be "caught up" together with the raised dead at the first stage of Christ's second coming.

Jesus is now at the right hand of the Father. From thence he will come again to judge both quick and dead. All the godly who have ever lived up to that period, when that time comes, shall rise again. Jesus said to Martha, "I am the resurrection and the life, he that believeth in me, though he were dead (though he should die), yet shall he live (again), and whosoever liveth (till I come), and believeth in me shall never die. Believest thou this? Do you believe it, dear Bereans? Oh! what joy awaits the humble follower of Jesus, the simple believer in his name.

Dear Bereans, let us see to it that we are wide awake. "Let us not sleep as do others." 1 Thes. 5:6. "Therefore, 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." For as

a snare shall it come on all them that dwell on the face of the whole earth. My dear Bereans, these are serious thoughts. Great issues are involved. We know not how soon our Lord doth come. Let us, then, enter upon the study of this mighty subject with prayerful hearts, anxious to know what God has been pleased to tell us, and earnestly set upon preparing to meet our Savior. Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass (or, are coming to pass), and to stand before him.

Lillian May Dauntler.

#### Have The Viols of Wrath Been Poured Out?

IN THE Restitution Herald of April 10, under the above heading, Brother Brickey presents a difficulty that I have long wrestled with, which perhaps he or some reader can help me out on.

In general we all agree that Christ's coming as a thief for his saints means the end of probation; at least till the millennium begins, and no one can harmonize all scriptures relating to Christ's second appearing without admitting a space of time between his coming for his saints and his coming with his saints, to bind satan and to establish his kingdom; and it is only during this period of "wrath without mixture," or wrath without mercy, that probation ceases.

The difficulty I refer to is that the coming of Christ for his saints, and the close of probation for a time, seem to occur before any of the seven last trumps sound, or any of the seven last plagues are poured out, yet under the sixth viol Christ says, "Behold I come as a thief." Rev. 16:15.

The following five scriptures favor Christ's coming for his saints before any of the trumps or viols occur:

First, "No man was able to enter the temple in heaven till the seven plagues of the seven last angels were fulfilled." Rev. 15:8. That probation is resumed under the seventh trump, when the kingdoms of this world become the kingdom of our Lord, is proven by the statement that under this trump "the temple of God was opened in heaven," as also by the promise of "exceeding riches of grace in ages to come." Rev. 11:15-19; Eph. 2:7; Psa. 30:5; 106:1.

Second, these seven last plagues are called "the wine of the wrath of God which is poured out without mixture (without mercy) in the cup of his indignation." Rev. 14:10. It would seem that wrath would always be mingled with mercy as long as our mediator is in heaven.

Third, that Christ comes as a thief and that probation ends for a time before any of the trumps sound, seems evident from the fact that the angel with the golden censor filled with incense, which he offers with the prayers of the saints upon the golden altar before the throne of God in heaven (after which he fills the censor with fire and casts it upon the earth), is before any of the seven trumps sound. Rev. 8:1-7. This represents the last prayers carried to heaven, and nothing but fire or affliction in the earth from the first trump till the last one.

Fourth, In Rev. 14, Christ is represented as a reaper gathering his harvest of saints to a white cloud in the air before

the winepress of God's wrath is trodden outside of Jerusalem which Joel 3, shows to be the last great battle fought in the valley of Jehosaphat. This battle is evidently the same called the battle of Armageddon, which occurs under the sixth viol of wrath. Rev. 16.

Fifth, in Rev. 15, the saints are represented as standing on a sea of glass mingled with fire (evidently the atmosphere mingled with bursting bombs from airships), before any of the seven last plagues are poured out on the earth. Rev. 16:1.

On the other side, that Christ does not come for his saints until the sixth trump and sixth viol, the following scriptures favor:

First, under the sixth viol Jesus says, "Behold I come as a thief." Rev. 16:12-16.

Second, the drying up of the great river, Euphrates, under the sixth viol, which prepares the way for the kings of the East (the Asiatics) to come to Esdraelon valley, to Armageddon, seems to fit to the present dismemberment of the Turkish empire, and with the agreement of the allies to neutralize the Dardenelles and to annihilate the Ottoman empire, which would remove this barrier to Russian ships and to the kings of the east. Ezek. 38.

Third, under this sixth viol the spirits of devils working miracles, go forth to the kings of the whole earth, to gather them to the great war of God Almighty. Rev. 16:13, 14. R.V.

The present war was started by the kings of the whole world, and not by the people, and who cannot see the miracles in airships, submarines, modern battle ships, liquid fire, asphyxiating gas, electric devices, guns that fire a torpedo 76 miles, wireless communication all around the earth, from air ships and under the sea, etc.? The submarines are "like frogs" and the pagan spirit of wanton destructiveness of Attila the Hun, and the beastly papal spirit of cunning and cruelty, and the Mohammedan spirit of purchasing paradise by blood-shedding are all being manifested in the present world butchery. Rev. 16:13.

Fourth, the great increase in the number of air ships being built seems to be rapidly preparing the way for the seventh viol to be poured out into the air, when voices from heaven say it is done." Rev. 16:17.

The greatest difficulty to the latter view is that if we take the events of the first five trumps and viols literally, nothing that has yet occurred on earth will fit to them. Too many present views based on a text or two without seeking for a harmony of the whole book with their position. Who can produce an harmonious outline of the whole trumps and viols of wrath without following their own fancy like Russellites do in their seventh volume? We must admit that the most evidence is in favor of all the trumps and viols of wrath being after Christ's thief like coming.

W. L. Crowe.

Dear Bro. Lindsay:

Your kind letter or card was duly received and answered some time ago, enclosing a dollar as I did while guessing what was in your mind. So you give me credit please.

Does not the rich man in Luke 16:19, give us a picture of the Jewish church in Jesus' day? Luke 10:38-42.

And does not Mary of the two sisters, show best how to please him now? And see his warning, Luke 21:34, against big dinners and suppers.

But see how the Church of God was confirmed and encouraged after his ascension by fasting and prayer. Acts 1:14; 2:42; 10:30; 14:23; Jas. 5:10.

Hoping that you received my last writing ere this, with one dollar, and if you see fit, insert it.

Sometimes at best we need to fast, and may, ere passing decision.

Had we not better be a brother of Lazarus full of sores that to sit at a rich man's table and see no sorrow? Rev. 18:7.

But see how we may rejoice, in Luke 10:20, and again Rev. 3:5, etc. Is my name written there?

You may be partly to blame for not having more help in writing. But we give you credit for treating us very fair when it does come.

Yours in the hope of life in the next age,  
R. A. Humphreys.

P. S. May I ask, "Unto what, then, were ye baptized?" Acts 18:25; 19:3, etc.

Or the difference between John and Jesus' baptism. See John's ceremony in Acts 19:4. John did not baptise into Christ. Since John's day our baptism should have a two-fold meaning, viz., we come to Jesus in baptism as our Life-giver with positive assurance of Jesus' resurrection life. See Rom. 6:5; Gal. 3:27, 29. Also remission of sins.

Oh brethren, is this too straight for us? I think not, Jesus and his apostles taught and walked in it. Acts 4:2; 5:42; 8:12, 35-39; 10:42, 47; 16:14, 15, 31, 33.

If you will "bear with me a little in my folly," 2 Cor. 11; Job 21. R. A. H.

#### Bible Times.

THE BIBLE presents times and seasons, times of judgment and times of blessing. The seven times of Israel's punishment reach over all the years of a nation's desolations; and the land of promise keeps her sabbaths. Next we have the times of the Gentiles; which are measured by the metallic man, commencing with the head of gold and continuing until the stone rolls from the mountain without hands. Next we have the time, times and a half, which embrace the last half of the great week of Israel's captivity and the Gentile supremacy. During these times we have the times of ignorance and the practical blindness of Israel, then, at the close we have the time of the end, which reaches over the transition period, standing between the ages of peace. After this comes the times of restoration, times of refreshing and the dispensation of the fulness of time, styled by Paul the times of the Messiah. Then the mystic table will be supplied with white-robed guests, the mystic body will be replete with members, and the symbolic tree will be full of branches and the fulness of the Gentiles will come in. Bible times will succeed the times of war and death, and times of blessing will fill the world.—H. V. Reed, in an old paper.

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#### Family Prayer.

THE FIRST church founded on earth  
was the church in the house. The first  
worship was the worship of the family;  
and family religion still lies at the founda-  
tion of all church life, and of all true wor-  
ship. But there are families, professedly  
Christian, which have no family worship,  
and do not at all realize the idea of the  
church in the house. This is an evil to be  
deplored, reprovcd, and corrected.

It is the business of every Christian man  
not only to train his household in the fear  
of God, but to collect his family for pur-  
poses of worship, and thus publicly ac-  
knowledge the Most High. He who fails to  
do this deprives himself of blessing, and  
also trains his children in an evil way. A  
little Swedish girl who went to live in  
a family in the state of Maine, after a few  
days declined to remain longer, and went  
home. They inquired her reasons for leav-  
ing her place.

"Were not the people kind?"

"Yes."

"Did they not treat you well?"

"Yes."

"Why, then, did you not stay?"

"I was afraid to stay in a house where  
they did not pray."

If children are brought up in homes  
where God is feared and worshipped and  
honored, they will not be likely to feel  
entirely at home in dwellings where there  
is no fear of God; and their own homes, if  
they come to have them, will most likely  
be houses of prayer. A man and woman of  
the present day who were brought up  
where prayer was offered, usually wish  
their children to have as good opportuni-  
ties as they had; but in neglecting this  
great privilege of prayer, they in so far  
neglect the well-being of those they most  
love. Let us rear the family altar, and  
worship and honor the Lord, lest we be  
included in that solemn word of the prop-  
het, "Pour out thy fury upon the heathen,  
and upon the families that call not upon  
thy name." Jer. 10:25.

—Selected.

Let us hear the conclusion of the whole  
matter: fear God and keep his command-  
ments: for this is the whole duty of man.  
For God shall bring every work into judg-  
ment, with every secret thing, whether it  
be good or whether it be evil.—Solomon.

Of great riches there is no real use, ex-  
cept it be in the distribution.—Bacon.



# THE RESTITUTION HERALD.

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## MAKE WAY.

ON THE sword of an old warrior was inscribed the legend, "I find a way, or make one." And the same words may be written upon each living servant of the living God. The field is the world. Christians are standing idle; and sinners are perishing around them. The primitive Christians "went forth and preached everywhere," proclaiming a message not taught in the schools, nor received of men, but from God. Today, men who have the same message and the same spirit can do the same work. Hearts are aching, souls are hungering and thirsting, perishing sinners are longing for the words of life and salvation, and Christian men and women are sitting still, while ministers are looking around for a place to preach, which oftentimes means a place where somebody will support them to tell the people things which they already know, and are not willing to practice.

"Go ye into all the world." Neglected spots can be found on every hand; nooks and corners unblest and uncared for are within the reach of every one. He who can sing and pray and preach; he who has salvation in his heart, and the Bible in his pocket, can soon make a place for himself, if his heart is really in the work of God. And then, when he finds something to do, let him do it. It is not the chief end of a minister's existence to raise up a congregation that will support him, so that he can settle down and feel that he is comfortably placed for life. The command from the throne is, "Go! Go!" And so long as the world lies in wickedness, so long as people perish for lack of knowledge, so long as hearts are breaking and souls are dying, there is no time for Christians to halt or lag in their work; but it is their business to go forward in the strength of God Most High, expecting and receiving his blessing all the way. And then it is the business of Christian men and women to "bring forward on their journey after a godly sort," those who, for his name's sake, go forth, "taking nothing of the Gentiles." 3 John 6, 7.

The duty of Christian men and business men is not done when they have put a few coppers into a contribution box; paid a small sum for supporting their church, and their minister; invested something in a costly house of worship, and paid an annual subscription to some benevolent society. All these things they may do, and yet have at last no good account to give of their stewardship. There may be work to be done by them personally, which societies will never do; and there are men whom God has sent, true messengers of the king, whom they can never hire to preach to them, but who will go where God sends them, do what God bids them, and take what God gives them. Such men should not be forgotten by God's stewards

## LITTLE BY LITTLE

**L**ITTLE BY little all things grow,  
Plants and trees from the seeds we sow;  
The beginning of life is under the ground  
In darkness and silence all profound;  
Then a tiny shoot comes up to the light,  
And the plant increases in beauty and might.

Little by little bad habits grow;  
How they begin we scarcely know;  
A little wrong act, just one false word,  
One pleasant drink in the wine-cup stirred,  
Repeated once in a while and again,  
And lo! we are fast in a cruel chain.

Little by little good principles grow,  
Steady and sure, though sometimes slow;  
A little act done because it is right  
Soon comes to be choice—a real delight—  
Till our second nature it grows to be;  
And we walk in its light and liberty.

Little by little our life wears on,  
Days, weeks and years, and the whole has gone,  
The days are made up of minutes so small,  
To do our work we have need of all.  
Then carefully fill each tiny space,  
If you would have joy at the end of the race.  
—Selected.

even if they are not ever on the lookout for the fattest pastures, or busy prospecting and higgling for the largest salaries.  
—Sel.

## Brotherhood.

**T**HAT "man's inhumanity to man makes countless thousands mourn," is acknowledged by many, but considered by few. We unwittingly contribute to oppression. The world is in tears for the want of brotherhood. Our Redeemer came into the world to show us the path, and illustrate true brotherly life. In theory we perceive it; in practice we miss it. The Christian idea of bearing each other's burdens has been too much neglected. We are ready enough with speech and pen to counsel our fellow-creatures who have difficulty in making both ends meet, and that not because of any fault of theirs, but owing wholly to the hardness of the times; but before speaking, we should instinctively thrust our hands into our purses.

Here is a man without employment, there have been thousands of such in our midst the last year or two, and with a family of young children dependent on him for bread. He is a good and willing worker, but labor is scarce. To begin to lecture such a man without supplying his necessities out of our abundance, is one of the readiest ways of turning him away from religion and the men who profess it. In few other ways can we so discredit our holy religion. Our blessed Redeemer, by precept and example intended that brotherly love should be the foundation principle. Are we to be told that the everlast-

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ing laws are to be changed in these modern times, and that we are no longer our brother's keeper? The professors of religion connected with our churches, one and all, should do less lip work and more purse work.

George J. Mingins was at one time visiting the room of a longshoreman, who knew too little of his Bible, but more of the devil's ways. The city missionary began to converse with the longshoreman about his soul and the service of Christ, when he turned upon him and said, "I'm not hearing a word you are saying. Do you see that woman and those children? They have not had anything to eat since yesterday morning."

The missionary at once procured for them a supply of nourishing food. "Now," said the head of the starving family, "I'm ready to hear," and he heard to some purpose.

Christ's workers would do well to consider the comparatively unknown and undeveloped force of giving. Who is a Christian? The man who first devotes all his powers to the glory of God and the good of his fellows. Wherever there is want, let every day of the year be a Christmas day in kindly remembrance of our less fortunate neighbors.

Religion does not always digest well on an empty stomach. The Savior did not begin to talk piety and penitence to Simon Peter when he was just ashore from the fishing boat, with his clothes wet, and his teeth chattering. He first said, "Come and dine;" and when they had dined, and were warm and comfortable, he asked the question that pierced the wanderer's heart, "Simon, son of Jonas, lovest thou me?"

—Selected by a friend.

Time was, I shrank from what was right,  
From fear of what was wrong;  
I would not brave the sacred fight,  
Because the foe was strong.

But now I cast that finer sense  
And sorer shame aside;  
Such dread of sin was indolence,  
Such aim at heaven was pride.—Sel.

—o—  
Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psa. 16:11.

THE COMING CONFLICT;  
or, The Time of the End.  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

The Four Beasts.

THE IDENTITY of the fourth beast with the fourth division of the image is beyond dispute. The ten toes of the image in the second chapter find their correlatives in the ten horns of the fourth beast in the seventh chapter. Both are of surpassing strength, and break everything in pieces. Both contain elements of weakness which bring about their destruction. In the image that weakness is symbolized by the clay and its inability to mix with iron; in the beast it is the persecution of the saints that calls forth the judgment. The later vision amplifies what the earlier had revealed respecting the fourth kingdom, and enables us to see that the unnatural union prefigured by the mixing of incompatible substances is an ill-advised attempt to Gentilize the Hebrew nation, an attempt which will prove abortive as all preceding attempts in the same direction. Lastly, both prophecies are equally explicit that that empire will be brought to a signal and sudden end by the manifestation of divine power on earth. The mountain-stone strikes the image in its toes, and the cloud-comer smites the beast in its horns, the one sent whirling like the chaff to the wind, the other tossed to the flame, while Israel, resurgent from the dust, appears in royal glory, and wields the empire of the world.

But the design of the beast vision was not merely to repeat the same features, but also to allow a further development in the fourth kingdom from the symbol of the horns which would have been unnatural in the ten toes. The last empire is a federation of ten kings. With the advent of the eleventh horn there is a rearrangement. Three kings are put down, the remaining consolidate in a federation under the hegemony of the horn. At the beginning of the times of the Gentiles the headship and power it represents were vested in individual rulers,—Nebuchadnezzar, Cyrus, Alexander. At their close, it is in the hands of a Septuple Alliance. We venture to suggest that the "seven heads" in Rev. 13:1 and 17:3, are the seven kings that remain after the clash with the horn. Their being called "heads" emphasizes the fact that they share the headship together with the horn. However, his subject belongs to the Apocalypse, and cannot be pursued here.

When the fourth beast appeared Daniel had observed that it was "diverse" from the other beasts. The explanation shows wherein the diversity consists. It may be expressed in three words—Antitheistic, Antinomic, Antisemitic. The horn speaks "words against the Most High." He speaks

"great things"—great in their daring. Godless kings there have been. Sennacherib "reviled" the God of Israel. Antiochus Epiphanes outdid all other in offering insult to Jehovah. But while opposing the true God, these kings were zealous devotees of a god. Indeed their zeal in stamping out the worship of Jehovah was fanned by boundless devotion to the cult in which they had been nurtured. But the horn "exalts himself against all that is called God or that is worshipped." Religion among all nations, both ancient and modern, has been under state tutelage. It has ever been used as a powerful means to subserve political ends. The nations of Christendom have their "state churches." And even those countries which have effected a separation between church and state do homage to religion by giving it a formal place in government institutions and state functions, and by extending to religious communities such privileges as exemption of property from taxation. But the horn will replace the worship of God by the worship of man—of himself.

"He shall think to change the times and the law." In its application to the Jews, these words imply pursuance of a policy aimed at suppressing Jewish religion.

In a wider application, they suggest adoption of sweeping innovations subversive of the social and political structure which has existed since the dawn of history.

"He shall wear out the saints of the Most High." The antisemitism of the horn is the natural consequence of his atheism. Since the Jews are a witness to God, the horn will endeavor to destroy them. The hope of a Messianic kingdom held out in the prophets still burns in many a Jewish heart. Centuries of persecution and expatriation have failed to extinguish it. On the contrary, persecutions have served to revive the sense of national consciousness which has received its expression in the mighty Zionist movement. The New Testament bears witness how the Messianic hope aroused Roman suspicions, and perhaps in the hope of Israel the horn will find a pretext for treating them as enemies of the state.

The duration of the conflict between the horn and the saints of the Most High is definitely fixed. It continues for "a time, and times, and half a time," 7:25. What is its equivalent in ordinary terms? In several instances the term "time" does not appear as a specific time measure, Dan. 2:8, 9, 21; 3:5, 15; 7:12. However, the "seven times" decreed upon Nebuchadnezzar, Dan. 4:16, 24, 25, 32, are evidently years, since their commencement and close were within the lifetime of the king. In line with this is the statement in Dan. 11:3, "at the end of times—years." The persecution of the Lord's people by the horn is limited to a period of three and one half years. The Apocalypse confirms this conclusion. There the period of persecution is given in three forms: "a time, and times, and half a time" (Rev. 12:11), "forty-two months" (Rev. 11:2; 13:5), "one thousand two hundred and three score days" (Rev. 12:6). Forty two months equal three and one half years, and the exact period of twelve hundred and sixty days shows that it is to be three and one half years reckoned

at 360 days to the year. If it be said that this period should be understood to mean years, on the ground that it is a symbol and needs interpretation, it is enough to reply that the term does not occur in the symbolic portion, but in part of the interpretation. An interpretation requires no interpretation, and therefore the statement must be taken at its face value. The 1260 days terminate when "the Ancient of Days comes and the judgment sits, 7:22, 26. Their starting point is not revealed in this prediction. It is pointed out in the following disclosures, and will be dealt with in its proper place.

The vision of the metallic image spoke of the setting up of the kingdom in general terms. The present chapter considerably enriches our knowledge of the subject. The item of chief importance is the appearance of a ruler. The Son of Man is brought to the Ancient of Days and receives the kingdom. The second item of interest is that the kingdom to be set up is the kingdom of a people. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." It is the sovereignty of one nation over other nations, such as was the case with the historic empires of Daniel—Babylon, Medo-Persia and Greece.

But the culmination, acme and climax of the vision is reached when the different character of the divine kingdom from its predecessors is most vividly and effectively brought out by a sudden change of symbols which emphasizes the master thought of the book—the man assumes control of the sphere which had been torn and devastated by ferocious beasts fighting among themselves. As man transcends beasts, so the kingdom of God transcends the kingdoms of the nations. The kingdom of our Lord and Savior Jesus Christ will be the first human kingdom worthy of the name. The kingdoms of the nations are actuated by the same savage instincts which cause wild beasts to devour one another. The thin veneer of external Christianization no more conceals the deformities of human nature than a gossamer drapery hides the nakedness of the body. Notwithstanding professions to the contrary, the nations in the van of civilization are guided by the brute principle contained in the adage "man is right." The violations of the simplest laws of justice and the utter disregard of the rights of weaker nations which have marked the outbreak of the present war must have caused a sad disillusionment to the admirers of human perfectibility and priests of optimistic progress, who, boasting of our vaunted civilization as the vanguard of millennial glory ready to burst over all the world, denounce God's word as "pessimism," and teach an "optimism" born of its perversion.

In conclusion, we may summarize the leading lessons of this prediction.

1. The beasts are cyphers of kings, and the acts which accompany their appearance are strife of nations, carnage of war, social prejudice, religious intolerance, rioting of tyranny, and the sufferings of the oppressed.

2. The beasts exhibit a growth in brute force and savage instincts. The condition

of affairs immediately preceding the setting up of the kingdom is a state of world-wide war, blasphemy and persecution. The so-called culture and civilization have been powerless to teach even a decent respect for God.

3. The reign of peace and righteousness, humanity's fondest dream, is not brought about by a gentle influence which, working internally, gradually accomplishes the regeneration of the beast. It is accomplished by an external force which is made to bear in the complete destruction of the beast. That force is the putting forth of divine power in the advent of the Son of Man.

(To be continued.)

#### PREEXISTENCE. No. 6. Miscellaneous Texts.

IN JOHN'S Gospel are a number of the Lord's statements that he came down from heaven, such as 6:38, 62, and 8:23, 42. The one in 3:13, we take to be the words of John and not of Jesus himself. We have already covered this idea in our remarks on John 6, in previous articles of this series, but will add again that in the context of many of the above scriptures Jesus used the words that he came from God, and God sent him as equivalent to the words that he came down from heaven. For since God is in heaven, whatever comes from him comes down from heaven. Therefore everything God gives us comes down from heaven, Jas. 1:17. Our daily bread for which we pray, then, comes down from heaven. Because it first fell in form of rain and sunshine, yet it is no less mysterious and wonderful when we eat it as wheat or beef.

So Samuel came to Hannah from heaven, since he was the answer from God to her prayer.

So John came to Zacharias and Elizabeth, for he, like Jesus, was sent from God, Jno. 1:6, as Jesus used this expression, sent from God, as equivalent to coming down from heaven. Then why insist Jesus was more preexistent than Samuel or John or any child, since the Bible shows all children are given by God and that all his gifts come down from heaven? But the emphasized idea in John's gospel that Jesus came down from God is not the origin of his person, but the origin of his message and mission, to inspire faith in the saving words. This idea is peculiar to John's gospel, and is one of many differences which mark this book as being one by itself, admittedly deep and dark in its sayings. If we be not cautious we shall take literally what he spake otherwise, as did some disciples in John 6, and stumble at the words to our destruction, as they did by forsaking him.

When Jesus said, "I am from above," in distinction from the Jews to whom he said, "Ye are from beneath," we do not understand him as distinguishing his personal origin as upper space contrasted with theirs as from the earth, for otherwise the contradiction in letter between Jno. 7:28, and 8:14 would become a real contradiction, but we do understand by the context that what he meant was that the heavenly origin was that of himself as the word, the message and mission, the mouthpiece and mighty hand of the heav-

enly Jehovah, which message and miracles they could not comprehend, being earthly, sensual, devilish as James puts it, carnal, not able to know the things of God, as Paul put it. This is easily discernable in John's context, and one great, if not the great truth of John's gospel is, Jesus the manifestation of God, but not the person of God nor the preexistent personality of the Christ.

One more scripture before we end. In Daniel 3:25, Nebuchadnezzar's words that the form of the fourth being in the fiery furnace was like the Son of God.

Nebuchadnezzar was a stranger of the true God, and he and his people worshipped gods many, as the book of Daniel elsewhere records, then why should his words here show that he recognized Jesus as a preexistent Son of God? And if Jesus is the one in the furnace, how can Psa. 2:7, be true before Jesus became thus God's Son? Furthermore, by his further words a little later he showed he recognizes the fourth as an angel. Then if we interpret his words in verse 25, as applying to Christ, we have found what Jesus was in his preexistent state, and all trinitarians must surrender if they use this text to prove preexistence, for they themselves admit angels are no part of the Godhead. And what will believers in the unity of God do if they use the text for proof, since angels cannot die, Luke 20:36, and since no angel can be God's Son, Jesus Christ, Heb. 1:5? Would they not have for a Savior an angel who could not die for their sins nor be accepted at his resurrection as God's Son? Or if this preexistent angel did not lose existence when it became the babe of Bethlehem, must we not accept the doctrines of incarnation and inherent immortality implied in that transition from preexistence to mortality? And since such an angel could never die, then only the incarnated body died on the cross and the inherent immortal ego "passed on." Otherwise angelic existence would cease at the manger in Bethlehem or the brow of Calvary. Further yet, Jesus would be an angel now, and when he comes, and forever be clogged with the clay of incarnation which he took from Joseph's tomb to the throne of God and bring it with him when he comes to dwell in it for all future time, and how then could he be the angel he was before he incarnated in that flesh? The manger of Bethlehem is a Rubicon and the tomb of Joseph a Waterloo for preexistence, it seems to us.

The true idea of Nebuchadnezzar's words would in the light of the context in Daniel be that he considered the fourth a son of the gods, or having known from Daniel's interpretation of his dream something of the true God, he would transfer his heathen idea of a son of the gods to a son of the God.

If anyone has any other difficulties to present, either for solution or in support of opposite views to ours, we shall be glad to consider them fairly and courteously if we can. We have endeavored to be reasonable, courteous and charitable with the opposite side of the question. We realize we may be the ones in error.

With a final article of the series we expect to close our argument.

J. W. Williams.

#### SOUL-SLEEPING.

##### An Argument and a Reply.

THE WORD "offered" here more literally would be poured out. Paul refers to the sacrifices of pouring out water or wine or oil, and he compares his body to a cup and his life to a liquid that was to be poured out on the altar of death. Hence he says, "I am ready to be poured out." The word "departure" is, in the Greek, analysis; in fact, analysis is the Greek word itself which we have adopted into the English language. The word signifies, to take to pieces, and was also used among the Greeks to mean to take the harness from a horse, or take the armor from a soldier, as well as to take anything to pieces. When the Christian dies he lays aside his armor, or he puts off the harness in which he has toiled, and he is taken to pieces, that is the spirit and body are separated. But there is not one hint of annihilation. The miserable doctrine of soul-sleeping and annihilation is utterly contradicted by these words of the great apostle. When the animal is unharnessed he is not annihilated, and when a soldier puts off his armor he does not become unconscious; and when Paul laid aside his human body his spirit did not become unconscious, but entered into that paradise which he had seen before at the time his body was stoned to death in Lystra.

The above is from *The Way of Faith*, March 29, 1917. The writer refers to "the miserable doctrine of soul-sleeping." We have never met a people who believe in the sleep of the "soul" between death and resurrection, especially if the "soul" be defined as orthodoxy defines it, for there would be nothing to sleep!

However, if the above writer means the sleep of the dead, that doctrine is taught from Genesis to Revelation with the exception of Gen. 3:4. That is the devil's lie. John 8:44. The Bible writers knew nothing of a conscious spirit existing after the death of the individual. All such talk is the twaddle of Plato and not the teaching of inspiration at all.

Paul says the dead are sleeping in Jesus, 1 Thes. 4:13. If that means that the body sleeps, then the body is the personality. If it means that the spirit is the personality then it sleeps. So there.

The word "analysis," it should be remembered, was not applied by Paul to his "harness," but to Paul himself. "MY departure," he says. And truly Paul had the experience and Paul sleeps, and Paul will be awakened (Dan. 12:1-2), and Paul will be somebody else than an orthodox or Platonic spook!

Paul "stoned to death in Lystra!" This is pure assumption. The Bible does not say so.—Editor Messiah's Advocate.

The need is urgent. We must be loyal to our trust. We must not fail our God, who has chosen us "to be to him a name of joy, a praise and an honor before all the nations of the earth."—Sel.

He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.—Psa. 23:2, 3.

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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.

Born to Bro. and Sr. Geo. Croad, near Blanchard, Mich., a son, April 17. Jewell Avery is the name he must answer to through life, and there are 6½ pounds of him. Congratulations.

Bro. F. L. Austin, who has been evangelizing through Indiana, has sent us a splendid list of trial subscriptions. Thanks very much.

Bro. F. E. Siple has been invited to preach the baccalaureate discourse for the graduating class at Adeline, Ill., this spring.

Quarterly meeting was held at Oregon, Illinois, on Saturday evening, April 27, to arrange for the annual conference to be held in August. See secretary's report in this issue.

Sister Whitehead Sr., of Chicago, is reported seriously ill. We hope soon to hear of an improvement in her condition.

Remittances.

E. H. Wichern; Mrs. Lillie McMillin; Murphy Bros.; Carrie N. Chambers; Mrs. Wm. Lansbery; F. L. Austin; R. A. Daniels; Mrs. Anna Wiley; Mrs. George Knife; J. Middlekauff; Wm. G. Ford; L. E. Conner.

## Notices.

Indiana Bible School.

The North Salem Brethren have invited the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros. D. E. VanVactor and S. J. Lindsay.

Board and rooms will be provided free by the local Bereans and the local brethren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Plymouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

May Meeting.

The Annual May Meetings of the Church of God at Fonthill, Ontario will be held the last Sunday in May. It is expected Mrs. M. A. Woodward, of Dutton, Mich., will conduct the meetings this year. The speaker is well known in Fonthill and other sections, and a large attendance is assured. Please accept this as a personal invitation, and watch for more detailed announcement.

Arthur Gilbey, Sec.

## Reports.

Illinois Quarterly Meeting.

Quarterly Meeting was held at Oregon, Illinois, April 27-28, 1918.

The officers and all of the executive board members were present at the business meeting on Saturday evening.

A song service was followed by prayer and the reading of the minutes of the last meeting and their approval.

Treasurer's Report, April 27, 1918.

Cash on hand Dec. 1, 1917,	\$158.30.
Col. to April 27, 1918,	335.54.
Interest,	.29.
Total,	\$494.13.
Expenditures for same period,	378.98.
Cash on hand,	\$115.15.

Anna E. Drew, Treas.

Evangelistic Report.

August 18, 1917 to April 27, 1918.

The regularly scheduled appointments have been kept during this period with the exception of one month spent at Hammond, Louisiana, and a few Sundays when we were snowed in by the winter blizzard.

The points visited, together with work done at said points, are as follows:

Dixon, Ill., Visits 6, Sermons 11.  
Adeline, Ill., Visits 5, Sermons 8.  
Oregon, Ill., Sundays 10, Sermons 11,  
Bible Classes 14.  
Aurora, Ill., Visits 3, Sermons 3, Bible  
Classes 3.  
Elgin, Ill., Visits 1, Bible Classes 2.  
Rensselaer, Ind., Visits 2, Sermons 4,  
Bible Classes 3.  
Hammond, La., Visits 1, Sermons 24,  
Bible Classes 1.  
Ripley, Ill., Visits 1, Sermons 4.  
Kewanee, Ill., Visits 1, Sermons 4.  
Antioch, Ill., Visits 1, Sermons 3.

Total number of Sermons, 72.  
Total number of Bible Classes, 23.  
Baptisms, 2. Marriages, 1.

Salary and expenses received promptly each month.

Frank E. Siple.

The work of planning for our annual meeting, the Illinois State Conference, was then taken up. The advertising will be done by the souvenir method, similar to that of last year. The time of the Bible School this year will be Aug. 13-22, conference to begin Thursday evening, Aug. 22, and continue over the following Sunday.

Bros. F. V. Blakely, of Grand Rapids, Michigan, L. E. Conner, of Cleveland, O., S. J. Lindsay and F. E. Siple, of Oregon, Ill., will constitute the preaching force.

The following committees were appointed: Buildings and Grounds, F. H. Knodle; Entertainment, Sr. Swingley; Program, Anna L. Adams on music, Anna E. Drew and Almeda Glotfelty.

Two sermons were delivered on Sunday. Bro. Siple occupied the pulpit in the morning and gave an excellent sermon on the Marriage Plan, from Matt. 22:1-13.

Three sermons had been planned for the day, but owing to the rain one was omitted. In the evening Bro. Lindsay portrayed some of the blessings of Christ's kingdom on earth, from the 65th chapter of Isaiah.

Almeda Glotfelty, Sec.

## Obituary.

William Clifford Elton.

William Clifford Elton, son of William and Etta Elton, was born near Delta, Ohio, May 25, 1894. He was a resident of Swan Creek Twp., until he enlisted in the service of his country, Feb. 8, 1918, and went to Vancouver, Washington. He was a member of 6 Cas. A. S. S. C., of the aviation corps.

Clifford was a young man of excellent habits and character. He was well liked by all who knew him, and certainly must have enjoyed the respect and esteem of those in command over him, as shown by his promotion to corporal so soon after entering the service.

He died, April 3, 1918, at Houquiam Base Hospital, Wash., of Scarlet Fever, at the age of 23 years, 10 months and 9 days.

He leaves to mourn his loss a mother, grandmother, three brothers, and two sisters, besides a host of other relatives and friends, his father and two brothers having preceded him in death.

Funeral services were conducted by the writer in the church house in the neighborhood where Clifford had grown to man-

hood, and the church house packed to overflowing with his neighbors and friends gave silent, but solemn testimony to the esteem in which he was held by those who knew him best.

Tender hands bore him, wrapped in the colors under which he had enlisted in freedom's cause, to the tomb near by, to rest and wait until the return of the Prince of Peace.

L. E. Conner.

Wm. Milton Boyer.

Bro. Wm. Milton Boyer was born in Frederick Co., Virginia, Oct. 29, 1833, and died at Woodstock, Va., April 18, 1918, age 84 years, 5 months and 20 days. He leaves the wife, Sr. Boyer, three sons, Arthur, of Woodstock, Monroe and Dr. Percy, who is a surgeon in the army. He also leaves four brothers, Alva, of Woodstock, S. E., and David of Pelton, and Jacob of Maurertown.

Bro. Milton's parents were both in the truth and raised a family of ten children, 8 sons and two daughters, all brought up in the truth and all raised families. Four of these sons, and the daughters, have fallen asleep in Jesus, and four of the sons are still living branches, members of the Church of God. Of Bro. Milton's parents it may be truly said, They rest from their labors and their work goes on. The writer has baptized three of their grandsons, sons of Bro. S. E. and six of their great grandchildren, children of Bro. C. S., and Jno. O'neal.

I have been informed that the old brother before his death expressed the hope that his sons would not let the truth die out in Virginia, and I am proud to say it has not. I know of no family anywhere which has left such a record.

Bro. Milton's funeral was held in the home, Sunday, April 21, and then he was laid away to sleep till Jesus comes. The other day the writer overheard the remark that when some of the older members of the church died the church itself would die. I wonder if we younger members will prove unfaithful and let the church go down, the church for which Christ died, for which the older members have done so much. There is a great responsibility resting upon us, and we shall be rewarded according to our work. Dead branches will be taken out. Each person should be a worker. Let's resolve to let the world do her work while we do the Lord's. Let each isolated member help to support the cause by supporting the paper or the minister. Let each one who is near the church try to be at every service and help carry on the work. Brethren, let's separate from the world and carry on the Lord's work. Jesus said, "Ye are not of the world," Jno. 17:11-16. And Paul says, "Come out from among them," 2 Cor. 6:14-18. Again Jesus says, "Ye cannot serve God and mammon." Matt. 6:24. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

Brethren, if we go with the world and neglect the Lord's work, what shall we do with the scriptures referred to?

J. H. Anderson.

## The Sunday School.

By Alta King.

### JESUS EXERCISING KINGLY AUTHORITY.

Lesson 7. May 19, 1918.  
Lesson Text, Mark 11:15-18, 27-33.

Golden Text: All authority hath been given to me in heaven and on earth. Matt. 28:18.

Time: A few days before the crucifixion, A. D. 30.

Place: In and around Jerusalem.

Memory Verses: Mark 11:25, 26.

#### Questions and Comments.

In our lessons we are nearing the close of Christ's three years' ministry on earth. We have been studying how Jesus preached the coming kingdom and brought it at hand by his words and deeds. In today's lesson we have two incidents which depict the kingdom work from two points of view, 1st, we see the King humble and meek before the Father, teaching and saving the people through his miraculous power. 2. We see him boldly rebuking hypocrits and false leaders and destroying their works.

Read verses 1-11. Find the places mentioned in verse 1. Who were the "certain of them that stood there," in verse 5? See Luke 19:33. Does their conduct indicate that they knew and trusted Jesus?

This is the only time Jesus rode on his long journeys as far as records go. Notice the disciples' regard for his comfort since he expressed his need of the colt. Verse 7. Who were the "many" in verses 8-10? See Matt. 21:8, 9; Luke 19:37, 38. This unusual welcome may be accounted for by the fact that Jesus had not been walking openly among the people. John 11:54. Will the same cries ever again come from Jewish throats? Matt. 23:37-39. Should the leaders much learned in Jewish prophecies, have seen in this incident proof of Jewish Messiahship? Matt. 21:4, 5. Did they accept the proof and rejoice with the multitudes? Lu. 19:39-44. Read verse 11. Once before, at the beginning of his ministry, Jesus entered the temple. What did he see then? John 2:13, 14. Having viewed these corrupt practices he and his disciples go to Bethlehem for the night. (Perhaps the city was overcrowded with those who had come to the passover). What occurred on his way back to the city the next day, which depicts the burning condemnation he had in store for the evils he had witnessed the day before? Verses 13, 14. Carry on the comparison between the fig tree, its show of leaves and lack of fruit, and the Jewish nation. Read Matt. 21:41. Are the Jews as a nation, now bearing fruit which will be organized into God's kingdom?

In verses 15-17, is found Jesus' condemnation for the barren Jewish nation. How does this incident bring the kingdom at hand?

What does Jesus show to be the proper purpose of God's house? Matt. 21:14. The Jewish temple was typical of God's spiri-

tual house, the church perfected. Through it God will dwell with men and be their God, wiping away all tears, etc. Read Rev. 21:1-5.

If the Pharisees had opened their eyes what second proof of Jesus' Messiahship might they have seen? Matt. 21:15, 16.

When will Jerusalem become the center of worship for all nations as foretold in Zech. 8:20-23; 14:16-21.

Read verse 18. Gaining and holding the peoples' attention is half the battle in winning them as followers. Jesus had accomplished this and the Pharisees feared him because they feared for their own prestige among the people.

In verses 19-21 we see the disciples still regarding God's power, as manifested through Jesus, with strange wonder. Explain the lesson of faith Jesus gives them, verses 22-24. (Note: unwavering faith springs from our knowledge of accomplished facts. Our faith that God can remove mountains may be unwavering, but faith that he will manifest that power through us is bound to be wavering since we have no basis for such faith. By using this extreme example Jesus illustrates the full working power of faith, but does not teach that it was given to them to have the faith that God would remove a mountain through them.)

Notice how Jesus applies this principle of receiving according to our faith to forgiveness of sins. Verses 25, 26. If we would have forgiveness we must have faith in God's power and willingness to give it. And Jesus shows that this faith will be manifested by our willingness to forgive others.

Read verses 27-33. The leaders put the same question to Jesus which they put to him when he first cleansed the temple. John 2:18. After his three years work would any honest minded person, well versed in the prophecies, have questioned Jesus' authority? Notice carefully Jesus' answer and see how he corners them up and catches them in their words. If they admitted John's authority as coming from God they would have to admit Jesus' authority as coming from God, for it was through John's testimony and baptism that Jesus was announced to be the Son of God. John 1:31. They knew they would not dare make such an admission or Jesus would face them with the question in verse 31. On the other hand they could not escape this unspoken argument for Jesus' God-given authority by saying, John's baptism was of men for they feared the people. Hence they were as nicely trapped as they could have wished Jesus to be. Their reasoning shows that, to retain public favor, they had been admitting John's authority to be from God, but Jesus shows them that their conduct toward him manifested their insincerity. Jesus refused to answer their question. The truth they needed to realize first was the fact of their own hypocrisy. Until they were rid of this no words from Jesus would convince them. When did Jesus utter the Golden Text, before or after the resurrection?

#### General Notes.

Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them and ye shall have them."

Mark 11:24.

Faith cannot spring up from nothing. So if we ever desire to do unheard of feats or to have something God has never promised by word of mouth, then we may rest assured that the faith necessary to its accomplishment will be absent. We may have a sort of worked up, imaginary faith, but not the kind God wants. True faith must be based on facts.

Dishonesty in connection with religion does more harm than elsewhere. It creates unbelievers. It undermines the power of religion.—Sel.

The dishonesty practiced by a Christian is no worse than the same dishonesty practices by a non Christian, but the dishonesty of a Christian makes a more telling stroke against Christ and his cause.

Likewise the sin committed by the preacher or teacher of God's word is no worse than the same sin committed by the less learned brother, but his or her influence against Christ's work is far greater than could possibly be cast by one who does not have the ability to teach.

But if you do not forgive, neither will your Father which is in heaven forgive your trespasses. Mark 11:26. Our failure to forgive others proves a weak faith in God's power and willingness to forgive us and we need not expect forgiveness from God if we ask in such weak faith.

#### SIGNS OF THE END.

From an old tract furnished by Sr. J. P. Adams, Pontiac, Mich. The first topic has been lost. We begin with the second.

#### Heaping up Treasures.

Rev. H. W. Bowman, speaking upon this subject with reference to our time, says, "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in poverty, was never witnessed before. Our age alone fits the prophetic mould."

Turning to James 5:1-4, we read: "Go to now, ye rich, weep and wail for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten, your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."

Here we have a description of a time and of a condition of affairs when the rich, impelled by greed, and afraid of what is coming, hoard their treasures in heaps, leaving them to canker; while on the other hand, there is a cry of the laborers against the rich, and a cry of real distress, because their wages are kept back by fraud; and while those thus defrauded are in distress, and are crying out because of it, these same rich ones are nourishing their hearts, and living in pleasure and wantonness.

Any one can see plainly enough that this exactly describes the situation as it

exists in the world today. And every one knows that situation has been brought about by precisely the methods here described. All know that the strife between capital and labor has been brought on by the insatiable desire of those already rich to become still richer and to gather to themselves all that is possible. With annual incomes which in themselves are fortunes, they have refused to increase the wages of those laboring for them, and have even reduced their wages when they were already so low as to supply the bare necessities of life. Had they been willing to share with the laboring men the profits accruing from their labors,—in short, had they loved their neighbors as themselves,—there would today be no conflict between capital and labor, no cry of the laborers against the rich.

Never before were men so ambitious to get rich as now. An almost insane desire is abroad to accumulate wealth, not by the old-fashioned method of industry and economy, but by the short roads of speculation, trusts, combines, cornering of markets, and oppression. By these means men are amassing fabulous fortunes, and literally heaping up their treasures.

But the trouble is not alone with the rich. On the other hand, the laboring men and the common people are becoming more and more dissatisfied with their conditions. Poverty and distress are wide-spread. Strikes, riots, and scenes of violence are coming to be matters of almost daily occurrence. The amassing and manipulation of wealth to govern prices, fix wages, and rob people, have been met by organized labor with the threat to stop all work, paralyze trade, and bring business to a standstill unless matters are more satisfactorily adjusted. The forces of banded capital have been confronted with the forces of organized toil. And in many instances the same spirit of selfishness and oppression are manifested by the laboring men as by the rich. So strained have these relations become, and so alarming the disturbances, and so wide-spread the threatened evils and distresses growing out of them, that nations are perplexed to know what to do to stem the rising tide, settle the conflict, and bring about assured peace.

#### Hard Times.

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1. "But of this be taking note; that, in the last days, there shall set in perilous seasons."—Rotherham's Translation. "In the last days difficult times will be present."—Interlinear. "In the last days, shall come on dangerous times."—Douay Bible. "In the last days grievous times shall come."—Revised Versions.

For years, all over the world there has been a continuous and increasing cry of hard times, caused by the scarcity of money, while, as a matter of fact, there has been more money in the world than ever before. The trouble is not because money itself is scarce, but because what there is, is hoarded. It is this hoarding of it that makes it scarce. And this condition will wax worse and worse as we near the end.

And being thus hoarded, it is cankered. Men employed to recount the vast sums of money stored in large money vaults have,

during recent years, been in actual danger of being buried beneath a flood of gold and silver. Money in circulation will never canker; only money hoarded can canker. And God says that the rust of it will be a witness against those who have so hoarded it and held it back from circulation, while the cries of distress are heard throughout the land.

Frequently it is said that capital is shy, and will not venture forth when there is much disturbance and such an unsettled state of affairs generally. But if it were only sent forth and expended in legitimate trade, honest remuneration, and beneficial enterprises, instead of being hoarded or spent in selfish indulgence and wantonness, there would not be such disturbances and unsettled condition of affairs. The hoarding of their wealth has created the very condition which makes the rich look with fear and apprehension to the future, and makes them afraid to invest their means.

#### Extravagant Living.

But while this hoarding of riches has brought about all these hard times and all this poverty and distress, the rich themselves have been lavish, and even vied with each other in building, furnishing, and decorating palatial mansions for themselves, and have lived in the most luxurious and extravagant manner. Receptions, balls, banquets, dinners, and suppers, costing from twenty thousand to half a million dollars each, have been no uncommon occurrence among the wealthy and elite of modern times, while India's millions have been starving, and within the sound of home could be heard the cries of hungry women and children famishing for bread. The richest and most costly dresses, after once using, have been laid aside, to give place to new ones for the next occasion.

The Messiah's Herald says: "One hundred and forty-four social autocrats, headed by an aristocrat, held a great ball. Royalty never eclipsed it. It was intensely exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeousness. . . . While it was going on, says one journal, 100,000 starving miners in Pennsylvania were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committed suicide to avoid seeing their children starve. Yet one necklace from the Metropolitan Ball would have rescued all these from hunger." What more fitting description of all this could be given than the words, "Your garments are moth-eaten," "ye have lived in pleasure on the earth and been wanton"?

Every one knows that the foregoing statements exactly describe the situation as it is today. This, then, being the situation as set forth in this scripture, what is said of the time when this shall be?—this same scripture answers plainly that this is to be the "last days." The Revised Version reads, "Ye have laid up your treasure in the last days." Every person in this world has before his eyes the very things set forth in this scripture as positive proof that we are in the last days.

#### Admonition.

Having spoken of the rich and poor, the

scripture now speaks to a third class: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." They are not to strike, and seek to right their wrongs by force. This they never can do. The scripture points them to the coming of the Lord as the time when every yoke will be broken and every wrong righted, and bids them patiently wait.

Then the great meaning above all other meanings which all these things have to the people of the world today is that the Lord is coming. These are signs, evidences, clear and plain, of that momentous event. Whether men believe them to be such or not, is for them to decide. The Lord has said this condition of things would exist in the last days, and that it would be an evidence that his coming was near.

Just as the farmer, when he has planted his grain, waits patiently for the harvest, so, under the trying scenes of the last days, the Lord would have his people wait patiently for his coming and the harvest of the world; and "the harvest is the end of the world." Matt. 13:39. While others, both rich and poor, are seeking the things of the world, he would have his people living and looking for a better country, even an heavenly. While others, in bitter strife and anger, are wrangling over real or supposed grievances, he would have his people forgive those who wrong or defraud them, and hold no grudges. "Behold, the Judge standeth before the door." Jas. 5:9. At this very time the coming of the Lord is so near, and the judge standing before the door is so nearly ready to open it and call all men to account, that it is too late now, of all times, to indulge grievances, complaints and grudges against others.

#### RESTITUTION.

"Behold, I Make all Things New."

THERE IS inborn love in the human heart for both new and old things.

Since early childhood days we have reveled in the anticipation and possession of new things. New toys, new clothes, new sights and new experiences, and yet, paradoxical as it may seem, there is nothing that charms us quite like old things. Old friends tried and true through the years; old songs and melodies that are ever returning; the old home where we lived back in the years now fled. Our hearts are ever going back to these and they make memory a priceless treasure.

The plan of God for the world to come has taken both these human desires into account and purposes to satisfy them. The promise is not of new things in the coming world, but of the old things which we have loved but which have faded and perished made new. Restitution is a word which expresses the plan of God and it is a most gracious word. What precious experiences memory calls up. What lost delights, what joys, what friendships all in the past. Can it be that these are all coming back? They are coming back, and what is more, coming back untainted by sin, unscarred by

the curse, new and fadeless.

Associated with old things here there is always the thought of waste and loss, rust and decay, fading beauty and failing strength. When things get old they perish, when we grow old we die, but in that fair coming world nothing will grow old. All things will be made new and stay new.—Sel.

#### Prophecy of Daniel.

Dear Brethren in Christ:

In Daniel 2:1, we have these words, And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled and his sleep brake from him. Now here in this chapter of Daniel we have an image of a man which goes to show what kind of government or rulership is in the world and has been in the world in the past. I will name the kinds of metal this image had in it. Its head was of gold; the breasts and arms of silver, his belly and his thighs of brass, his legs of iron and his feet part of iron and part of clay.

The Babylonian kingdom existed from B.C. 60 to B.C. 538. The Medo-Persian kingdom existed from B.C. 538 to 321. The Grecian kingdom existed from B.C. 321 to 31. The Roman kingdom existed from 31 to the end, when the stone will smite it and grind it to powder. Now dear brethren we are living in the toes of that great image that king Nebuchadnezzar saw, today, and before long it will be ground into powder.

We will now turn over to the 7th chapter of Daniel. Now here in this chapter we have four great beasts coming up out of the great sea. In verse 2, Daniel said, I saw in my vision by night and behold the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea diverse one from another. Verse 4, The first was like a lion and had eagle's wings. I beheld till the wings thereof were plucked and it was lifted up from the earth and made to stand upon the feet as a man, and a man's heart was given to it. Verse 5, And behold another beast, a second like to a bear, and it raised up itself on one side and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh. Verse 6, After this I beheld and lo, another like a leopard, which had upon the back of it four wings of a fowl. The beast had also four heads, and diminution was given to it. Verse 7, 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.

Now dear brethren, these four beasts have the same meaning as the great image that king Nebuchadnezzar saw. Turn with me over to chapter 9, verse 26, And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood, and unto the end of the war deso-

lations are determined. We are now living in the times of desolations and war. The times of the Gentiles are about ended. The gospel has been sowed in almost every country of the world, and the Lord is at hand. The greatest battle of the war has just been fought, but the Allies did not win, and so we see that the war is not ended yet.

Daniel 12:1, And at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book. Now, dear brethren, Michael the great prince is almost ready to stand up and these times are times of trouble. We have famine in the world today, and there is war and there is earthquake in diverse places. Let us all get ready for the Lord.

Your brother in him,

Ora L. Worley.

#### I Believe in Printer's Ink.

IF I WERE asked to write out my creed, one article would be this: "I believe in printer's ink." When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of which he cannot estimate. It is a teacher that requires no outfit, no money for traveling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bills to pay, and by reason of age experiences no diminution of physical or mental activity. Always ready for work; no blue Mondays, always as bright as the morning stars. Books can go and stay where it is not practicable for missionaries to live. Our merchant ships carry books and leave them among the islands of the sea, as well as on the shores of continents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Dr. Goodell, of the American Board, that when in 1832 he was passing through Nicomedia, having no time to stop, he left with a stranger a copy of "The Dairyman's Daughter" in the Armenian-Turkish language. Seventeen years afterwards he visited Nicomedia, and found a church of more than forty members, and a protestant community of more than two hundred persons. That tract, with God's blessing did the work. Good seed—"some sixty and some an hundred."—Sel.

How shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld. Martyrs, confessors, and saints have tasted this rest, and "counted themselves happy in that they endured." A countless host of God's faithful servants have drunk deeply of it under the daily burden of a weary life,—dull, commonplace, painful, or desolate. All that God has been to them he is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.—Sel.

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### NEW YEAR “QUITS.”

- Gossiping.
- Grumbling.
- Hair-splitting.
- Saying fate is against you.
- Anticipating evils in the future.
- Pretending—be your real self.
- Fault-finding, nagging and worrying.
- Taking offense where none is intended.
- Dwelling on fancied slights and wrongs.
- Talking big things and doing small ones.
- Scolding and flying into a passion over trifles.
- Boasting of what you can do instead of doing it.
- Thinking that life is a grind, and not worth living.
- Talking continually about yourself and your affairs.
- Depreciating yourself and making light of your abilities.
- Saying unkind things about acquaintances and friends.
- Exaggerating, and making mountains of mole-hills.
- Lamenting the past, holding onto disagreeable experiences.
- Comparing yourself with others to your own disadvantage.
- Work once in a while and take time to renew your energies.
- Waiting around for chances to turn up. Go and turn them up.
- Writing letters when the blood is hot, which you may regret later.
- Thinking of yourself to the exclusion of everything and every one else.
- Carping and criticizing. See the best rather than the worst in others.
- Belittling those whom you envy because you feel that they are superior to yourself.
- Dilating on your pains and aches and misfortunes to every one who will listen to you.
- Speculating as to what you would do in some one else's place, and do your best in your own.
- Gazing idly into the future and dreaming about it, instead of making the most of the present.
- Longing for the good things that others have, instead of going to work yourself.
- Looking for opportunities hundreds of thousands of miles away, instead of right where you are.—Sel.
- Thy presence fills my mind with peace.
- Brightens the thoughts so dark erewhile.
- Rids cares and sad forebodings cease.
- Makes all things smile.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

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Number 32.

## Give Me Your Hand.

FATHER sat one night by the couch of his little daughter. He had bidden her good-night, and as she was ready to close her eyes, she said, "Good night, but give me your hand," and clasping her father's hand, she fell asleep.

Our Heavenly Father not only watches over us in the darkness, but he gives us his hand in time of danger, and leads us through the gloom. We may say with the Psalmist, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand find me, and thy right hand uphold me," and he has promised to strengthen his people, and "uphold them with the right hand of his righteousness."

Blessed are they who yield themselves to the guidance of his hand, and in joy or sorrow, light or darkness, life or death, trust and rest upon his promise, and feel the pressure of his everlasting arms.—Sel.

## PREEXISTENCE. No. 7.

### "What Difference Does it Make?"

THE MASTER said teachers shall be known by their fruits, hence the proof of all doctrine lies in the influence it has on one's life. The other day I heard a believer in popular religion telling what should be done with a certain wicked man,—torment him beyond description. For if God is going to do so in eternity, why not his children imitate him temporarily on a small scale? This was Queen Mary's justification for punishing heretics. As someone has said, The gods we worship write their names on our faces. Yes, and they incarnate in us.

Why, then, should anyone ask such a question as the one that heads this article? Does not any tenet find expression in our hands as well as our tongues? It cannot be otherwise. Then let no one say of religion, It does not matter what you believe. The very assertion betrays carelessness, which is an atrocious sin in a sea captain or an engineer. Is it less in a "sky pilot"? If the assertion is true, why not every religionist accept all doctrines he hears, meekly and without protest or argument?

Since teachers are known by their fruits, a good way for both sides of this controversy to do is to exhibit by deed as well as by tongue why his views make more for righteousness than the opposite doctrine. As we cannot show it in deeds, however, we will use words to this end.

As all righteousness is bound up in the doctrine of Christ's sacrifice for sins, the truth about preexistence and every other truth must be of moment because of its relation to that sacrifice and the doctrine of it. Then what relation does preexist-

## MY GUIDE.

HERE IS NO path in this desert waste  
For the winds of the shifting sands.  
The trail is blind where the storms  
have raced,  
And a stranger, I, in these fear-  
some lands.

But I journey on with a lightsome tread;  
I do not falter, nor turn aside.  
For I see his figure just ahead—  
He knows the way—my Guide.

There is no path in this trackless sea;  
No map is lined on the restless waves;  
The ocean snares are strange to me,  
Where the unseen wind in its fury raves.  
But it matters naught, my sails are set,  
And my swift brow tosses the seas aside,  
For changeless stars are steadfast yet,  
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;  
There is naught but cloud in the inky skies;  
The black night smothers me left and right,  
I stare with a blind man's straining eyes.  
But my steps are firm, for I cannot stray;  
The path of my feet seems light and wide;  
For I hear his voice—"I am the way"—  
And I sing as I follow him on—my Guide.  
—Robert J. Burdette.

ence or the opposite view have to Christ's putting away of our sins by the sacrifice of himself?

Well, if it took God himself to put away sin and conquer temptation by manifesting himself as the second person in the trinity in a body of flesh, or if it took an angel or any preexistent superhuman being to do so, what hope for us? Consequently it is noticeable that almost universally those who hold any kind of pre-existent views teach the substitutional atonement of Christ, and that all sinners need do is believe and their faith answers instead of real righteousness. How evident the reason why nearly the whole world of religions are so lax in their morals! Verily, doctrines in form of teachers are known by their fruits! For if a superhuman was required to conquer sin, manifestly God will not ask man to be holy in himself, but only put on the white cloak of Christ over the filthy under garments.

But among religious people who believe such doctrines and are not lax in morals, how shall we explain their superior morality over the mass of their fellows, for the mass certainly are lax? Well, you will observe that among these comparatively few who are not lax, the doctrine is almost universal that sanctification comes as a definite second work of grace by baptism of Holy Spirit, or else, as observable among most believers in the mortal nature of man, they are floundering along by force of will and other moral strength to overcome sin, and make generally quite a good showing, both the ones who be-

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lieve in instantaneous sanctification and those who try in themselves to conquer temptation.

But both these views are erroneous and both are even sinful. The one magnifies the flesh by protesting that the heart of the flesh is all right if God will only send abundance of Spirit to cleanse it and drive out the devil. The other magnifies the flesh by saying the works of Christian life are their own, the old flesh polished up and offered to God in both cases. Again, and offered to God in both cases, the sin of pride in both cases. Again, the first denies the Lord that bought them by saying the price of the paid blood will not alone cleanse, and that it requires an additional price of spirit baptism to sanctify, and the second denies the blood by seeing no relation of true righteousness to that blood and not trusting in it for cleansing but trusting instead in strength of will, earnestness, or some arm of flesh. Search and see.

The writer has never heard the true doctrine of justification and holiness through the sacrifice of Christ preached, and has searched diligently through literature of different bodies of religious people who believe in sleep of the dead and coming and kingdom of Christ in vain to find it. All he could find was substitutional atonement, or in the case of our own brethren, a gospel in full about the kingdom with no vestige of the blood of Christ for justification, forgiveness and righteousness. Most of our virtue consists in the abomination of self-righteousness. Is it not high time to find how the Christ who was in all points made like us, in all points tempted like us, put away the body of sin through death that his body of sin and our body of sin might pass away and we be found in him in a newness of life? But make him a preexistent being, higher than man and how has man a high priest who can be touched by the sympathy of his infirmities, one who can put away man's sin, not a superhuman's sin, while incarnated as man?

J. W. Williams.

And oft, when in my heart was heard  
Thy timely mandate, I deferred  
The task, in smoother walks to stray;  
But thee I now would serve more strictly,  
if I may. —Sel.

## A CLIPPING AND A COMMENT.

The Lion And The Lamb Shall Feed Together.

THE WOLF ALSO shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Isa. 65:25.

These texts are supposed by many to be a description of the happy state of things in the supposed millennial reign. It is believed that there will be a literal fulfillment of the prophets picture here given. Some with whom I have conversed say that the fire spoken of in 2 Peter will burn over all the earth, consuming its works and all the present state of things, restoring it back to the Edenic state. After this the millennial reign will take place, at which time all the wild animals will be tame, and the prophet's prediction will literally come true. I asked one of these teachers what would become of the animals while the judgment fires were sweeping over the earth, burning up everything therein. I stated that either the animals must be burned up and afterwards resurrected, or else they would be translated and held somewhere in midheaven until after the purifying and consuming fire had swept over the earth. He replied: "Well, the Lord can do either." Such betrays the utter blindness and desperate straits that men who endeavor to uphold a wrong doctrine are driven to.

A careful study of Isa. 11, clearly shows that the first advent of Christ and the blessings of his kingdom during the Christian era are referred to. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Ver. 1. This refers to the coming of Messiah who was the "root and offspring of David." Verses 1-5 refer directly to Messiah and his work. Then follows the above language concerning the animals, verses 6-9. And in verse 10 we read: "In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." In Rom. 15:12, Paul quotes this identical prophecy, and applies it to the Christian dispensation. It refers to the Gentiles seeking Christ and entering into his rest.

In foretelling the work of Messiah and the blessings of his kingdom during the Christian dispensation, the prophets all employed figurative language. Various animals are used in the Word of God to show different characters of men. For example, Jesus said to his disciples, "Be ye therefore wise as serpents, and harmless as doves." To Peter he said "Feed my lambs." Concerning Herod, he said, "Go ye, and tell that fox." Luke 13:32. False teachers are compared to "ravenous wolves," and "grievous wolves." Matt. 7:15; Acts 20:29. Paul said, "Beware of dogs." Phil. 3:2. Speaking of those excluded from the eternal city of God, it is said: "without are dogs." Rev. 22:15. Hypocritical professors are called "serpents" and "generation of vipers." In Matt. 25, God's people are called "sheep" and the unsaved "goats." So in Ezek. literal, natural world, it is a description of the happy condition of God's people in his holy mountain, and this mountain is none other than the church of God. Those who are in this fold are as harmless as doves. In the 35th chapter of Isaiah, the prophet speaking of the highway of holiness upon which the redeemed in this gospel dispensation walk, says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there," verse 9. thus portraying to us the fact that no ferocious character is on the way to heaven. Literal wild

animals cannot walk on a spiritual way, the road to heaven, which is the highway of holiness; therefore these scriptures must be taken figuratively. The very things people expect to realize in some future time are now enjoyed and realized by the saints in light.—H. M. R.

34, God's people are compared to sheep, fat cattle, etc. This is the sense in which we are to understand Isaiah 11:6-9 and Isa. 65:25. It teaches how the grace of God in this glorious dispensation would destroy the serpent-like, devouring nature of men, and make the most lion-hearted sinners—the most ferocious characters—docile and harmless, even so meek that "a little child" may teach and lead them.

It also teaches the glorious love and unity which exists among the redeemed in God's kingdom. No wrangling, backbiting, deceit, or devouring one another; but peace which nothing offends; "helpers of each other's joy;" "workers together." And the prophet adds: "They shall not hurt nor destroy in all my holy mountain." Instead of this state of things existing in the

## Comment.

THE FOREGOING is a clipping from some religious periodical and was sent in by a sister who wishes us to make some comment upon it. This we will try to do briefly. First, may it be said, the view given is the view of practically all who frown down upon the doctrine commonly called the Millennium.

Almost at the outstart of his comments, the expositor says: "The texts are supposed by many to be a description of the happy state of things in the supposed millennial reign." (Emphasis ours).

Then the millennial reign is not God's truth, but merely man's supposition? If this be the case, how are we to understand Rev. 20:4, which says in part, speaking of a certain class, "And they lived and reigned with Christ a thousand years"? The word "millennium" means a thousand. If this language doesn't mean what it says, then who can tell with any assurance just what it does mean? And doing away with this text must do away with many others, such as, "Thou hast made us unto our God kings and priests and we shall reign on the earth." In fact if we admit that the Bible teaches any reign for Christ or his saints, then all these texts must hold good as written.

His next point is, to our way of thinking, a misrepresentation of what millennialists teach respecting the fire spoken of by Peter. We know of no one who believes in Christ's future reign who believes that fire to be literal and universal over the whole earth, but we believe in the fire spoken of by the prophets and from whom Peter drew his idea of fire. After saying what he and others had seen upon the Mount of Transfiguration, Peter calls attention to the "more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." In speaking of the fires of the wrath of God, we find that they do not always consume excepting as they consume the dross, leaving the pure gold. We have an illustration of this kind of fire in Zech. 13:8-9, wherein it is said, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined." etc. Concerning the saints of the present age, Peter (1 Pet. 4: 12) says: "Beloved, think it not strange

concerning the fiery trial which is to try you," etc.

Concerning figurative language we believe this rule will apply: that where a figure exists, the language is so stated that the figure is clearly held out as a figure. "Be ye therefore wise as serpents, and harmless as doves." Here the word "as" identifies the figure. We believe it always so stated excepting in the case of the parables where the parable itself is sufficient to show the figure of the whole expression.

Notice the expositor's application of the language to the church which he terms "the kingdom of God." He shows how the lion-like characters are subdued as soon as they get into the "kingdom." In this kingdom there is no backbiting, no deceit, no wrangling, etc. Perfectly lovely all! What are the facts? Show us a church today where there is none of this! Christ says, "How hardly shall they that are rich enter the kingdom of heaven." If the church is the kingdom, this language needs to be made to read, "How hardly can you get a rich man out of the kingdom, no matter what his conduct is."

We have in our possession a book of statistics covering the history of thirteen religious denominations over a certain territory for a certain period of time, and in order that the supposedly weaker ones may not be placed at a disadvantage, we will consider only the ministry as to their beastlike natures being changed, even though they hold the exalted position of clergymen.

In one of the most popular denominations of the U. S., one out of every six ministers is a criminal in the eyes of the law, one out of every six having been tried by the courts and convicted of crime. This in the largest Protestant denomination, perhaps, in the U. S., is followed by all other denominations in a smaller degree. One minister (was he a changed lion or a lamb?) beat his three year old child to death because it couldn't or wouldn't repeat the Lord's prayer correctly. Another poisoned his wife so that he might marry a maiden of his congregation with whom he had had improper relations, and we could go on with a history of this shameful conduct, not of the supposedly humble or weaker classes of religionists, but of the supposedly stronger, the very leaders of the flock. And besides those to be found in the court records, how many such cases are hushed up that never come to the attention of the courts! This is a severe indictment, but it is true, nevertheless, and we may as well face the facts. We cite this simply to show the folly of the interpretation given above on one of the most beautiful texts of scripture. The kingdom of God is held out to us weak mortals as the goal for which we are striving. If the nominal church of today is to be the ultimate end of our aims, the prospect is not very encouraging. But Peter says that by adding to our faith virtue, knowledge, temperance, etc., those who now constitute the body, the church, are to have ministered unto them an abundant entrance into the kingdom of God. The church, then, is not the kingdom, but it is the cradle in which the heir to God's everlasting kingdom is nursed and brought to that condition which will fit him for

entrance thereto. We admit that flesh is weak. None of it is perfect. Even though Paul was a leader, yet he said that when he would do good, evil was always present and that the good he would do, he did not, etc. This is the experience of every true disciple of Christ, and the person who claims to have reached the experience wherein he no longer has temptation may know one of two things, either he is deceiving himself, or else God has forsaken him. He has come to a place attained by neither our Master nor his servant Paul, for Christ was tempted in all things like as we are, and Paul's thorn in the flesh stayed right with him to humble him and show him how weak he was.

It is because of this weakness of the human race that the church was instituted. Had man been able to perfect himself by the perfect law of God, there would have been no need of the gospel with its blessing of forgiveness. But as under the law where men thought they kept it, Pharisees and hypocrites came into existence, so today those who claim salvation by their own holiness through good works are deceiving themselves, are puffed up and have become vain, saying by their actions, "I am holier than thou."

Salvation is by faith as shown in Rom. 4, and Gal. 3, and many other passages. It makes no difference how good a man may be (and there are good men not connected with the church), his moral goodness can never save him. He must come under the power of the gospel for it is the power of God unto salvation to them who believe it. According to the perfect law of God, "there is none good, no not one," and all this talk of man's morality saving is the merest nonsense. There is nothing good in man sufficient to recommend him for salvation. He must come, under the saving power of the gospel and make use of the blessing of forgiveness if he would be saved. Next in harmfulness after the lie told in the Garden is that other one, "It doesn't make any difference what you believe, just so you are good—just so you live right."

S. J. Lindsay.

#### SIGNS OF THE END.

From an old tract furnished by Sr. J. P. Adams, Pontiac, Mich.

#### Unions and Combines.

ANOTHER SCRIPTURE so fully describes the present situation that we call attention to it here. Men see the way things are going. They know that the times are precarious and perilous, and, in order to save themselves from results which, unless something is done, they see must certainly follow, they resort to unions and combines of various sorts. The laborers combine in unions, leagues, etc., to save themselves from ruin. Capitalists do the same. In the eighth chapter of Isaiah all this is described, together with its results, as follows: "Associate yourselves, O ye people, and ye shall be broken in pieces; give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me

with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him."

Thus it is clearly shown that in the time of waiting and watching for the coming of the Lord, there will be a time of general distress and fear in view of what is coming, and of associations, combinations, and confederations of many together to save themselves from that which they fear is coming. It shows also that none of these associations, combinations, and federations will help those who enter them. The word which they speak "shall not stand;" the counsel which they take together will "come to naught;" and the combination which they make "shall be broken in pieces."

No; no combination or association of men will save men in the time of trouble that is coming. Every effort made in this way will only increase the trouble, and make more certain the ruin which they hope to escape. This must be apparent to every one who will look candidly at these things as they are today; for never before was there a time in the world when there were such vast combinations of capital, and never was there a time when capital was so insecure. Never were there such vast organizations of labor as now, and never was labor in a worse plight. Unions, federations, combines will not help matters. These evils will grow worse and worse. Men themselves will grow worse and worse. 2 Tim. 3:1-5, 13. By no combination or invention can men save themselves from themselves. None but the Lord can save men from the evils of their natures and the sure results of those evils.

But in the presence of these things, when men are in fear and dread, their very hearts failing them for fear, the Lord says to his people: "Stablish your hearts; for the coming of the Lord draweth nigh." Though others are in fear and dread, let your hearts be fixed and unmoved; the time of deliverance and reward is near at hand. All these combinations are made because men fear men rather than God, and trust in men for help rather than in God. He who provides the bounties of nature, who gives all life and breath and all things, should be respected and trusted. To all, his exhortation and promise is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psa. 37:3. Therefore he says, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

#### A Woeful Day Ahead.

Near the close of the Civil War, Abraham Lincoln said, "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until the wealth is concentrated in the

hands of a few, and this republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war."

In Habakkuk, first and second chapters, we have a description of this very time, when violence and strife, grievances and contentions, injustice and oppression, are going on in the world. In astonishment the question is asked, how can the Lord, who is of purer eyes than to behold evil, look upon such scenes and not do something? How can he keep silence while there are such treacherous dealings, and the wicked is devouring the man who is more righteous than he. Then the prophet is told to write the vision, and make it plain, that he may run that readeth it; that it is yet for an appointed time, but at the end it shall speak, and not lie. "Though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by faith." In Heb. 10:36-38, this passage of scripture is applied to the coming of the Lord, in these words: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." From this, therefore, we know the application, that reference is made to the last days.

The prophet then proceeds to describe those men who enlarge their desire as the grave—one of the things that never says, "I have enough,—and who are as death, that is, will never let go that which they have gained, and cannot be satisfied. He also describes those who are oppressed and robbed by these, and says: "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! . . . Shall they not rise up suddenly that shall bite thee (exact usury of thee—margin), and awake that shall vex thee, and thou shalt be for booty unto them?" Hab. 2:6, 7, A. V.

Here again is a description of the very things that are going on in the world today. There is a cry against the rich that there shall be a more equal distribution of the good things of this world. Already the cry has been raised, How long shall this continue? Already threats have been made, not secretly, but openly and loudly, that the wealth that is so abundant and that is hoarded shall be made booty for those who have not. Booty is that which is taken away by violence. And this rising up against the rich is what is coming. This is the meaning, and this will be the final outcome of the more than twenty-five thousand labor strikes that have occurred throughout the world the past twenty years. Voicing the growing discontent and the spirit of retaliation among the masses, one says:

"The workingmen are browbeaten and not heard. If things go on this way, and the rich and the law makers turn their backs upon the poor, refusing to listen to the workingmen, there will follow an epidemic of assassination. Bombs will be exploded, and all the devices known for taking off oppressors will be the fate of our delinquent legislators and capitalists."

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 are lacking in this issue owing to the Editor's absence while conducting meetings in Missouri.

## Notices.

Nebraska Evangelist.

Having secured the services of Bro. G. Edward Marsh, of Iowa, to act as Nebraska State Evangelist for the next four months, an earnest invitation is extended to all the churches and to the isolated brethren of the state who would like to have a meeting in their locality, to communicate at once with Bro. John H. Adams, Holbrook, Nebraska, president of the conference, who will be glad to arrange satisfactory dates for such a meeting.—By order of the Nebraska State Conference Board.

Indiana Bible School.

The North Salem Brethren have invited

the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros: D. E. VanVactor and S. J. Lindsay.

Board and rooms will be provided free by the local Bereans and the local brethren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Plymouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

### May Meeting.

The Annual May Meetings of the Church of God at Fonthill, Ontario will be held the last Sunday in May. It is expected Mrs. M. A. Woodward, of Dutton, Mich., will conduct the meetings this year. The speaker is well known in Fonthill and other sections, and a large attendance is assured. Please accept this as a personal invitation, and watch for more detailed announcement.

Arthur Gilbey, Sec.

## Obituary.

Albert O. Lenz.

Albert O. Lenz was born Sept. 18, 1867, near St. Paul, Ill., and departed this life at St. Elmo, Ill., at 6:30 P. M., April 27, 1918, aged 50 years, 7 months and 9 days.

He was united in holy matrimony Sept. 14, 1898, to Emma E. Bledsoe. They have lived for the past several years at St. Elmo, Ill. He united with the Church of God located at Moriah, Ill., in 1903, and lived a faithful member until death. His faith in God was unwavering. He was a constant student of God's word, and a conscientious worker of its teaching. To him the thing in life of first importance was service to Christ, and in this, what was true of him was likewise true of his faithful companion.

Christianity, to him, was the most practical thing in life.

He leaves to mourn his departure his faithful wife, Emma E. Lenz; his aged mother, Sophia Lenz, of St. Paul, Ill.; and two sisters, Martha Lenz, of St. Paul, Ill., and Anna Kistner, of Foreman, North Dakota. His father and one sister preceded him in death.

James Clark.

James Clark was born in St. John, New Brunswick, on May 27, 1833. He came to Michigan when twenty one years of age and settled in Rutland.

He was united in marriage to Elsie Page, Dec. 9, 1857. To this union were born six children. On Dec. 23, 1863, he enlisted in Company C., First Michigan Engineers and Mechanics, and served until the close of

the war. He then moved with his family to Leighton Township, where he resided thirty-nine years. On Oct. 8, 1893, his wife passed away.

He was again united in marriage to Mrs. Leola Gates, on Dec. 5, 1895. To them were born two children.

In the fall of 1904 he moved to Middleville, where he has since resided.

He passed away April 26, 1918, at the age of eighty-four years and eleven months.

The earnest, consistent Christian life he led will always be a shining example to his family and friends.

Left to mourn his loss are a wife and six children: Mrs. W. O. Lowden, of McHenry, N. Dak.; Mrs. Carl Bank, of Berkeley, Cal.; Mrs. Florence Weston, of Albion; Glenn Clark, of Lansing; Bernice Clark, of Grand Rapids; and Forrest Clark. Also twelve grandchildren, one great grandchild and one sister, Mrs. Lydia Purdy. The Family.

Sister Woodward preached the funeral sermon in the Congregational Church, text, 1 Cor. 15:22, bringing out clearly from the Word of God that the reason we die is because we are mortal. When we reach that enviable condition of immortality we cannot die,—death will be swallowed up in the victorious cry, Victory over death and the grave. We sympathize with our dear Sr. Clark who has long been a firm believer in the things pertaining to the kingdom of God, and through her apt teachings her husband learned much of the gospel. May she be comforted with the glad tidings of a soon coming King.

M. A. Woodward.

## The Sunday School.

By Alta King.

### JESUS SILENCES HIS ADVERSARIES.

Lesson 8. May 26, 1918.  
Lesson Text. Mark 12:28-34; 41-44.

Golden Text: Render unto Caesar the things that are Caesar's, and unto God the things that are God's. Mark 12:17.

Time: Tuesday, the last day of the public teaching of Jesus. April 4, A. D. 30.

Place: In the courts of the temple.

Memory verses: Mark 12:42-44.

### Questions and Comments.

There are several separate and distinct lessons to be gained from Mark 12.

1. The unfruitful vineyard, verses 1-11.
2. The attitude of Jesus and his followers toward earthly kingdoms. Verses 13-17.
3. Jesus' argument for the resurrection, verses 18-27.
4. The two great commandments. Verses 28-34.
5. Condemnation pronounced on the scribes and a lesson on the spirit of giving. Verses 35-44. The unfruitful vineyard. Read carefully the parable, then make the following applications:

1. The vineyard,—what? Isa. 5:1-7.
2. The husbandmen,—who? Jesus was talking to the chief priests, scribes and elders. Read Mark 11:27 to 12:1. They took

the parable to themselves. Mark 12:12.

3. The fruit they should have caused the vineyard to bear. Isa. 5:7.

4. The servants who came before the Son came. Matt. 23:37.

5. The Son: Jesus makes the application in verse 10.

6. The punishment of the husbandmen. Read Matthew's version. Matt. 21:40-46. What is God's vineyard now, which is to bring forth fruit fit for the kingdom—that is, develop the material out of which a righteous kingdom may be organized? 1 Cor. 3:9; John 15:1-7. According to John 15:1, God is the husbandman, but Paul makes himself and other inspired men "laborers together with Him." Through their written words they are still the husbandmen over God's vineyard. What effect did the parable have upon these untrue husbandmen? Verse 12.

Not being able to face Jesus any longer they send others to catch him in his words by asking a question which involved his attitude toward the Roman government. Their idea was that if he said to pay tribute to Caesar then the people would be against him for they expected the Messiah to deliver them from Roman bondage. If he said not to pay tribute then they could bring him before Roman authorities. Read carefully verses 13-17, and show that he avoids either difficulty by making them see that paying tribute to Caesar did not involve disloyalty to his kingdom, but that it was right and just for them to do so. Read in connection Romans 13:1-7. See General Notes.

The Pharisees and Herodians having failed to corner Jesus, the Sadducees think to do so by bringing up an argument which they thought downed Jesus' belief in the resurrection. Verses 18-23.

In verses 23, 24, Jesus shows them what a weak argument they have made through ignorance of the scriptures and God's power. Read also Luke 20:34-36.

After destroying their own argument for the non-resurrection of the dead, Jesus puts forth his argument for the resurrection. Verses 26, 27; Luke 20:37, 38.

If possible read the diatome. Bring out clearly the argument Jesus made.

While Jesus was answering these insincere questions from scribes and Pharisees who were trying to tangle him up, a scribe more honest than the rest had been listening. Verse 28. His honesty is seen in the fact that he admitted that Jesus could answer difficult questions satisfactorily. Prompted by a desire to get help from such a teacher he asks a question. Read Jesus' answer, verses 29-31; Matt. 22:37-40.

Then read Romans 13:8-10, and explain why obedience to the two commandments mentioned by Jesus insures obedience to all other commandments. Is this scribe honest enough to recognize and bow to the truth Jesus made plain to him? Verses 32-33. Read verse 34. Why was this man not far from the kingdom?

The scribes and leaders now give up trying to ask a question which Jesus can not answer, but he puts a question to them which they cannot answer. Verses 35-37; Matt. 22:42-46. How would you answer the question? Give your scripture.

After thus showing up the ignorance of the scribes Jesus turns to the common people, who heard him gladly, and warns

them against their false leaders. Verses 38-40. Although he had the whole mass of leaders against him, Jesus unflinchingly denounces them to their faces up to the last moment.

Who is to receive the greater punishment, the leader who is a hypocrite, or the sinning people who are led by him?

Jesus closes his day's teaching in the temple with an object lesson on the spirit of giving. Verses 41-44. Notice Jesus does not condemn the large gifts of the rich, but he shows plainly that the large gift of the rich, if it does not involve personal sacrifice, is counted as less in God's sight than the small gift of the poor which does involve real sacrifice. Compare the Christ spirit with the law spirit of giving manifested in the tenth system. If our tenth comes out of our abundance have we given enough as long as there is need for more? Is the law our standard by which we decide what to give, or is the Christ spirit our standard?

#### General Notes.

Why do we lack funds to properly carry on Christian works in the church and the world. Is it because we lack system, or is it because we lack the Christlike spirit of giving? It would seem that if the spirit were there the system would be forthcoming quickly enough.

Render unto Caesar the things that are Caesar's and unto God the things that are God's. The Jews were using and being benefited by Roman money, public utilities and laws, for "the powers that be" were ordained of God, and the ruler was the minister of God for their good, Rom. 13:1, 4. This being true it was perfectly right for them to render back to Caesar some of the benefits he gave them. Jesus plainly teaches that fleshly governments ordained by God to maintain some degree of order and right dealing until his kingdom should be organized, must not be rebelled against even though we count ourselves as citizens of his government. He even rendered his service to the Roman government to avoid offending the Roman authorities. Matt. 17:24-27.

"Thou art not far from the kingdom," were Jesus' words to the scribe. He had just proven that he had grasped and understood the two foundation principles upon which the kingdom should be established, love to God and man. Understanding these he was in a fair way to enter and become a part of the kingdom.

"On these two commandments hang all the law and the prophets." The love to God and man in the two great commandments is the hinge upon which swings acceptable obedience to all commands involving our full duty to God and man. Any obedience not prompted by love toward God and man is not acceptable to God. If we refrain from worshipping other gods because we are afraid of the most powerful God we are not acceptably obeying the command "Thou shalt have no other God's before me." If we refrain from murder and stealing through fear of the law or public opinion and not because we love our neighbor and wish to work no harm to him, then our obedience is not acceptable.

## CONCERNING JOHN'S EPISTLE.

### 1 John First Chapter.

JOHN WRITES these letters to those who have been instructed in the doctrine of Christ, and writes in admonition or instruction so that they will not be committing sin. See 1 Jno. 2:1.

In order to understand John we have to understand what he means by sin and righteousness. Sin is anything contrary to Christ's teachings. If we do not fully understand Christ we have not God, or as John puts it, "We have not seen God," see 3 Jno. 2. Christ's wonderful life demonstrates God to the world and shows what God would do for the world if the world would let him, and exactly demonstrates what God will do, and is doing for all those who will leave the world and the pleasures thereof, and seek for something better and purer and more lasting. If we are wrapped up in the things of this world or age, we will perish with this age.

God is love, and Christ shows us love. Man (the natural man), is not capable of understanding God's love, only as it was demonstrated through the man Christ Jesus. The better we understand Christ, the better we understand our God.

God is love; Christ is love; and as we advance step by step toward our pattern, selfishness and the things of this age, which are mostly the opposite of love, fall away and fail to attract us. In the first verses of this chapter John speaks of the "Word of life," or "the life," and the "age abiding life" all meaning the same thing. This life was in Christ, and Christ literally showed them God's power or real life, and Christ literally had the power of God within himself, hence he could say, "As the Father hath life in himself, he has given the Son to have life in himself, and he quickeneth whom he will." So John could say he had seen and handled and was bearing witness of this life, or Christ. God's love for the world is shown by his free gift of an offer of life (permanent, or age lasting life) to those who will seek for it. "Seek and you shall find," "knock, and it will be opened unto you." This means to follow our pattern and listen to his voice of admonition and correction, which will require absolute giving up of everything of self or that hinders.

We might be inclined to doubt this promise of life but for the demonstration we have in Christ; his works and the resurrection from the grave. To understand truth and love, which is John's principal subject all through his letters, we have to fully understand Christ and his work. God's love means he freely gives, and Christ demonstrates love by freely giving. To quote, "He was rich, and for our sakes became poor," and "freely ye have received, freely give." How exactly opposite this is from the spirit of the world—those having the most of this world's goods seem to want to hang on to them the most. Christ freely acknowledged that anything he would ask of the Father he would receive, and clearly demonstrated this to be a fact.

Yet, that he might be a perfect example for others to follow, he asked nothing to please self; only asking for the good of others. No wonder those who walked with

him in this life, and witnessed this tremendous power, the very power of God, could not understand why he did not at that time set up the kingdom, nor could they understand why he should suffer and die like the worst of criminals, but after his resurrection they understood his life was to teach them love and obedience to God's wishes or plans, and God's plan or purpose was to draw many others to him, and to know him, through this one man's perfect love and obedience. If Christ had used his power to please self he would have been alone and apart from the rest of mankind; as it is, countless numbers have come under the spell or influence of this life and have come to know God the Father, "My God and your God." "And this is the age abiding life, that they get to know thee, the only real God, and him whom thou didst send, Jesus Christ." John 17:3. In verse 4, John says he writes and explains these things so their joy may be complete. If we have the truth the truth will make us free. Verse 6, if we say or think we have fellowship with Christ, and walk in darkness, that is, walk contrary to Christ's teachings and admonitions, we perform not the truth, and in consequence we will not be able to shed light as we should. Only by understanding and obedience can we dwell in the light, and we have to dwell in the light in order to shed that light. Blood, in verse 7, means life. "He that loses his life (the natural or animal life) for my sake shall save it (that is, will save the spiritual or age lasting life)." And thus we can understand his words, "ye have passed from death into life." The natural man is in a state of death, and a spiritual man is in a state of life and will be manifested at the resurrection.

Verse 8. If we think we have not sin, we deceive ourselves. If a man erred not in word or deed he would be a perfect man and would have no need of a personal guide. . . . . But when we become sufficiently weak, and enough of an overcomer to see our faults, errors or sins, he is then able to help us, and is willing to forgive us our sins, and by following his admonitions he will cleanse us from unrighteousness.

Verse 10. If we say we have not sinned we make Christ a liar and his word is not in us, because he says, "without me you can do nothing." Most of the world today fail to recognize the absolute necessity of a personal, living guide, "tempted in all points as we are," yet now living apart from sin in the Father's own light, with all power to help and save us if we are willing to listen to his gentle admonition.

C. B. Miller.

First John 2.

THIS CHAPTER is addressed to the younger members in the faith, John wishes them to understand how they may gain forgiveness from the Father and not only they, but those who come out of the world. It is through Christ that the Father forgives us our sins.

"For him who knew no sin, he made a sin offering on our behalf, that we might become God's righteousness in him." 2 Cor. 5:21.

We receive all things from God and it

is through his Son that we are reconciled to him. Christ is held up to us as an exhibition of righteousness, and by asking through him we should ever be mindful that we have been reconciled to God through Christ's life.

It is easy to distinguish between those who know the Lord and those who do not. If we know him we will keep his commandments and walk after him. It will be impossible for us to do otherwise if we truly have the love of God. We cannot hate our brother and abide in the light. Darkness to the Word of God will blind our eyes. It is for us to overcome the evil, and if we have the love of the Father we will not care for the things of the world, the desire of the eye and the pomp of life. The things of this world will quickly pass away,—so why desire these perishable things which really mean so little, when by doing the will of God we will receive such gifts and life everlasting?

John wishes us to remember that we are living in the last age before Christ's return to establish his kingdom, or as he terms it, which makes the time more significant, "the last hour."

We should be ever watchful that we let not the anti-Christ teach us falsely, but if we are living under the guidance of the Holy Spirit we need not fear, for it will guide us into all truth. Read John 14:26-27.

One form which the anti-Christ takes is the denial of the Father and Son. If we deny one we also deny the other; if we confess one we also confess the other.

John warns the people there, the ones he is talking to, to hold fast the teachings which they had heard at the beginning. In all probability many of the members had heard Christ's teachings from his own lips. John wishes them to bear in mind that false teachings will keep arising. . . . .

If only we abide in him we will not be ashamed to be in his presence at his coming and will receive the promise of aionian life through our practice of righteousness.

"Beloved, we should love each other, because love is from God and every one who loves has been begotten by God and knows God." 1 John 4:7.

Marvel Lawrence.

THE COMING CONFLICT;  
or, The Time of the End.  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

The Ram and He-Goat.

TWO YEARS after the beast-vision Daniel received another portentous revelation. The vision of the Ram and He-goat was given in the third year of Belshazzar, the year of Babylon's overthrow,

when the news of Persian victories were heralding the near approach of the "inferior" kingdom. But before that kingdom actually assumed the headship, its fortunes are divinely foreshadowed.

For the vision itself Daniel, like Ezekiel, while bodily in Babylon; is carried to the metropolis of the "silver" kingdom. The vision is staged on the banks of the river Ulai, which bisected the Elamite city of Shushan, the summer residence of the Persian monarchs. Facing the river stands a ram, with two horns of unequal height, butting westward and northward, and southward, with an irresistible vigor which no beasts could withstand. The ram magnified himself; when suddenly a he-goat dashing from the west with a celerity having the appearance of aerial flight, hurls himself on the ram, throws him to the ground, breaks his horns, and treads him underfoot. Like the ram, the he-goat magnifies himself. When at the height of his power, the "notable" horn between his eyes suddenly breaks, and four notable horns appear in its place. From one of these springs a little horn who outrivals his predecessors in greatness. His power reaches even unto heaven, and he casts some of the stars to the ground. He profanes the sanctuary, and takes away the continual offering. As Daniel went on gazing at the horn's progress, he heard Palmoni—the Wonderful Numberer—speaking, but the utterances are not recorded. Then a holy one speaking says to Palmoni, "How long shall be the vision of the continual offering?" The answer is "Unto evening-mornings two thousand and three hundred: and the sanctuary shall be cleansed." As Daniel in perplexity wonders what the strange vision might mean, the appearance of a man stands before him, and a voice resounding over the waters of Ulai is heard saying: "Gabriel, make this man to understand the vision."

In the interpretation of the metallic image the power that was to succeed Babylon as mistress of the world was described as "another kingdom inferior to thee," without being named. In the present vision this other kingdom, as well as the empire of "brass" that was to overthrow it, are both mentioned by name. "The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king." 8:20, 21. The books of Ezra, Nehemiah and Esther, which belong to the period of Persian domination, enable us to form an idea of the external greatness of Persia, as well as gain some insight into its internal affairs. The encounter of the ram and he-goat is an epitome of the invasion of Greece by the Persian hordes, and the counter movement on the part of Greece initiated by Alexander the Great. What we have here is the inception of a long series of periodic movements from east to west, and vice-versa, which students of history have long recognized as an ever recurring law controlling historic movements. In a word, we have here the beginning of the Eastern Question which, above all others, is a source of disquiet to diplomats, and keeps the European nations in a state of perpetual tension. With this knotty question

the "concert" of Europe is unable to cope, and it will remain a standing menace to the peace of Europe and the world until settled by the King of kings at his glorious advent.

We will now recur to a point already dealt with in considering the metallic image in order to take in additional corroborating evidence. Careering on through Babylonian, Medo-Persian and Macedonian empires the image glides insensibly on to the Babylon of the last days, when the headship, dropped from the drunken hands of Alexander, is to be taken up again by a mighty monarch, who, like the preceding, "will do according to his will" and prosper until broken without hand. The prophecy before us affords striking confirmation of this fact. Explaining the four "notable" horns, Gabriel says: "And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation," and then adds the significant statement, "but not with his power." 8:22. Again, referring to the doings of the little horn, the angelic interpreter declares that "his power shall be mighty, but not by his own power." 8:24. The scriptures testify that the authority wielded successively by Nebuchadnezzar, Cyrus, Alexander, has long passed out of the hands of man. The tempter, in showing all the kingdoms of the world in a moment of time, said to the Messiah weakened by forty days' fasting, "To thee will I give all this authority, and the glory of them; for it has been delivered unto me, and to whomsoever I will I give it." Luke 4:7. The devil made for himself two claims: first, possession of authority over the kingdoms of the world; second, power to dispose of it according to his pleasure. As for the first claim, its being bona fide is evident from the claim passing unchallenged, and from the added fact of our Lord calling him by the title "prince of this world." Jno. 12:31; 14:30. As to the second claim, the Apocalypse actually shows satan giving the authority over the kingdoms of the world to a minion whom he energizes to do his bidding, Rev. 13:2. If it be asked, how did the headship pass from Alexander to satan, the answer is, we know not, because scripture vouchsafes no information in regard to it. The fact of the headship being in satan's hands is expressly stated; how the transfer was effected is not revealed; yet facts do not cease to be facts because of our inability to account for them,

As in the case of the image, there is a break in the continuity of this prophecy. After the death of Alexander there is a sudden and invisible transition overleaping the whole interval between the disruption of Alexander's empire and the close of the times of the Gentiles.

As Ariadne supplied Theseus with a thread at the very entrance of the cavern which he had to penetrate that he might not lose his way amidst its labyrinthine windings, so the angel, to guard against misconstruction, has multiplied marks which settle the point, and fix the time of the vision's fulfillment, all sliding excluded.

The first mark is the opening sentence of Gabriel's interpretation, "Understand, O son of man, for the vision belongs to the

time of the end. . . . it belongs to the appointed time of the end." 8:17, 19. The opening declaration trumpets into our ears that the vision does not follow on uninterruptedly, but hastens to the end. The duration of the "time of the end" is not here stated, but is revealed in ch. 12:9-11, and will be dealt with in its proper place. Meanwhile, we may note that the measured period of two thousand and three hundred days has to do with the dountreading of the temple by the horn.

Another time-mark is found in the bearing of the vision on "the last time of the indignation." 8:19. As has been shown, Israel's headship under law was contingent on obedience. Forfeiture of the headship was the predicted penalty which divine indignation would mete out for law breaking. The times of Gentile headship is the period of God's indignation against the people of his choice. Now this vision does not stretch over the entire period, but merely the last time of the indignation. It does not undertake to follow the course of the indignation in all its developments and ramifications: its interest focuses on its consummation.

Once more: The time of the horn is thus fixed, "in the last time of their kingdom," 8:23, that is, of the four kingdoms mentioned in the antecedent verse. The history of the four kingdoms is passed over that attention may be fixed wholly upon the end. After a brief tenure by four powers of the domains held by Alexander, there follows a period of consolidation under the king of "fierce countenance" symbolized by the little horn. Thus the prophecy is not concerned with past history, but with future kingdoms that will exist in the time immediately preceding the setting up of God's kingdom.

Still another time-mark is afforded by the general characteristics, "when the transgressors are come to the full," 8:23. Israel's past career has been strongly marked by prevalence of transgression. But its culmination has not yet been reached. Every movement, individual or national, is two-sided. There is departure for something and a turning toward something else; and the former necessarily precedes the other. Apostasy is no exception to their general law governing the affairs of men and nations. Israel's apostasy attains its zenith when the one coming in his own name will be acclaimed as deliverer. The inception of Israel's national apostasy was when they desired a king like unto the nations; and it will become full blown when they enter into covenant with the horn. God cures the folly of his people by granting them the things on which their hearts are set. Israel wanted flesh: he gave them flesh; they wanted a king: he gave them a king; they have been following the nations; he will give them into the hands of the nations. The vision relates to a time when the measure of apostasy will be filled.

Lastly, Gabriel's last word, like the first, lays stress on the eschatological character of the prediction. "The vision of the evening-mornings which has been told is days," 8:26, that is, the two thousand three hundred evening-mornings during which the temple service is suspended belong to the remote future. In this connection we will

remark that the interpretation which refers this prophecy to the Syrian king, Antiochus, who destroyed the walls of the city, profaned the temple, placed in the sanctuary the statue of the Olympian Jove, and the swine abomination, and burned the sacred books is wholly beside the mark. History records the exact duration of the dountreading of Jerusalem by Antiochus. The profanation began on the fifteenth day of the month Chisleu, in the year 145 of the Greeks (1 Mac. 1:54), and closed in the twentieth day of the same month, in the year 148 (1 Mac. 4:52), making a total of 1085 days. By no manipulating of figures and facts can this prophecy be accommodated to Antiochus Epiphanes.

The five time-marks of the angel combine, in harmony, to assign the vision of the evening-mornings to the conclusion of the times of the Gentiles.

The vision focuses attention upon the acts of the last Gentile head in "the glorious land." The horn is described as a "king of fierce countenance, and understanding dark sentences." He combines outward appearance with the mastery of the art of savoir faire, and by means of these will attain success—"he shall prosper." At that time the Jews will evidently have rebuilt their temple, for the sacrifices will be offered as of old. He destroys the people of the saints, causes deceit to prosper, destroys many in security, cast truth to the ground, profanes the temple, suppresses the sacrifices. His mad exultation knows no bounds—he will exalt himself even above the Prince of princes. What a career is here! Brilliant, full of exciting adventure, replete with big events, reckless, and prosperous—for a time, for he shall suddenly be broken without hands.

#### Afflicted, But Courageous.

**M**ANY of the best workers in the world are people who are tired and sick and handicapped, but they keep up one day at a time, and keep doing all they can all the time, and so they contribute a splendid share to the sum total of achievement. Fever or no fever, their task is never shirked, their place is never empty. They do a good day's work side by side with the strong and the well.

It is true, and we should be thankful that it is true, that a crippled man can do a lot of work—and do it well. Think of the brilliant ministry of Dr. George Matheson, who, in spite of blindness, stood in his place to lead men into the light of God. Blind he was, but he saw the rainbow through the rain and he helped others to see it. His pastoral work was done as faithfully as if he had no trouble, no burden of limitation.

What admiration, what praise is due to the man who keeps his care hidden and works on as if none was so well as he! The man who wears his sackcloth under his robe and cloak and puts his royal purple outside marks his kingly rank and earns a leader's crown.—Sel.

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, that it may be well unto you.—Jer.

My presence shall go with thee, and I will give thee rest.—Ex. 33:14.

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FIVE MINUTES AFTER DEATH

The following is from an exchange:

Five Minutes After Death.

Five minutes after death you will be exactly the same person as five minutes before. As a matter of fact, death makes no difference whatever to a person. What a comfort to know that that dear friend is the same on the other side, still loving us, still caring for us, still praying for us, still the same to us! Why it is everything. The happy land is not "far, far away." You young men and women of today have a most extraordinary help in your belief to what we had. We had to hold tight against science; now you have the world of science on your side today; and all the professors of the universities are telling us that "the things that are unseen" are the real ones, and the things that are seen are the "temporal" ones.—The Bishop of London.

The good Bishop doesn't fortify or re-enforce his utterances by quoting a single text of Scripture. Is it because it isn't necessary, or because it isn't at hand? If the Bishop is correct, the Pauline doctrine of the glorious "resurrection of the dead" is a stupendous farce! If death makes no difference why urge a resurrection? The facts are, the Bishop and his supporters do not believe there will be any resurrection of the dead anyhow, for there is nobody dead! The teaching that we live on after death without the resurrection staged to come at "the last day" is nothing but subtle infidelity.—Messiah's Advocate.

If he falls into some error he does not fret over it, but rising up with a humble spirit, he goes on his way anew rejoicing. Were he to fall a hundred times in the day, he would not despair,—he would rather cry out lovingly to God, appealing to his tender pity. The really devout man has a horror of evil, but he has a still greater love of that which is good; he is more set on doing what is right, than avoiding what is wrong. Generous, large-hearted, he is not afraid of danger in serving God, and would rather run the risk of doing his will imperfectly than not strive to serve him lest he fail in the attempt.—Sel.

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# THE RESTITUTION HERALD.

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## The Children's Page

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

LITTLE MARY and five year old Bob had for an hour been watching the rain trace its way down the window panes.

"I don't like Sunday," said Bob with a frown. "And 'specially when it rains all day. I have to be dressed up clean, and I like to dig in the dirt."

"Me don't like Sunday, e'ver," echoed Mary.

Mamma heard, and looked thoughtful for a minute. Then she lay down her book and asked, "Shall I tell you a story?"

Both little faces brightened, and with a cry of joy they ran to her and settled down to listen. And this is what she told them.

"My children, do you know that long, long ago there was no such place as we live in? You had never thought of that had you? It is hard for even papa and mama to imagine the condition then, but it is true that in the beginning there was nothing except a being whom we call God, and his angels."

"What are angels?" asked Mary.

"All we know about them is that they are God's helpers," said mama. "They were with him in the beginning and have been with him all the years since, and will always be with him, our Bible says.

"But this great and good God had work to do, and it is about this work that I am going to tell you.

"The very first thing he did was to create the heavens and the earth. But they did not look as they do now. Do you remember how all the sand and cement and lumber and nails were piled up together before the men started to work on our new house? Well, that is just the way with the earth in the beginning. All the soil and rocks and water and the heavens were in one big pile. And it was very, very dark.

"Then God said, 'Let there be light,' and when it had been created, he looked and found it to be very good. He next divided the light from the darkness, and he called the light day, and the darkness he called night. And we still call them by those names.

"Now this work had taken him one whole day, you see, and he had been very busy, indeed. On the second day he began building his great house, and by night he had made the great, blue sky which we see as we look up through the trees. This he called heaven, and it forms a sort of roof to the earth, just as we have a roof

## HOW DO YOU TACKLE YOUR WORK?

**H**OW DO you tackle your work each day? Are you scared of the job you find? Do you grapple the task that comes your way

With a confident, easy mind?  
Do you stand right up to the work ahead  
Or fearfully pause to view it?  
Do you start to toil with a sense of dread  
Or feel that you're going to do it?

You can do as much as you think you can,  
But you'll never accomplish more;  
If you're afraid of yourself, young man  
There's little for you in store.  
For failures come from the inside first,  
It's there if we only knew it,  
And you can win, though you face the worst,  
If you feel that you're going to do it.

Success! It's found in the soul of you,  
And not in the realm of luck!  
The world will furnish the work to do,  
But you must provide the pluck.  
You can do whatever you think you can,  
It's all in the way you view it;  
It's all in the start you make, young man,  
You must feel that you're going to do it.  
—Edgar A. Guest in the Detroit Free Press.

to our house.

"Now you know we have different rooms in our house, and so, on the third day, God divided the house by separating the water from the land. The great bodies of water he called seas, and the dry land he called earth, just as we call one room a dining room, and another a bed room, and so on. The rivers formed doors to go from one room to another.

"'Now we must have grass, trees, and other plants that will bear seed,' God said, and by night the whole earth was covered with a beautiful carpet of grass and pretty trees and plants were dotted all about.

"And now, my dears, I'm going to leave the rest of the story until next Sunday, so we will have something nice to think of. Don't you think you will like to have Sunday come?"

"Indeed we will!" said Bob and Mary both at once.

### The Burning Bush.

Strange thoughts are ever in my mind,  
Strange doubts that grieve me when I pray;

In faith I cannot comfort find,  
And God seems very far away.  
In days long dead he spoke to men,  
O, would that I were living then!

A rose tree in my garden grows,  
Its perfume is as incense rare;  
It bends with many a scarlet rose  
That speaketh of a presence there.  
O bright, red lamps, you seem to say

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That God is not so far away!

And so, before my rose tree bright  
My sorrows and my doubts give way;  
No longer twilight, gloom and night,  
But sunrise, glory and the day.  
My garden walk his feet have trod;  
This burning bush enshrines my God.  
—James M. Hayes.

### Be Modest.

Be extremely small and lowly in your own eyes; soft and yielding as a dove, loving lowliness and cultivating it faithfully. Make good use of every opportunity for so doing. Do not be quick of speech, rather let your words be slow, humble and gentle, and let your modest, thoughtful silence be eloquent. Bear with your neighbor, and be ever ready to make excuses for him. Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things, without exception, and acquiesce in his will with absolute submission.—Sel.

### Today's Prayer.

I thank thee, O God, that each new day may be as the beginning of life.

And so, forgetting those things which are behind—my failures and even my successes—help me reach forth unto those things which are before, pressing on toward the goal which thou hast set before me.

Keep me from being dazzled and deceived by the glitter of earth's baubles.

Give me such a vision of thyself that I may nevermore be attracted by the cheap and tawdy things of life.

Use me to bring something of heaven into the lives of the depressed and tired people all about me.

And may thy kingdom come and thy will be done on earth as it is in heaven. Amen.—Sel.

In whatever you are called to do, endeavor to maintain a calm, collected, and prayerful state of mind. Self recollection is of great importance. "It is good for a man to quietly wait for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.  
—T. C. Upham.

THE COMING CONFLICT;  
or, The Time of the End.  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

THE QUESTION that evoked Palmoni's answer is a threefold question in one: How long the vision of the continual? How long the transgression desolating? How long the sanctuary and host a treading? It is a question of the duration of the discontinuance of the sacrifices and the continuance of the downtreading, under the "craft and policy" of the horn. The answer is "Unto two thousand and three hundred evening-mornings: and the sanctuary shall be cleansed." This measured period is connected with the temple and the continual offering; hence its duration is expressed in terms of the ritual regulating the offering in question, "evening-mornings" (Ex. 29:38-42). That it designates a whole day is clear. "And it was evening, and it was morning—day one," Gen. 1:5, 8, 19, 23, 31). That it is not figurative language is evident from Gabriel's emphatic assertion—"and the vision of the evening-mornings which has been told is true." A time measure guarded with such unique declaration must be accorded its fullest, broadest, most literal interpretation.

In the vision of the seventh chapter we have had the clash between Israel and the nations which ushers in the kingdom. The crisis was viewed exclusively in its political aspect. Israel was seen first in warfare with the last Gentile oppressor, and then in possession of the kingdom underneath all heavens. In the vision of the ram and he-goat we view the same crisis in its religious aspect. Here the interest shifts to the temple and its sacrifices. First we see the downtrodden, desecrated sanctuary, the scene of a desolating transgression, and then the sanctuary cleansed. The time measures in each vision are in keeping with the special theme in question. The period of one thousand two hundred and sixty days, or time, times, and half a time, is concerned with political events—the duration of the relentless war between the horn and the saints, terminating in the setting up of the kingdom. The two thousand and two hundred evening-mornings, or six years, four months and twenty days, cover the time during which the temple is profaned and the sacrifices stopped, and takes us on to the cleansing of the temple and the dedication of a new and glorious sanctuary, described in the last eight chapters of Ezekiel, and which will become a house of worship for all nations. In the seventh chapter we have the overthrow of false government and the introduction of the true; in chapter eight we have the overthrow of false religion and the establishment of true worship. The horn of chapter seven is the embodiment of brute force; in the horn of chapter eight, it is

no longer external force, but worldly force organized as a false religion.

The question arises, whence does this king come? We believe the vision covers this point. It is said that the horn "waxed exceeding great toward the south, and toward the east, and toward the glorious land." He himself is a northern king. All the other prophets speak of him as the Assyrian. "And it shall come to pass, that when the Lord shall have performed his whole work upon Mount Zion and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks," Isa. 10:12. In another place Isaiah says: "The Lord of hosts has sworn, saying, 'Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulder,'" Isa. 14:24-25. Elsewhere Isaiah tells of the manner in which this proud ruler will meet his doom. "For through the voice of the Lord shall the Assyrian be broken in pieces. . . . Then shall the Assyrian fall with the sword, not of man; and the sword, not of men shall devour him," Isa. 30:31; 31:8.

Nor is Isaiah alone in this testimony. Other prophets are in perfect accord with him. "And this (the one mentioned in the antecedent verse, who shall be great unto the ends of the earth) becomes peace: when the Assyrian shall come into our land, and when he shall tread in our palaces," Micah 5:5. This whole passage of Micah is a most marvellous, comprehensive digest of prophetic truth. First we have the birth in Bethlehem of him who is to be ruler in Israel, and his being "smitten with a rod upon the cheek," v. 1, 2. Next we have God's dealing with his people subsequent to Messiah's rejection—the temporary forsaking of the nation, a time of trouble, the reunion and return of the nation, the return of Israel's ruler to feed his flock, when he shall be "great unto the ends of the earth," v. 3-4. The circumstances attending his advent are now described. When he becomes the peace of his people, the land is invaded by the Assyrian hordes, v. 5. The great events enacted at the second advent are drawn in a series of exquisite pictures. 1. The overthrow of the Assyrian power, v. 6. 2. Israel a blessing among the nations: "as the dew from the Lord, as showers upon the grass," v. 7. 3. Israel at the head of the nations exercising authority: "As a lion among the beasts of the forest," v. 8, 9. 4. The complete purification of Israel's land from all defiling influence, and judgment of the disobedient nations, v. 10-15.

But the most interesting passage is the one in the book of Nahum. Ninevah is denounced and threatened with destruction because "one is gone forth out of thee that imagines evil against the Lord, that counsels wickedness," Nah. 1:11. The image which he has set up is to be destroyed. Suddenly upon the mountains appear the feet of him who brings tidings of peace. A cry goes forth, "Keep thy feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off," Nah. 1:15. This scripture is of special interest as showing that the As-

syrian had set an image, and that upon his destruction the religious ceremonial will be resumed.

The period during which government of man by man is in force, from the deluge to the second advent, is marked by the rise of Babylon in the past, Gen. 10:9, and its overthrow in the future, Rev. 14:8. The times of the Gentiles begin and end with the political supremacy of Babylon over Israel and the nations of the earth. In the exposition of the second chapter we have adduced incontrovertible facts proving that Babylon (not Rome) is the kingdom represented by the iron legs of the image, and is the ten horned monster of the seventh chapter. We will now quote some of the scriptures which state this fact in the plainest manner.

"...and her (Babylon's) time is near to come and her days shall not be prolonged. For the Lord will have compassion on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and for handmaids: and they shall take them captive, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon," Isa. 13:12-14:4.

"Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail: for thou shalt go forth out of the city, and shalt dwell in the field, and shalt come even, unto Babylon; there shalt thou be rescued; there shall the Lord redeem thee from the hand of thine enemies," Micah 4:10.

The Apocalypse sets the imprimatur on the testimony of the ancient prophets. It represents Babylon as the city which wields dominion over the kings of the earth in the days immediately preceding the second advent, Rev. 17:18. The notion that the seventeenth chapter of the Apocalypse refers to Rome is a wild vagary. It is a piece of trickery and jugglery to which expositors committed to a priori theories are forced to resort. The great design of this chapter is to forepicture the consummation, in Babylon, of that federation which had its inception on the plain of Shinar shortly after the flood.

The fact that Israel's last oppressor is sometimes called "king of Assyria" and sometimes referred to as "king of Babylon," need occasion no perplexity. It is a practice of scripture to call monarchs by either their hereditary or acquired title. Thus Cyrus, king of Persia, is called "king of Babylon," Ezek. 5:13, and Darius is spoken of as "king of Assyria," Ezek. 6:22. The Little Horn first appears on the scene as king of Assyria; later he conquers Babylon; the ancient city becomes the capital of his empire, and the federation founded under his leadership will become known as the kingdom of Babylon. That this will be the case is made clear by the fact that, in concluding his "burden of Babylon," Isaiah says: "The Lord of hosts has sworn,

saying.... I will break the Assyrian in my hand, and upon my mountains tread him under foot," Isa. 14:24, 25.

The prophecy of the ninth chapter is the most complex, comprehensive, age-traveling prophecy, and before approaching it, we will do well to take an after-glance, and gather up the threads.

The Image-prediction provides a prophetic frame, or outline of the times of the Gentiles, from Nebuchadnezzar down to the setting up of the kingdom in outward glory on earth. Careering on through Babylon, Medo-Persia and Greece, the vision leaps on to the great future empire, with its tenfold division.

The Beast-prediction is strictly eschatologic. It amplifies the earlier vision respecting the future empire. Four contemporaneous kingdoms are on the scene; three in the east and one in the west. In the ensuing clash the eastern kingdoms are overcome. At its advent the fourth kingdom appears as a confederation of ten kings. With the rise of the little horn three kings are put down, and the remaining seven become confederate.

The Ram and He-goat prediction traces the fortunes of Medo-Persia and Macedonia to the four divisions which appeared at the death of Alexander. Then by a quick flight, bridging all intervening time, it glides to the "last time" and melts into the four future kingdoms already described in the vision of the seventh chapter. After a short domination of these four powers in the lands held by the Macedonian empire of Alexander, there is reached a period of consolidation under a king of "fierce" countenance. The visions of the seventh and eighth chapters are contemporary to each other. The four beasts in the seventh chapter answer to the four horns in the eighth chapter. The little horn is identical in both visions. The one portrays the political aspect of his career, the other represents the religious, the two in conjunction giving a full-orbed view of his religio-political system.

The three visions are mutually explanatory, and fuse into one perfect and complete whole. In their line of succession they seem to trace the figure of an arch, the keystone of this arch, or binding link, being the vision of the ram and he-goat. Chapter two stretches over the entire period, laying special stress on the first and fourth kingdoms. Chapter seven dwells exclusively on the fourth. Chapter eight is the connecting link, uniting the two. It locates the break in the image, places the four beasts, and tells us just where the prophecy was dropped and where it will be resumed.

The introduction of Rome into these prophecies, without the slightest scripture warrant, is responsible for much confusion. With the intruding element eliminated, the visions dovetail into one another as perfectly as the matrix and the die. The manipulations required to maintain the usual interpretation should convince students and convict expositors of its artfulness.

### Did Jesus Wear Long Hair?

WHEN VISITING the so called "Israelites" at Benton Harbor, Mich., in talking with them as to their reasons for wearing long hair, I was deeply impressed on how prone multitudes are to follow fables and traditions of men rather than to go the trouble to study the Word of God.

Their main reasons were: That Sampson's strength was in his hair, that Nazarites were forbidden to cut off their hair, and that pictures of Jesus show that he wore long hair.

As to Sampson's strength, it was due to his consecration as a Nazarite, rather than to his long hair, and the spirit of God forsook him because of the violation of his vow to God.

As to Jesus' picture, we know that it was first drawn from fancy by the Greeks centuries after Christ's ascension to heaven, who gave to the picture a decidedly Greek face, rather than as it should be, Jewish. The Greeks prided in long hair for both men and women, but the Jews regarded it as only suitable for women, but contemptible for men.

The Jews made pictures of trees, flowers, houses, etc., or anything in the mineral or vegetable kingdoms, but regarded any picture of anything in the animal world as a violation of God's law as given in Ex. 20:4 and in Deut. 4:15-19.

Josephus says: "The Grecians, and some of the other nations think it a right thing to make images, nay, when they have painted the pictures of their parents, wives, and children, they exult with joy....but our legislator hath forbidden us to make images, not by denunciation beforehand, that the Roman authority was not to be honored, but as despising a thing which was neither necessary nor useful for either God or man, and he forbade them to make these images of any part of the animal creation, much less of God himself, who is no part of that animal creation." Page 730.

Hence the Greek and Roman pictures of Jesus wearing long hair are heathen frauds, and of no value as to Jesus' appearance.

The priests and Levites were consecrate from thirty years old and upwards. Num. 4:3, 1 Chron. 23:3. At this age Jesus was baptized and anointed as our prophet, priest and king. Luke 3:23, Heb. 8:1. Not only is Jesus now our great high-priest, but the whole church are a spiritual priesthood now in preparation for their future work as kings and priests for the millennium among the nations. 1 Pet. 2:5-10; Rev. 5:9, 10. Jesus kept every jot and tittle of the old law, hence he obeyed the priesthood laws, one of which reads: "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine when they enter into the inner court." Ezek. 44:20, 21. To fulfill the law Jesus had to keep his hair clipped short.

As Adam Clark says: "For the men to wear the hair long would have been improper. Therefore the Lord commanded the priests to poll the hair, or cut it short, but not to shave."

To comply with the law of a Nazarite would disqualify a man from being a priest, as priests were forbidden to make their heads bald or to wear long hair or to shave off the corners of their beards. Lev. 21:5, Ezek. 44:20, 21. Smith's Dictionary teaches the same, and Josephus says that Absalom had his hair polled every eighth day, page 181.

Paul, in 1 Cor. 11, teaches plainly that it is a shame for a woman to be shaven or shorn of her hair, because to her it is an ornament of beauty, and, like the veil, a token of her humiliation and subjection to her husband, but that a man's glory was his head or headship over all other creatures of earth, therefore his glory was in his head, as representing intellect or reason, so that nature taught him that it was a shame for a man to wear long hair.

Adam Clark says on this point, that "Nature teaches that women should wear long hair, but not so with men, who, like Christ, are the head of the woman, a symbol of the church. That long hair renders a man contemptible and ridiculous, and that in this both nature and the apostle agree."

It is certain that Paul, who beheld Jesus after his resurrection would not have spoken thus if Jesus had worn long hair.

As to the Nazarite vow, Jesus sets aside all vows and oaths of the old law, in his New Testament law of "swear not at all....let your yea be yea and your nay be nay, for whatever is more than this cometh of evil." Matt. 5:33-38.

I also learned that none of these modern Nazarites observed half of the Nazarite law that they professed to observe, thus bringing themselves under the curse of a law that required to every point or liability to the curse. Deut. 4:2; 27:26.

The following are the main conditions of the Nazarite law: 1, He must vow a vow to separate himself from wine and from strong drink. 2, He must drink no vinegar. 3, He must eat neither green nor dried grapes, or raisins. 4, He must come near no dead body, or if he does he must shave off all hair and beard. 5, He must shave his head clean at the time of consecration. Acts 23:24-28; Num. 6. No razor or shears must come on his head till the time of his vow expires. 7, On the eighth day he must sacrifice two turtle doves, a ram for a sin offering, cakes of unleavened bread anointed with oil, one ewe lamb to be offered by the priest. 8, And the Nazarite shall shave the head of his separation at the door of the tabernacle. "Cursed be he that continueth not in all things written in the book of the law to do it." No adding or diminishing is permitted. We must choose to take all the law of Moses, or to drop it all and take all the New Testament law of Christ and his apostles.

W. L. Crowe.

Whenever we are outwardly excited we should cease to act; but whenever we have a message from the spirit within, we should execute it with calmness. A fine day may excite one to act, but it is much better that we act from the calm spirit in any day, be the outward what it may.

—J. P. Greaves.

Holy Spirit, Peace divine!  
Still this restless heart of mine;  
Speak to calm this tossing sea,  
Stayed in thy tranquility.—Longfellow.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the 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.

We have just held another one of those pleasant sessions with our Blush Church, near Fredericktown, Mo., where hospitality stands at 100 percent. This locality has a combination of the best people and the meanest, low-down ticks and chiggers to be found anywhere. We are in a measure suspicious about these conditions, since the native population complain very little about these pests, whereas strangers are fitted out to scratch for weeks to come.

While on our way to Fredericktown, Mo., in changing cars at Bismarck, we had a very pleasant visit with Sr. Sutterfield.

We arrived at Morse Mill, Mo., on Friday evening, May 10, to be with the brethren there over Sunday, but the incessant rain caused the streams to be so swollen that early Sunday morning it was deemed advisable for us to cross Big River unless it was our desire to stay much longer than we had planned. Accordingly, Bro. J. J. Pounds volunteered to get across in the

buggy. At the deepest point the water was over the front wheels and swift, and had it not been for the fact that Bro. Pounds had a very courageous horse, we probably would have joined in singing, "We're floating down the stream." It was an experience we do not care to repeat.

The Missouri Conference will meet with the brethren at Morse Mill this fall. Watch for announcement later.

On Sunday, May 12, we rode from Hillsboro, Mo., into St. Louis with Bro. and Sr. J. E. Miller, of St. Jacob, Ill., in their car. We had a sample of the driving of both Mae and Johnnie, and we conclude that they should both join the aviation corps. We got to town some 40 miles away, safe, if not sound. Thanks.

## Our Children's Page.

Sister Grace Marsh has kindly consented to edit a story for Our Children's Page, to meet a demand that has been coming to us for a long time. For this purpose we have determined to give all of our front page necessary to the accomplishment of her work. We give the first installment in this issue.

We have given older folks all of our attention in our pages, leaving little folks out of it entirely. Mothers, read these stories to your children. You will be interested in them, too. We are glad Sr. Marsh has taken up this responsibility. We have a host of little folks coming on. These should be taught now. These stories may form the beginning of our much talked of children's Book of Bible Stories. We invite Christian criticism or favorable comment.

## HELPING FUND.

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

Mrs. Lillie McMillin,	\$1.50.
Mrs. Wm. Lansbery,	1.00.
Ophir Claypool,	.50.
Mrs. S. W. Cooper,	1.00.
Mrs. A. G. Hanson,	5.00.
A friend in Mo.,	6.50.

## Remittances.

Mrs. Frank Lunau; Mrs. Mabel Bell; Mrs. H. H. Kent; J. A. Grant; Ophir Claypool; Jennie Kemp; James Browning; A. W. Leonard; Mrs. H. T. Hill; G. O. Driskill; Fred Graham; Mrs. S. W. Cooper; Mrs. J. B. Pounds; Mrs. J. E. Miller; Mrs. A. G. Hanson; A friend in Mo., Mrs. Jas. G. Adams; Mrs. Ed. Moran.

## Notices.

The annual June Meeting of the Church of God in Christ Jesus near Troy, Ohio, will be held as usual, June 8-9, 1918. All brethren everywhere are cordially invited. The place of meeting is the Brush Creek Church. Bro. H. V. Reed has been engaged to do the speaking. Program on Sunday. Will those who plan to attend this meeting please correspond with Bro. H. D. Pearson, Sec., Tippecanoe City, Ohio. R. 2.

## Iowa Notice.

To the Iowa Brethren:

The funds in the Conference treasury are very low. You who have subscribed and can pay at this time, please do so. Also those who wish to help out on the paving tax, please remit at once as we are about \$140.00 short on that.

G. P. Allard, Treasurer.  
Box 86, Fort Dodge, Iowa.

## Concerning June Appointments.

So as to make it possible for us to be present to deliver the baccalaureate address at Adeline, Ill., on June 2, the appointments for Adeline and Dixon will be reversed for that month. We will go to Adeline the first Sunday and Dixon the Second Sunday.

Inasmuch as a funeral call prevented our meeting the Adeline appointment for May, we will plan to be at that place for the fifth Sunday of June, also. We expect to spend the third Sunday with the Aurora brethren, who have been anxiously, but patiently, awaiting a date for some time.

Frank E. Siple.

## Michigan Announcement.

To the brethren of Michigan and elsewhere, greetings. And in the language of the prophets we say, Come, let us go up to the house of the Lord. Where we have received blessings and inspirations which have helped us to stand firm for the Master and endure trials and temptations of the past.

The annual Conference and Bible School of the Churches of God of the Abrahamic Faith in Michigan will be held (D. V.) at Dutton, Kent County, June 18, 1918, and continue over the following Sunday.

The Bible School will begin Tuesday, June 18, and will be held every afternoon during the meeting. It is hoped that all the brethren that can possibly do so will make an especial effort to be present, especially the young people.

Good speakers will be in attendance. Bro. F. L. Austin, of Fonthill, Ontario, and Bro. S. J. Lindsay, of Oregon, Ill., are expecting to be with us.

The brethren at Dutton will provide entertainment, and all who come will be welcome.

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

## Indiana Bible School.

The North Salem Brethren have invited the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros. D. E. Vanvactor and S. J. Lindsay.

Board and rooms will be provided free by the local Bereans and the local brethren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's Word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Ply-

mouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

#### FOR SALE.

We have in our shop a good, Peerless Job press, with chase 8 by 12, that we will guarantee to do first class work, which we will sell at a bargain for two reasons. We do not need it and we need the room. Write for terms and description more complete.

## Reports.

Dear Bro. Lindsay:

Just a few lines to let you know Bro. Williams has just closed a series of meetings here. The attendance was not what we would have liked, but yet we think that it is worth while, and it encourages us more and more in that "Blessed Hope." And we trust that some time in the future Bro. Williams can be with us again.

Your Sister in faith,

Inez Titus.

#### Our Work in Nebraska.

Holbrook.

We began our work in Nebraska Sunday, May 5, 1918. The opening meetings were held in a school house about five miles south of Holbrook, and were well attended. In the first address the purpose of our work in Nebraska was declared to be the following:

1. To earnestly set forth to the world "the things concerning the kingdom of God and the name of Jesus Christ," pointing out the prophetic significance of the tragic events occurring throughout the world.
2. To exhort the brethren to renewed consecration and righteousness as we "see the day approaching."
3. To emphasize the duty of loyal and undeviating support of our country and our flag during her period of struggle and strife, as enjoined in the Word of God.

On Monday evening a profitable meeting was held at the home of Bro. S. W. Harlan, in Holbrook, where the brethren reiterated their pledge of united devotion and support of the cause of Christ throughout the state.

Moorefield.

At the request of the church at Moorefield we went to that place Tuesday, May 7th. Here to our surprise and pleasure we found Bro. M. D. Newell, of Blair, Neb., engaged in holding Bible lessons devoted largely to the subject so near to our own heart, "Our duty to our country." We at once joined forces and continued the Bible lessons and discourses until Sunday, May 12.

Four auto loads from Holbrook filled the school house to the point of "standing room only."

The services of the day were opened by a very helpful lesson on "Unity," led by Bro. Newell. After a short song service, followed by a prayer by Bro. Newell, we gave a discourse on "Harmony—the Glory of God." The benediction was pro-

nounced by Bro. John H. Adams, after which we gave our attention to the bountiful dinner prepared by the ladies of the two churches.

A short business meeting was held, when preliminary plans for united and aggressive work were agreed upon. A sermon on "The Bible" followed, in which service we were assisted by Bro. J. E. Cowles, of Arapahoe.

We returned with Bro. and Sr. Newell and the Holbrook brethren to that place, where we are at this time.

G. Eldred Marsh.

## Baptisms.

Tuesday, April 30, several members of the Hickory Grove Church, near Colo, Ia., met at the home of Mrs. A. W. Sims. After a short discourse on "Our Individual Responsibility," we assisted Sr. Sims in putting on Christ in baptism. Assisted by brethren Fish and Dickenson, elders of the church, we then commemorated the suffering of our Lord in a communion service.

Sister Sims has recently experienced much sorrow in the death of both her father and grandfather, and is left with two small children and the responsibility of a farm to manage. May God's blessing attend and strengthen her for all of life's duties.

G. Eldred Marsh.

## Obituary.

William Webster Reeve.

William Webster Reeve was born in Mansfield, Ohio, Nov. 1, 1835, and died in Rensselaer, Ind., May 10, 1918, at the age of 82 years, 6 months and 9 days.

He was fourth in a family of eleven children born to James and Elvira (Webster) Reeve, three of whom survive, Nathaniel W., of Rensselaer; Samuel H., of South Eliot, Maine, and Asaph, of California.

On Sept. 13, 1859, he was united in marriage to Elizabeth Horner. To this union five children were born, Clara M., Edward F., and Clyde W., survive, the other two dying in infancy.

He became a member of the Church of God about the year 1870, heartily embracing the faith and hope of life and immortality only as a gift of God through Jesus Christ. He died firm in this faith, and was frequently heard to express the desire that he might live so as to be a participant in the first and better resurrection.

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or on account of) his spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

May we all share in that quickening.

Funeral services were conducted by the writer from the Church in Rensselaer, at 2:30 P. M., Sunday, May 12, and in spite of the dismal day, and the rain that continued to fall incessantly, a house full of

sympathizing friends and relatives gave evidence of the high esteem in which he was held. Just three weeks previous to that day it was our privilege to conduct a Bible class and two sermons in Rensselaer, and at each of these services Bro. Reeve was present and ready, as usual, to take an active part. In answer to our inquiry he professed himself as well as common at that time.

He will be greatly missed, not only by his family and relatives, but by the remaining members of the body there, as death has been making a terrible inroad upon their little flock.

Bro. Reeve was one of the old soldiers—a member of the G. A. R., and when we preached in Rensselaer upon one occasion, not long since, he appeared with his comrades, en masse, and they attentively gave ear to our service.

The members of the G. A. R. conducted a brief, formal service at the grave, and we laid the Brother to rest till God shall manifest a desire for the work of his hands, and bring him forth through his Son, Jesus Christ. Oh, may we be worthy to stand before the Son of Man.

Frank E. Siple.

Mary Lucelle Pruitt.

Mary Lucelle Pruitt, daughter of Claude M. and Zora A. Pruitt, was born June 2, 1907, in Marion County, Ind., and died May 9, 1918, aged 10 years, 11 months, and seven days.

Little Mary was in 5th grade school work, and her bright mind was being filled with the intellectual facts of life rapidly, and with exceptional clearness.

She was a member of the Sunday School, and took a lively interest in the study of the Bible and the questions pertaining to our duty to God as the great Creator, and Jesus as the loving Savior and Redeemer. In her last letter to her brother, Orville, in camp at Hattiesburg, she told him that she prayed every night for Jesus to be with him all the time wherever he went. She thus expressed her confidence and trust in God, and her full faith in prayer. She was bright and cheerful in her associations and everyone loved her. She had a great attachment for her grandfather Huffer, whom she loved and cherished with much zeal and affection.

She had just recovered from the measles and went to visit a nearby relative, and took cold causing a relapse which soon terminated fatally. She leaves her father and mother, four brothers, Orville, Hubert, Lawrence, and Leslie, and one sister, Grace, and her grandfather, Jacob Huffer, with saddened hearts.

The funeral was held from the residence Saturday afternoon. We spoke words of comfort from Jer. 31:15-17. Burial was made in the Plummer cemetery, where she lies at rest.

The blight of death plucks brightest flowers,

And robs the home of purest love;  
But blessings flow in copious showers,

When Jesus comes from heaven above.

The eyes that danced in love and life,

The voice that sang and spoke in glee,  
Are closed from all the world of strife,

And hushed till he shall set us free.

O, then refrain thy voice from weeping.

And rise to dry thine eyes from tears,  
For she shall come again from sleeping.

When Christ shall come and cure thy fears.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### SIGNS OF THE TIMES.

Lesson 9. June 2, 1918.

Lesson Text. Mark 13:1-10.

Golden Text: He that endureth to the end, the same shall be saved, Mark 13:13.

Time: At the close of Jesus' public ministry, A. D. 30.

Place: In Jerusalem after leaving the temple.

Memory verses: Mark 13:34-37.

### Questions and Comments.

At the close of Jesus' long day of teaching and rebuking (Mark 13, last Sunday's lesson), Jesus and the disciples leave the temple. As they are leaving how do the disciples show human pride? Verse 1. Read General Notes, "The Temple of Jerusalem."

Read verses 2 and 3. Also Matt. 24:3. What events do the disciples associate with the destruction of the temple? The rest of the lesson is taken up with Jesus' answer to these questions. There are two viewpoints from which his answer may be studied. First, that a part of the signs he gives were to precede the destruction of the temple and a part were to precede his coming and the end of the age. Second, that all the signs were to precede each event, there being a second fulfillment before Jesus comes. For the sake of study we present Jesus' answer from the latter view point. Freely present any objection you may see as you study the chapter.

Jesus begins by telling them of events which might deceive them into thinking that he had come or was about to come. Verses 5-7.

Beginning with verse 8, Jesus foretells events which shall unmistakably mark, 1st, The destruction of Jerusalem, 2nd, His coming and the end of the world or age. Intermingled with the signs are warnings and instructions to guide the disciples in their conduct during their fulfillment.

### The Signs.

1. The preliminary signs, verse 9. Compare carefully with the events mistaken for signs, verse 7. Verses 9 and 11 contain warning and instruction.

2. Verse 10. The fulfillment of this sign would lead to the conditions mentioned in verses 9, 11. See Col. 1:23, and Rom. 10:18, for the first fulfillment of this sign pointing to the destruction of Jerusalem. How is it having its second fulfillment?

According to Matt. 24:14 and Acts 15:14, is the gospel to be thus published in all nations for the purpose of converting the people? Note: When Jesus comes God's

word will be in all languages. Each nation will have the prophecies concerning him and his kingdom. As they are fulfilled they become his witnesses, testifying to the truth of his claims. Similarly, by the dispersion of the Jews, God's word was scattered among the heathen before Christ's birth, and in this way the way was paved for the good news to gradually take root in heathen soil.

3. Verse 12.—The prevailing and extreme hatred among mankind. Verse 13 warns the disciples that they shall be victims of this universal feeling. For the second fulfillment read 2 Tim. 3:1-5. Can we not see this hatred germinating in the present conditions?

4. Verse 14. The "Abomination of Desolations," the sign immediately preceding the destruction of Jerusalem. Read in connection Dan. 9:26, 27, also Gen. Note, "The Abomination of Desolation." Verses 15-20 contain instructions to guide the disciples in their escape from this awful destruction.

5. Compare verses 21, 22, with verse 6. The false Christ's which put in appearance just before the destruction of Jerusalem and the coming of Jesus, not only deceive many as during ordinary times, but their deception is so perfect, has so much the semblance of truth, that the very elect are in danger of being deceived. What prevented the elect from being deceived before the destruction of Jerusalem? Verse 23. What then will prevent their deception just before Jesus' return? What will happen to those who are not interested in the Signs of the Times?

6. Verses 24, 25. Studying the chapter from the viewpoint we have selected, the second fulfillment of the Abomination of Desolation is the sign pointing to Jesus' immediate return. However the fulfillment of this sign by the nations, and God's resistance to it develops the conditions described in verses 24, 25. For proof read Joel 3:12-16.

While God is thus shaking the political and ecclesiastical heavens Jesus will come with power and great glory, verses 25, 26, and gather together his elect, verse 27, and begin his reign of righteousness and justice from the throne of his father David. Zech. 14.

From verse 28 on Jesus gives two parables to correct the disciples' mistaken idea that the two events discussed were to occur immediately and close together.

One shows that the events will develop gradually and yet swiftly, as spring follows the signs of spring. Read the parable.

The other puts the events, especially his coming, indefinitely into the future. As we read the parable we should take the warning to ourselves. If we are not interested in and watching the signs we are asleep.

Read verses 30, 31. The generation witnessing the beginning of the signs pointing to the destruction of Jerusalem, also witnessed the finishing of the signs and the destruction. Likewise the generation witnessing the beginning of the signs pointing to the return of Jesus will also witness the finishing and his return. Is his return far away or "nigh, even at the door?" Verses 8, 10, 12, are being fulfilled and conditions are developing for the final fulfillment of verses 14, 22, 24, 25.

### General Notes.

The Temple at Jerusalem:

Josephus, in his "Antiquities," (15:11, 3), speaks of the stones of a certain part of the edifice as being each in length 37—44 feet; in height 12—14 feet, in breadth about 18—21 feet. In his "Wars," 5:5, 6, he speaks of some of the stones as nearly 70 feet in length. With its out buildings it covered an area of over 19 acres, and was built of white marble.—Sel.

The Abomination of Desolation:

The word "desolate" suggests Daniel's "Abomination of Desolation." It was an abomination because of Gentiles defiling the holy City and holy house by their entrance (See Joel 3:17 and Zech. 14:21), and a desolation because of the destruction of the holy City and holy house.

The first abomination of desolation was therefore quite evidently the Roman capture of Jerusalem in 70 A. D.

But since Matthew's record of this prophecy of our Lord records two definite questions, the first, "When shall these things be?" and the second, "What shall be the sign of thy coming?" it would suggest all these signs of Mark 13, happening twice, the first time portending that Roman capture of the holy City, and the second time they happen portending the Lord's coming. We should thus expect a second abomination of desolation, which would thus be the one definite and last sign of his coming, as the first abomination of desolation was immediately followed by the downfall of the city, so imminently that there was no time to go into the city for any of their goods. And the prophecies in Joel 3, Zech. 14, and Rev. 16, show that when all nations are gathered around Jerusalem the Lord will come immediately. The conclusion is that the second fulfillment of the abomination of desolations is the gathering of the armies of all nations to Armageddon and that this is the one definite and last sign of our Lord's coming.

J. W. Williams.

The Tribulation:

"The horrors of war and sedition of famine and pestilence, were such as exceeded all example or conception. The city was densely populated by the multitudes which had come up to the passover. Pestilence ensued and famine followed. The commonest instincts of humanity were forgotten. Acts of violence and cruelty were perpetrated without compunction or remorse, and barbarities enacted which cannot be described. Mothers snatched food from the mouths of their husbands and children, and one actually killed, roasted and devoured her infant son. The besieged devoured even the filth in the streets; and so excessive was the stench that it was necessary to hurl 600,000 corpses over the wall. 97,000 captives were taken during the war and more than 1,100,000 perished in the siege."—Josephus.

Animals in the Kingdom.

A sister was recently asked, in criticism of the statements found in Isa. 11 and 65, what need there would be for animals in the kingdom of God, or the coming age.

The general idea of the Kingdom of God as expressed or thought of by professed Christians is very vague, containing very little in a definite way to serve as an inducement for anyone to strive to enter therein.

In answer to this question we well may ask, Why did God create animals in the first place? He not only created them, but when he had finished his creation he called it good and very good, including the animals. This creation he gave into the hands of men for their pleasure. All were to be under subjection to man. All things were put under him until sin made the blot. Why not as well ask, Why should there be any trees, any hills and valleys, any rivers and streams, etc.? What would life be like if earth were one vast plain without a hill or a tree to break the monotony? or just a mass of humanity to view without any other animal form to give variety?

We believe God in the beginning did all things well. Sin marred it. In the restitution of all things this original beauty will be restored. Not only will the animals be there, but they will have lost their ferocity. Their food will be what it originally was as described in Gen. 1. And when this is done, then the language of Isa. 11 and 65 will be fulfilled. We long for that day to come.

S. J. Lindsay.

## Berean Column.

### INDIANA BEREANS

#### No More Sea.

Symbolic language in the scriptures is found in dreams and visions. In the writings of Daniel, Zechariah and John, many symbols are used. It is sometimes quite difficult to know just what is literal and what is symbolic. In Rev. 21:1, the statement "and there was no more sea," is thought by some to be literal and by others to be symbolic. Those who take it to be literal claim that the time will come after the times of Restitution, when all things shall have been restored, that the earth's surface will be land only, and there will be no more literal sea.

Was it so in the beginning? Did not God create the waters, and the gathering together of the waters he called seas, and great whales which the waters brought forth abundantly, and man to have dominion over the fish of the sea? And God saw that it was good. To reason that there will be no more literal sea means there will be no more whales. But there are to be rivers, and where there are rivers there are seas. If not, this passage, Rev. 21:1, is the only one in the scriptures for proof.

Let us look at the word sea as used in the symbolic sense. The beasts that rise out of the sea in Dan. 7, and Rev. 13, are found to be monarchies that arise out of the political tumults of the people. The sea is a type of unrest, and Christ so uses it to describe the distress of nations, and political conditions prior to his return. Read Luke 21:25, 26, Upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on

the earth.

Men's hearts are failing them for fear of the political conditions rather than for fear of the literal sea and waves.

It seems to me that John's vision revealed a time in the future when Jesus the Christ shall reign from sea to sea and from the river to the ends of the earth, when his kingdom shall have broken in pieces and consumed all other kingdoms, and it shall stand forever. Then there will be no more cause for political disturbances and striving for power and authority among the people.

Emma Railsback.

#### Are You Ashamed of Christ?

Matt. 10:32. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

Many seem to be afraid to speak of God and his word, and only are Christians when the big meeting is going on, or the preacher is about. 1 Pet. 3:15 says, But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear. So we must never be ashamed of Christ, for he says, Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that taketh not his cross and followeth after me, is not worthy of me. He shows that if we are always willing to confess him, we will have trials and suffering. For it is better, if the will of God be so, that ye suffer for well-doing than for evil doing. Whom he loveth he chasteneth. But we shall rejoice if we partake of Christ's suffering, for if we suffer with him, we shall also reign with him.

Rom. 1:16. Paul says, For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. And he would be ashamed of nothing, but with all boldness he would magnify Christ whether it be by life or by death. Rom. 8:18, For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Mark 8:28: Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.

Rev. 3:5, He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but will confess him before my Father and before his angels.

Mrs. Geo. Wiseley, Jr.

#### When I Am Weak, Then I Am Strong

WHEN I am weak," does this mean when Paul was weighed down by the realization of his weakness, as we would understand weakness to mean our short-comings, or sins, or does it mean that he felt his entire dependence in being upheld and kept from those weaknesses only by God's great favor and mercy, and here-in lay his strength? Therefore he could boast in his weaknesses.

Did his weakness not consist in the realization of his entire dependence on a higher source?

Does this not correspond with Christ's words, "Without me ye can do nothing?"

In the natural world there can be no life without environment. Carbon is useless without the oxygen, the fish cannot live long out of water.

So it is in the spiritual world. One cannot live without environment, and the environment of the Christian is God, or the atmosphere that draws us near to God.

When we are living in this atmosphere we are in our natural environment. Our spiritual life will just as surely starve without this atmosphere as the natural body will waste away without food.

We cannot go against nature's laws without suffering the consequences, for they are God's laws.

And now we come back to our text, "Without me ye can do nothing." Drummond very beautifully illustrates it as follows, "What soul will seek to remain self luminous when it knows that the Lord God is the sun? Just as plant life draws its sustenance from the sun, so does the child of God draw its sustenance from the 'source of all life.'"

And when we come to fully realize this, we can understand Paul when he says, "When I am weak, then am I strong."

It is the feeling of utter and entire dependence on the great Yahweh, the utter nothingness which we are, apart from this source, that constitutes our strength, for therein lies all strength. "But he said to me, My favor is sufficient for thee; my power is perfected in weakness. Most gladly then I will boast rather in weaknesses, so that the power of the Anointed may abide upon me. Wherefore, I am contented with weaknesses, with insults, with necessities, with persecutions, with distresses on account of Christ; since when I am weak, then I am strong."

This may help us to understand another of Paul's texts, 1 Cor. 10:12, "Wherefore, let him who is thinking that he stood, take care lest he fall."

I have heard the remark that when one begins to think that he is able to stand, he is very likely to take a fall. But does not that depend entirely upon the strength of the one in which we are standing? If we try to stand in our own strength, the consequences, of course, must be disastrous, but if God is our strength and fortress we cannot fall, for "God is faithful, who will not permit you to be tried beyond your ability; but with the trial will also direct the issue that you may be able to bear it."

It is only when we try to do things in our own strength that we fail.

If we did not so understand it where would be our confidence?

"Having been justified, therefore, by faith, we have peace with God, through our Lord Jesus Christ; through whom, also, we have been introduced into this favor in which we stand; and we boast in hope of the glory of God."

Grace Lawrence.

There is great fret and worry in always running after work; it is not good intellectually or spiritually.—Sel.

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A Word of Warning.

IN THE last number of The Bible Champion for 1917, we found a Book Review, by Josephine Rand (one of our valued correspondents). The book reviewed is entitled A Child's Guide to the Bible, written by George Hodges, D. D., Dean of the Episcopal Theological School at Cambridge.

It is surely a worthy object to guide the plastic minds of children in the study of the Bible—one which, if rightly discharged, will be productive of great good. But alas, if the guide himself is possessed of a mind that is filled with higher criticism and infidelity, what will the trusting child be whose mind is saturated with teaching from such a source?

Miss Rand, in her able Review, has shown very clearly the danger that such a child is subject to when being instructed by such a teacher. The seeds of unbelief and infidelity are sown in his mind, which, if not rooted out afterwards must produce infidelity of the rankest kind. She introduces a number of samples of the Dean's teaching as quoted from the book named, which should place parents on their guard so as to not be led into purchasing the book thinking it is what their children need. She gives a warning that should be heeded.—The Last Days.

Out of obedience and devotion arises an habitual faith, which makes him, though unseen, a part of all our life. He will guide us in a sure path, though it be a rough one: though shadows hang upon it, yet he will be with us. He will bring us home at last. Through much trial it may be, and weariness, in much fear and fainting of heart, in much sadness and loneliness, in griefs that the world never knows, and under burdens that the nearest never suspect. Yet he will suffice for all. By his eye or by his voice he will guide us, if we be docile and gentle; by his staff and by his rod, if we wander or are wilful. any how, and by all means, he will bring us to his rest.—Sel.

The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.—Emerson.

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



# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### THE FIRST MAN.

BOB AND Mary had finished their dinner and slipped down from their chairs. They had been to Sunday School in the morning and now they wanted to go outside and play ball. Mamma shook her head.

"I have something nicer than that," she said with a smile. "I'll tell you some more of the story we started last Sunday."

Bob's eyes danced. You tell us the story, mamma, and then we will play it in our sand-pile. May we?"

"Yes, I think that would be very nice," said Mrs. Strong. "Now we will sit here under the tree, where we can see the beautiful plants and grass that God has given us. For in our last story, you remember, he had just finished creating all those lovely things.

"Now the fourth day had come and he was ready to put the lights in his house. He said, 'Let us place lights in the heaven to light all the earth. And let us make them of different kinds, so they will divide the day and night, and show the signs and seasons and days and years.'

"So the sun was made for a light by day, and the moon was made, with the stars to give us light by night.

"Now the earth and trees and lights were here, but there were no living things, such as birds and animals. So on the fifth morning he began creating fishes and other creatures that live in the water, and birds that fly in the air over the land and water. And if you will try to think of all the different kinds of birds and fishes there are, you will know how dreadfully busy he must have been.

"There were great whales, and small fishes, great eagles, and small sparrows, and all the other kinds of fishes and birds you can think of.

"Then, on the morning of the sixth day God said, 'Now we have the birds of the air and the fishes that live in the water, but we have no creature to live on the earth. Let us create them.'

"So, out of the dust of the earth he created all the animals that we have. There were none that bit or scratched, or fought, because there was nothing for them to be afraid of. Some of them lived on top of the earth, like the cow, and some lived in the earth, like the little mole.

"And now I will tell you about the very



### MORE TRUTH THAN POETRY.

By James J. Montague.

An Interview.

THEY'RE MOSTLY alike," the barkeeper said; "they're live ones when they comes, And then in the course of a year or two we hustle 'em out for bums. I've seen 'em come and I've seen 'em go, I've met 'em wild and tame, But never in all my life have I seen a fellow that beat the game. We usually catches 'em pretty young, and we gener'ly learn 'em fast, And we leave 'em be while they're spendin' free, but the huskiest never last.

"The huskiest never last for long; they start on the cocktail route, And the drinkin' they do for the first six months is nothin' to brag about. They change their tipples from time to time, brandy or rum or gin, But they're never hooked until by and by, when they hoist the red-eye in. I've mixed for stews through a busy life, in caffies from coast to coast, Brandy and rum and gin for some, but it's whiskey that gets the most!

It's whiskey that gets the most, old sport; there's plenty of cocktail stews, And there's profit wherever the boys line up to purchase their fill o' booze. We don't do bad in the afternoons, or at six when the business fleet Drops in for a Bronx or a Molly-O before they go home to eat. The kids that come for the cans o' beer leave many an honest dime; But the dough is made on the highball trade, that sticks till closin' time.

"The dough is made on the highball trade, that drinks for drinkin's sake. An' comes back every night for more till their hands begin to shake, An' their faces turn to a dirty white, and we know in a year or so They'll be in their graves or behind the bars, or wherever old has-beens go. Well, we should worry about them bums; they always are treated right While they're helpin' to fill the boss' till, but when they're broke—Good Night!

"When they are broke, Good Night! says we. Our business would go to smash If we wasted our time on bums instead of the birds that have got the cash. Our game is to keep a steady stream o' spenders a comin' through, And we never trouble about their fate, and no one expects us to. It's a fair and square and a lawful game, and the people should let us be. Will I have a drink? Take another think! Not me, old sport, not me!"—Chicago Examiner.

biggest part of God's great work. You see, when we built our new house we had it all finished before we moved into it, and so

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it was with the wonderful house God was building. He had finished the house now and had no one to live in it and care for it. So to his angels he said, 'Let us make a man who will look as we do, and place him on the earth to care for all the useful and beautiful things we have made for him.'

"And so, on the sixth day the first man was made from the dust, and when God had breathed on him to give him life, he named the man Adam.

"Then God brought all the animals and birds to Adam, to see what he would call them, and Adam named one a cow, another a camel, another a goat; and the birds he named eagle, quail, dove, and so on. And we call them by those names now, don't we?

"But among them all there was none who looked and talked as Adam did, so God put him to sleep very soundly, and he took from Adam's side a rib. And what do you suppose he made from that rib? A beautiful woman who looked and talked as Adam did. And how proud Adam was when God gave her to him for a wife.

"Now God must have been very tired when he had finished all this work, for on the next day he rested from all of his work. And because the seventh day was his rest day, he blessed it and made it a holy day.

"And now we will play creation in our sand pile. You can cut the animals and birds from paper, and the trees and plants can be made from twigs. You can use Mary's dolls for the man and woman. And see how much of the story you can remember."

And as the children ran to play their mother felt that they would not soon forget the story.

You try it too, some day, and see how much fun it is.

And when despair o'er shades my brow,

And failure, I almost allow,

Then hope, eternal, springs anew,

And bids me dare to live and do

The will of him whose face is love

That shines from heav'n's abode above.

—Nixy.

He leads me where the waters glide,

The waters soft and still,

And homeward he will gently guide

My wandering heart and will.—Sel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota E. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and  
Righteousness.

Our Next Conference Will Be in Omaha,  
Nebraska.



Ruth Wilson Whitehead.

We are giving above a cut of Sr. Ruth Whitehead, and her daughter, Miss Leila. It was our sad duty on Friday, May 17, to speak words of comfort to the bereaved ones upon the death of Sr. Ruth Whitehead. The task was an especially difficult one to us inasmuch as it meant the sad, long separation, not only of the church and our beloved sister, but of a mother and daughter who had so long lived for each other, both having a common interest in the gospel of the kingdom of God, and whose energies were spent in advocating together these beautiful truths without compromise.

Sr. Whitehead became a member of the church in her youth while she yet lived at Geneva, Ill. She has been active ever since in all kinds of movements calculated to be for the common good. Her kindly voice and gentle manner will be sadly missed by our people as we meet together from time to time. These items appear in the Berean column by her request. She has always taken a great interest in our young people, and was one of our most active workers in that branch of the work.

Sickness had wearied our sister so much that she longed for rest. Death had no terror for her. She knew too well what it meant, and she was well aware of the victory that awaits her at the coming of the Life-Giver. Where will we find one to take her place?

She now sleeps in Forrest Home Cemetery, on the west side of the city where she had long made her home. May it please our Father to bring such scenes soon to a close by sending his Son back to us with life-giving power.

The house was filled with sympathizing friends who came to pay their last tribute of respect for one whom they had learned to love. There seemed to be an atmosphere

of unusual tenderness in all that was done.

Besides Sr. Leila, a son, Dr. Whitehead, of New York, mourns the loss of mother. We commend them both to a power higher than the power of man with a prayer that it may be ours to meet again in that sweet bye and bye where such heart aches can never come and where all will wear eternal youth.

S. J. Lindsay.

Dear Bereans:

Another of our number has fallen asleep in Jesus.

Sister Ruth W. Whitehead has been a member of the Berean Society ever since it was first organized.

She was present at the meeting at Oregon, Ill., when our State Berean Society was organized, and has seen the gradual progress in the Berean work up to the time of her death. She has been president of our Chicago society several years, but could not take it this last year on account of her poor health.

No one was more anxious to see the Berean work pushed than Sr. Whitehead, because it is for the Master and his kingdom.

When the writer was a child, Sr. Whitehead had a Sunday School in her home. She had three classes every Sunday morning. The seed fell upon good ground, and some out of each class came to a knowledge of the truth, and obeyed in the waters of baptism. Many are the Bible verses and object lessons we learned in her classes. She taught Sunday School many years since then, wherever we had our church services.

As long as Sr. Whitehead had her health she was always ready to give a helping hand and a word of comfort to the sick and afflicted, also to those in trouble, whether through the loss of a dear one, or some other kind of trouble.

She was always ready to give good advice to those who came to her asking for advice.

I have known Sr. Whitehead all my life, and have received many kindnesses from her.

She did not consider that her neighbor was just the one who lived next door to her. She believed her neighbor was anyone to whom she could give a helping hand. I have often heard her say, "We can give a cup of cold water in his name."

Our dear Sr. and Berean was almost eighty-one years old, and was ready to go to sleep.

She sleeps a sweet, dreamless sleep, waiting for the Master to call her in the morning of the resurrection and awaken to a bright and perfect day.

Yours expecting to meet our sister again at that time, Jessie M. Wilson.

### SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman H. Booth.

**T**HERE ARE a number of prophecies given in relation to the end of this age and the second coming of our Lord. It is my purpose to examine more particularly the 24th of Matt., 21st of

Luke, 38th and 39th of Ezek., Joel 3, Zech. 14, and Matt. 25:31-36, with perhaps slight reference to others.

The prophetic history as given by our Savior in Matt. 24, and Luke 21, covers a period of time extending from the time when he uttered the words, to his second advent. It extends from the cross to the crown; from the day of his humiliation to the time of his coronation as king of kings and Lord of Lords. The narration of the events which he gave his disciples was just before his apprehension and trial, in the year A.D. 33.

The temple in Jerusalem was a structure of exquisite beauty, and a marvel in architectural design, not having an equal elsewhere in the world. It was on the occasion of his last visit to the temple that he observed the rich men casting their gifts into the treasury, that he called attention to the generosity of the poor widow, whose gift outweighed all others, even though it was but a mite.

The lesson contained therein is one worthy of note and thoughtful consideration by all who profess to love the truth as revealed in God's word.

On Jesus' departure from the temple for the last time, his disciples came to him and called his attention to the magnificence of the temple, and as they felt a great deal of pride in it, as most Jews did, they pointed out some of the beauties and grandeur of that holy edifice, "how it was adorned with goodly stones and gifts." While this was beautiful to behold, our Savior proceeded to draw quite another picture, for he said to them, "See ye not all these things? Verily, I say unto you, there shall not be left one stone upon another, that shall not be thrown down." This wonderful prediction must have filled his disciples mind with astonishment, if not with sorrow. Then turning from the temple he went out of the city to the Mount of Olives, and sitting down upon its western slope he could look back and see, in the clear sunlight, the glittering gold that overlaid parts of the holy temple.

No doubt there still lingered in his memory the words of lamentation he had spoken but a few hours before, "O Jerusalem, Jerusalem, thou that killest the prophets, and that stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

But his disciples having a desire to know the meaning of this prophecy, followed him, and asked. Verse 3: "Tell us, when shall these things be? and what shall be the sign of thy coming at the end of the world?" The Diaglott reads, "Tell us when these things will be," and "What will be the sign of thy presence, and of the consummation of the age?" Evidently meaning the consummation or closing of the Gentile age.

Let it be remembered that Matt. 24, and Luke 21, are so near alike that both should be studied as a unit with reference to the events to take place between that day to the close of Gentile dominion.

Before entering upon a critical analysis of the lesson, we should heed the words of caution which Christ gave his

disciples, viz, "Take heed that no man deceive you." In the first place we must admit that our Savior must have had a clear prophetic vision of all things of which Matthew and Luke have mentioned as taking place during the entire Gentile age, otherwise he could not have foretold them. The same infinite being which imparted to Gabriel a full knowledge of events, who, in turn made them known to Daniel, must have revealed to his Son a knowledge of the events mentioned in our lesson. For nearly 3½ years Jesus had associated with and instructed his disciples, and hence he must have had a perfect knowledge of their ability to comprehend what he would say in answer to their inquiry. He knew what they would understand and what they would not. They, having been called to him from the lowly and illiterate class would not be likely to get his meaning if he should use figurative language, hence he gave a word of caution and then proceeded to speak of coming events in plain, literal terms. He answered their question which extended from his first to his second advent. His answer must have been satisfactory to them, else they would have asked for an explanation, which they had done on several previous occasions. His narration of several events is plain and literal, and relates to literal events. Since some have been fulfilled as he predicted, it is but just that we conclude all the others will also be.

In our investigation of this narrative we shall proceed upon the theory that all the events mentioned either have or will become literal. I might state that some writers contend that this is all figurative and had its fulfillment in the destruction of Jerusalem by the Romans, A.D. 70. Others contend it extends from the day Christ uttered the prophecy to the day when he shall come the second time. Two views so greatly different cannot possibly be true. We hold to the latter and will endeavor to prove our choice to be the one Christ intended to teach.

In the narration our Savior mentioned several things which must take place, and each covered a period of time distinctively its own. We wish to examine each separately.

In the first place he gave them a word of warning which, no doubt, he intended, not for them alone, but for all them who should believe on him through their word down through the centuries of his absence, for their question and his answer covered all intervening time between that day and the day of his coming and the end of the age.

And Jesus answered and said unto them: "Take heed that no man deceive you." He gave this warning because he knew he was going away and would be gone many centuries, which would give many cunning and crafty people an opportunity to impose upon the credulity of his followers, with the result that some might accept those impostors. By a careful study of Christ's narration we learn that he wished to impress upon their minds the all-important topic, that of his return. He desired to have them keep this ever in mind, because then they would not be so easily deceived and drawn away by scheming impostors. Therefore, we too, should

try to learn what connection his second coming has with the whole narration. During his ministry Christ had taught his disciples and they in turn had taught others that his mission was to eventually establish his kingdom upon earth, that they were to occupy very important positions in that kingdom. He had also taught them that his kingdom was not of this age, and therefore could not be set up until he should return, at which time, they, with him, should come into full possession of the blessings, the glory and honor held in reserve for them by the Father from the beginning. It is for this reason that they looked upon the thought of his return as the principal one in the narration. Some writers divide the question into three principal topics, "When shall these things be?" "What the sign of thy coming?" "What shall be the end of the age?" It appears to me that the leading thought with them was the consummation of the age and their Master's return to do what he had so often promised. Mark, in chapter 13, and Luke in chapter 21, give nearly the same words, which convey practically the same meaning.

## Berean Column.

### INDIANA BEREANS

Fort Hamilton, N. Y.  
Brooklyn, S. N. Y.  
Quartermaster Corps.

To the Dear Bereans and all:

I think I am settled enough now to write some news back to all interested. I have been at this Fort now six weeks and many changes have taken place since that time. We boys left South Bend, Ind., April 3, via N. Y. Central lines, and as this is the Lake route it was a very interesting trip. Our first real stop was at Toledo, O., at 2.00 P.M. Here we had a good dinner, and for the afternoon we were guests of the Keith Theatre. Toledo is an old shipping town and a rather gloomy place. The streets and walks are built of large flat stones. At 6.00 P. M., after the arrival of a second troop train from Goshen, Ind., (which was connected with ours) we left Toledo and rode in comfortable Pullman quarters. At 11 P.M. we reached Sandusky, and here a third troop train, from central Indiana was hooked on. This completed our train, having 800 troops aboard. During the night we rode through Cleveland, Ohio, Erie, Pa., and the next morning found us in Buffalo, N. Y. Had two hours to ourselves there, and after taking on a diner, boarded for an all day ride.

We had a fine view of Lake Erie, as we rode along its shore for several miles. This section of the country is flat and low and has no drainage, furrows being plowed in fields to hold the water.

Rochester is a very beautiful city, it is called the Kodak City. Our train passed through the center of Syracuse, so we got a good look at this great manufacturing town. We then began to see hills and long valleys and finally passed through the Catskill mountains. They are not extremely high, but were beautifully capped with cedars, oaks, etc., and some snow. One river was completely frozen over yet, and ice could be seen in all the streams. Many

waterfalls were in view as the train wound in and out and through stone cuts. We missed Albany, but rode down state following the Mohawk River, and finally swerving over to the Hudson, whence we rode along its banks for many miles until reaching New Jersey.

We arrived at Weehawken Station, N. J., at 11:00 P.M. Here we boarded a transport and were taken down river past the Statue of Liberty (also saw Brooklyn Bridge), and landing in Brooklyn, S. N. Y., at the Government Pier. We then marched with our grips for three miles to the Fort.

We had a midnight supper and got to bed at 1:30 A.M. We were all glad to hit the hay and everybody slept soundly the first night. Our beds are very comfortable, white iron beds, mattress, pillow, sheets, and two wool blankets.

Our camp is on the southwest point of Long Island, and the air is very cool so far, as it is the Atlantic breeze most of the time, and of course very damp. The boys are wearing heavy wool underwear yet, and wool suits. Some mornings it is 40 degrees above and you can easily see your breath.

Some of the boys got awfully homesick the first week or so, but this is gradually being worked off now, and everybody seems happy. Military life is so much different from civil life that it is hard to break into it right off.

All orders must be obeyed regardless of what they are. This is the secret of the army organization and is what makes a real soldier.

We are only fifteen minutes from Coney Island, and forty-five minutes from Broadway. All the Trans-Atlantic ships pass by the Fort to and from New York City. I had the pleasure of seeing the "Fatherland" pass by the other evening. This is the largest ship afloat and was interned from Germany at the beginning of the War. It has four funnels, and one of our modern battle ships looks small beside it.

I took four weeks training just for the physical benefit derived from it.

My application for transfer into the Q. M. C., was acknowledged and dated May 1, so now I have a desk job in the Commissary Department in the Q. M. C. office. It is very pleasant work and I am perfectly satisfied if they will only leave me here. I do not think I will ever have to go across, but you never can tell.

There are fourteen boys here who will not uniform at all, and they are in quarters by themselves and are not allowed to leave their barracks. They cannot even go to the Y. M. C. A. here on the post.

I am in brick barracks up on the Campus by the Fort entrance and Parade Grounds.

We have a fine band here and have music every day with a parade,—a beautiful sight. The boys here get three months Artillery and Infantry Drill, and then they go across. Of course we hate to see them go, but who can prevent? You hear all war talk out here and you would think the first line trenches were but across the Bay. I can obtain a pass each evening, and over Sundays if I wish, so I get around to see a good deal.

There were ten C.O.'s that obtained en-  
(Concluded at foot of page 271).

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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## The Restitution Herald

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

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

Address, The Restitution Herald,  
Oregon, 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.

Bros. Conner, Blakely, Siple and Lindsay will be the workers this year (Aug. 22-25) in the Illinois Conference. Bro. Blakely plans to be present for at least part of the Bible School sessions.

The editor will hold a short series of meetings at our Salem, Ill., church, near Marshall, beginning on Friday night before and continuing over the first Sunday of June.

The Allen Claypool family of our Salem, Ill., church, has had much sickness lately, and their little boy, Virgil, is now having a siege of typhoid fever.

We have under preparation the "Prospectus" for the Illinois Bible School and Conference to be held Aug. 13-25. Those who are planning to attend will do well to drop us a card to that effect so that when the "Prospectus" is off the press you may receive a copy. Several have indicated their plan already and will receive the

## "Prospectus."

We have just received the announcement of the graduation of Sr. Ada Sheets, May 24th, from the Blanchard, Mich., high school. She is in a class of twelve who will bid the common schools adieu, to step out upon life's pathway to fight life's battles. We wish her success in every combat.

We are publishing a tract by W. L. Crowe, entitled "Deceitful Lusts." Anyone wishing the same may address Mrs. Grace Lawrence, Burlington, Kansas.

## HELPING FUND.

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

Mrs. J. H. Williams,	\$5.00.
Mrs. Diana Murphy,	.75.
Mrs. F. C. Montross,	3.50.
M. W. Perrine,	5.00.
Mrs. A. M. Siple,	2.50.
Mrs. Frederick Gillette,	.50.

## Remittances.

Mrs. J. H. Williams; Alex Anderson; Geo. Claypool; Mrs. Diana Murphy; David Halstead; Mrs. F. C. Montross; M. W. Perrine; Mrs. A. M. Siple; Mrs. Wm. Platts, Sr.; J. W. Williams; Mrs. Frederick Gillette; C. D. Whitmer; Mrs. Grace Lawrence; Mrs. Ed. Eaton; A Sr. in Mo., J. T. Brotherton; Mrs. Helen Schafer.

## Notices.

## Notice to Illinois Brethren.

The date for the annual Bible School and Conference has been set for August 13-25, and it is time for us to plan for meeting the expenses of the same. We would urge those who have not yet paid their pledges for the Evangelistic work to do so as soon as possible so that they may begin to save toward the August expenses. It will be remembered that the "dollar apiece" plan was not found sufficient, and for some years our expenses have been met by voluntary donations from absent members as well as those present at the Bible School and Conference. But if you can't give more, give the dollar.

It will help us if you notify us of the amount you can contribute.

Anna E. Drew, Treas.  
629 N. Galena Ave., Dixon, Illinois.

## North West Conference Notice.

The brethren of the North West Conference will meet with the Church at Corvallis, Oregon, for their annual meeting, June the 20th.

Come, brethren, let us meet again and talk over the conditions of the day, and place them along-side of our divine chart, that we may know where we are on the highway of time.

A. W. Darby, Chairman.

The annual June Meeting of the Church of God in Christ Jesus near Troy, Ohio, will be held as usual, June 8-9, 1918. All

brethren everywhere are cordially invited. The place of meeting is the Brush Creek Church. Bro. H. V. Reed has been engaged to do the speaking. Program on Sunday. Will those who plan to attend this meeting please correspond with Bro. H. D. Pearson, Sec., Tippecanoe City, Ohio. R. 2.

## Iowa Notice.

To the Iowa Brethren:

The funds in the Conference treasury are very low. You who have subscribed and can pay at this time, please do so. Also those who wish to help out on the paving tax, please remit at once as we are about \$140.00 short on that.

G. P. Allard, Treasurer.  
Box 86, Fort Dodge, Iowa.

## Concerning June Appointments.

So as to make it possible for us to be present to deliver the baccalaureate address at Adeline, Ill., on June 2, the appointments for Adeline and Dixon will be reversed for that month. We will go to Adeline the first Sunday and Dixon the Second Sunday.

Inasmuch as a funeral call prevented our meeting the Adeline appointment for May, we will plan to be at that place for the fifth Sunday of June, also. We expect to spend the third Sunday with the Aurora brethren, who have been anxiously, but patiently, awaiting a date for some time.

Frank E. Siple.

## Michigan Announcement.

To the brethren of Michigan and elsewhere, greetings. And in the language of the prophets we say, Come, let us go up to the house of the Lord. Where we have received blessings and inspirations which have helped us to stand firm for the Master and endure trials and temptations of the past.

The annual Conference and Bible School of the Churches of God of the Abrahamic Faith in Michigan will be held (D. V.) at Dutton, Kent County, June 18, 1918, and continue over the following Sunday.

The Bible School will begin Tuesday, June 18, and will be held every afternoon during the meeting. It is hoped that all the brethren that can possibly do so will make an especial effort to be present, especially the young people.

Good speakers will be in attendance. Bro. F. L. Austin, of Fonthill, Ontario, and Bro. S. J. Lindsay, of Oregon, Ill., are expecting to be with us.

The brethren at Dutton will provide entertainment, and all who come will be welcome.

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

## Indiana Bible School.

The North Salem Brethren have invited the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros. D. E. Vanvactor and S. J. Lindsay.

Board and rooms will be provided free by the local Bereans and the local brethren.

ren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's Word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Plymouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

#### FOR SALE.

We have in our shop a good, Peerless Job press, with chase 8 by 12, that we will guarantee to do first class work, which we will sell at a bargain for two reasons. We do not need it and we need the room. Write for terms and description more complete.

## Reports.

#### Report for April.

Sermons 18, lessons 9, funerals 1. Expenses \$21.75. Car fare \$18.24. Hotel bills \$1.61. Transfers \$.75. Telephone \$1.15.

Received salary and expenses.

Points served, Clarksville, Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Pleasant Prairie and Waterloo.

We were in our meeting at Clarksville the first of the month. The public there gave us a good hearing and our members are all zealous, faithful, and a light to others in daily life. We are to have a regular appointment there now on Monday after each third Sunday, on the way from Waterloo to Eagle Grove.

During the month we also had a protracted meeting at Koszta on and following the regular time, the second Sunday. Rain kept us from meeting two nights, but we always have interesting times there, as many all through the country take an active interest to hear the truth.

This meeting kept us from our regular appointment at Gladbrook, but we held there a week later instead. We have a fair interest at Gladbrook, a few of the public come and the members seem to be developing more zeal since additions have been made to the church. We also expect other additions there.

From Koszta I went to Cedar Rapids by auto with Bro. Guy Cronbaugh, and thence by electric car to Waterloo, making the whole journey, and having all our meetings in Waterloo during a snow-storm. However, our zealous hand turned out in good percentage to the services.

We had about our usual meetings at Hickory Grove and Eagle Grove. The attendance at both places is better than usual. It is hard to get the ears of the people at both places. We feel that more of our brethren might attend at Hickory Grove. We would like to inoculate some of our Churches with the zeal found at others if we knew how to do it. We have tried to analyze the causes of diverse conditions, but find it harder to determine the cause of the zeal than what we think causes a careless condition which we find more or less in our life in the truth. If we knew how to become zealous we might

try some experiments at said inoculation. In our judgment a persistent endeavor by all members to meet every week and search for truth in doctrine and deed, will do much to remedy undesirable conditions. We have time for everything else, let us dedicate some of it to this part of service. We all have just as much time as everybody else, twenty-four hours a day. The question is, At what do we spend it? When we say we do not have time we really confess that other things are more important to us than the burdensome thing for which we plead we do not have time. However, there are often conditions which really justify absence from preaching. We would rather so minister the truth as to make it attractive than to urge attendance as a duty. We have started giving Bible lessons at two more places, Hickory Grove and Koszta. At the latter place the zeal is so good we want to apply a preventative before a cure is needed. They have arranged to meet and help each other every Sunday there.

At Ft. Dodge we spent only one day, and that off the regular appointment, on the way home from Gladbrook, but we had two lessons, one in the afternoon at Sr. Findlay's home, and the other at night at G. P. Allard's. The interest at both was exceptionally good. Bros. Jones and Mead were over from Eagle Grove. It might almost take some modern preacher's breath to see hearers come from so far, but when people get heartily interested twenty or twenty-five miles is no obstacle. Some people wonder why we go so far to a little service in a home or a mortuary as at Waterloo, or a school house at Koszta, but if they really comprehended how often the Lord speaks the word "truth" in the scriptures and how he rates it in his financial estimates they would leave the husks of modern pulpits and sacrifice something to find the hidden treasure. At Ft. Dodge we enjoyed the presence of an M. E. deaconess, a Norwegian lady who serves in travelers' aid at the depot there, and rejoiced to find she shared our views exactly in all things we touched on during the lesson. We find such people in all denominations, and it teaches us to be more patient with all.

At Pleasant Prairie we had an interesting time the fourth Sunday. It rained, but the dampness did not seem to affect the "inner man" of the good number who came at night through the wet, for their ardor was good to see. This is a good point. But we confess, wife and Hazel and I, that rain and mud and a cold wind and crying babies do not make pushing a Ford the last mile home very enjoyable. But we have no scandal to raise on the lowly Ford. He is a very religious creature.

We are having interesting lessons on Thursdays at Bro. Momsen's, studying lessons on the sacrifice of Christ. Some of the neighbors come, also a good number of the Sac City brethren, which we are glad to see.

Fishing lately has been hard luck. The weeds in the garden are flourishing. As Berlin says, "There is not much else to report." However, we see we failed to report the funeral of Michael Zeigler, at Koszta, past 91 years old, who came to that community over seventy years ago, using

an ox team, but taken to the cemetery by automobile procession. He was a Dunkard by faith, but in late years he and his son both showed favor to the truth and he took a fancy to our young preacher, so we were asked to preach at the funeral, being on the ground in our meeting.

It makes us feel good all over to be at such good work. Just to minister the truth to hungry lives. They are glad when such a servant comes and sorry to see him go. Both are blessed by the mutual effort they spend together.

We believe the work in Iowa is looking up, though fewer baptisms are coming this year.

J. W. Williams.

## Obituary.

#### Nancy Claypool.

Nancy Claypool, daughter of Sperry and Nancy Claypool, was born in Clark Co., Ill., May 15, 1850, and died May 16, 1918, at the age of 68 years and 1 day.

May 24, 1868, she was married to Wm. Hutchings. To this union were born four children, John, of Clark Co., Ill., Mrs. Eliza Ament and Mrs. Julia Melroy, of Kidder, Mo., and Martin, of Edgar Co., Ill.

Wm. Hutchings died April 19, 1879. She was again married, this time to Eli Leffler. Four children came of this union, Sperry, of St. Louis, and Rosa, of Columbus, Ohio. Two died in infancy.

Early in life she united with the Christian church at Bluegrass.

She leaves, besides the children named, eleven grandchildren and four great grandchildren; three brothers, Elijah and Elisha, of Illinois, and John, of Mich. Mr. Leffler died in 1916, since which time she has made her home with her children. We laid her by the side of her first husband in the Green Moss Cemetery, near our Salem church, there to await the Father's will. Her last hours were made as comfortable as possible in the home of her son, our brother, J. W. Hutchings. It was our privilege to speak words of truth to a large audience in the church near by the cemetery. The audience gave evidence of appreciation for the words spoken, and we pray that the seed may have fallen upon good ground.

S. J. Lindsay.

## The Sunday School.

By Alta King.

#### EVENTS LEADING UP TO THE DEATH OF CHRIST.

Lesson 10. June 9, 1918.  
Lesson Text. Mark 14:17-26.

Golden Text: Watch and pray that ye enter not into temptation. Mark 14:38.

Time: Thursday, April 6, A. D. 30. The evening before Christ's crucifixion.

Place: The Mount of Olives and the city of Jerusalem.

Memory Verses: Heb. 12:1, 2.

### Questions and Comments.

What event was the immediate cause of Judas betraying Jesus? Mark 14:1-11. Also John 12:1-8. The leaders sought to take Jesus by craft. Why did they think this necessary? Jno. 11:53-57. The fact that Judas went so promptly to them would indicate that they had been trying to gain him as their ally. Knowing his covetousness they had tempted him, but he had withstood them until angered by the loss of the 300 pence and Jesus' rebuke.

What lesson may we gain from Mary's act and Jesus' commendation of it? How does Jesus make use of her work to foretell again his death,

**The Passover Feast:** Discuss the history and nature of the Jewish passover feast. The account is given in Ex. 12:3-11. What did it commemorate, What did the various things and ceremonies used in the feast signify to the Jews, Its antitypical fulfillment by Jesus will be considered in our next lesson.

Read the account of Jesus' last passover feast. Verses 12, 21. Notice what Jesus said about it in Luke 22:15, 16. Try to explain the last of verse 16. Do you think Rev. 19:7-9, has any bearing on it? Find a verse in the lesson text which shows Judas had returned from seeing the chief priests and partook of the passover? According to verse 11, what do you think was in his mind?

Read John's account of how Jesus made Judas realize that he knew him to be disloyal. John 13:21-30. On John 13:27, read the margin of Psa. 109:6. When Judas knew that Jesus knew him to be disloyal, and still he could see no sign of anger or ill will, he became more of Jesus' adversary than he was before, for he was made to realize as never before the extreme baseness of his act. He was no more able to receive Jesus' silent rebuke seen in his kindness to him than he was able to receive Jesus' rebuke when he accused Mary of wasting money. Why was it necessary for Judas to betray Christ? Luke 22:22; John 13:18. This is another proof that God uses the evil in men to work his will. Explain Jesus' words in John 13:31-32, remembering that the glorification of Jesus refers to his resurrection. Notice the mutual glorification—God's glory is revealed as the man Jesus is glorified.

**Institution of the Lord's supper:** It follows immediately after the passover supper. Read Luke's account, Luke 22:19-20, and Matthew's, Matt. 26:26-30. The bread represented the body of Jesus given for them. The man Jesus was soon to give himself over to death that he might reach the divine perfection through resurrection, which would make him the author of eternal salvation to all who should believe on him. Heb. 5:9. He thus is the author and finisher of man's faith.

The fruit of the vine represented his shed blood which sealed, made sure of fulfillment the New Testament or covenant, which, according to Heb. 10:1-18, is remission of sins and having God's laws written in our nature as the law of sin and death is now in our nature. Can you show why the shedding of Christ's blood, his mortal flesh life was necessary before he could enact this New Testament by remitting sins through a resurrection

to immortality? The ceremony is to be observed in memory of Jesus—the man Jesus who made this sacrifice of all human, natural desires for our sakes.

How did Jesus tell them of the nearness of his death? Mark 14:25.

**Peter's Denial:** Peter, prompted by love and loyalty, flatly contradicted Jesus' plain statements in spite of the fact that he had confessed him to be the Christ the Son of God. Verses 27-31. The rest follow his example. Read Jesus' rebuke, Matt. 26:34. Also a similar incident, Jno. 16:25-33. What lesson will Peter and the disciples learn by being put to shame? Peter's denial is found in verses 66-72. The desertion by all the disciples in verse 50. We too should be careful that we do not permit our overwrought feelings, coupled with lack of understanding, to lead us into contradicting by word or deed, what Jesus has said.

Jesus in the garden of Gethsemane, verses 32-42: These verses record Jesus' supreme temptation to be directed by his own will. His dread of the cup and his intense desire to have it pass from him is revealed by his praying the prayer three times. What words prove his victory? The greatness of his victory is made greater by the intensity of his desire.

Compare verses 35, 36, with John 12:27, Matt. 20:23. What was the cup he so dreaded? Since man has suffered as great, or even greater physical torture without flinching, than Jesus was called upon to bear, it is inconceivable that he should shrink from death because of the physical suffering it brought. Read Heb. 12:2. What was almost unbearable to him was the shame—the shame of having to bear in silence the taunts and slurs which marked him as an impostor in the eyes of those in whose hearts he had generated faith by his words and deeds. The shame of not being able to redeem himself in their eyes by answering the challenge to come down and save himself. The shame of being so apparently deserted by God that he himself should cry out, "My God, my God, why hast thou forsaken me?" Shame, not because of what the world might say, but because his death would forfeit the confidence of the men he loved. But he gained the victory, despising the shame, submitting to death for the joy that was set before him of ministering eternal salvation unto others. Untold love for all men is expressed in his words, "Nevertheless, not what I will, but what thou wilt." See 1 Tim. 2:4-6.

Compare the conduct of the disciples in verses 37, 40, 41, with the spirit they show in John 13:37; Luke 22:33; Matt. 26:35. They were so sure they could follow Jesus even to prison and death but they failed under the simple task of being put on guard duty. Why? Mark 14:38.

**The betrayal and first trial:** Read the account, verses 43-65. Also Luke 22:47-53; Matt. 26:47-56. What is Jesus' attitude toward the betrayer? What is his attitude toward the use of the sword even in his defense? What is his attitude toward those who use the sword against him? What was unlawful about the arrest of Jesus? Point out the proof that Jesus willingly obeyed God's command that he should lay down his life. Point out the unfairness of Jesus' trial before the high priest. Why was

the verdict of the chief priests unlawful? John 18:31. If Jesus had not given them three years proof of his assertion in verse 61, also 62, would the chief priests have been justified by their law in their verdict? John 19:7. Jesus had shown them plainly, John 10:33-37, that his claim to be the Son of God did not constitute blasphemy.

The greatness of Jesus' victory over self is shown in Matt. 26:53, 54.

### General Notes.

#### Mary Anointing Jesus:

Mary wished to express her love and gratitude to the man who had raised her brother from death. To do this she desired to perform the humble service for him of washing his feet as was the custom. The intensity of her love is shown by the use of the sweet smelling perfume instead of water, and wiping his feet with her hair. She also poured some of the perfume on his head. The perfume was "spikenard, literally 'pistic nard,' 'pistic' meaning either 'genuine' or 'liquid.'" A. V. "Of pure nard," very costly. It was pure nard, like attar of roses, unadulterated, in full strength. The Century Dictionary says it takes 150 pounds of roses to make an ounce of attar.—Sel.

Jesus does not condemn this costly, but unnecessary service, because it is the outward expression of a heart full of love, and Jesus knew that the love she expressed would be always ready to care for the poor which she would always have with her.

"Shall we smite with the sword?" was the question asked by the disciples. Thus they showed that they were ready to do what they had so stoutly affirmed they would do, go with him to prison and even death; but they wanted to do it in their own way, the only way they could at that time conceive of—if they died they wanted to die the death of heroes fighting for right and the protection of their loved leader. How much easier this than to die the shameful death Jesus knew he was facing, and when Jesus meekly submitted to such a death they all forsook him. They had said they were able to drink of the same cup Jesus would drink of but they did not then understand the nature of the cup. Matt. 20:22. They afterwards learned the lesson and partook of it as Jesus said they should. Matt. 20:23.

### SIGNS OF THE END.

From an old tract furnished by Sr. J. P. Adams, Pontiac, Mich.

#### A Woeful Day Ahead.

**T**HE DAY of retribution and retaliation is nearing. The scripture we are citing continues: "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." And all this and more is implied in the opening words of the first scripture explained: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1. There is a woeful day before those who by their insatiable greed and covetousness are rapidly bring-

ing the world to a state of violence, anarchy, and ruin. Men of wealth, already begin to realize this. A prominent capitalist in a great city, when asked why he did not build for himself a stately mansion, like those owned by other rich men, replied that he did not wish his home to be so conspicuous or so easily found "when the hungry fellows break loose."

History teaches that the concentration of wealth into the hands of a few has invariably been the signal for the downfall of nations. When Egypt went down, two percent of her population owned ninety-seven percent of her wealth. The people were starving. When Persia went down, one percent of her population owned all the land. When Babylon went down, two percent of her population owned all the wealth. When Rome went down, eighteen hundred men owned all the known world. When France came to her crisis, her population was divided into an aristocracy of wealth and birth on one hand, and millions of half clad, half fed, impoverished toilers on the other. The result was the bloodiest revolution in the annals of time. And all these are but types and prophecies of what is before the whole world, divided as it is into the two classes, —the superfluously rich and the hopeless ly poor.

#### Violence in the Earth.

"But as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. In the days of Noah, "the earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

Already murder and violence are filling the earth. This in itself is another evidence that we have reached the last days, and that the coming of the Lord is near. The news of the day is but a recital of deeds of violence. Murder and suicide are increasing with alarming frequency. The victims of rage, greed, and lust move on by the tens of thousands in mournful procession to the tomb. The picture is truly appalling, and we are admonished by it that the great day of the Lord is near, and hasteth greatly.

#### Distress of Nations.

There is another scripture which we will notice in this connection. This is the word spoken by the Lord himself when upon earth, in answer to the question as to what should be the sign of his coming and the end of the world. He answered: "There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

.....Some of these signs being past, it is evident that we are nearing the coming of the Lord. Following these signs, however, he said that upon the earth there would be distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear, and for looking after the things that were coming upon the earth. Young's "Analytical Concordance" defines the word here rendered "failing," to "swoon away." Albert Barnes, commenting on this text, says: "The word translated 'distress' denotes anxiety of mind—such and anxiety

as men have when they do not know what to do to free themselves from calamities. . . . 'men's hearts failing them.' This is an expression denoting the highest terror. The word rendered 'failing' commonly denotes to die, and here it means that the terror would be so great that men would faint and be ready to die in view of the approaching calamities."

Here we have, in few words, an exact description of the condition of things in the world at the present time. For more than half a century this condition of things has been coming on, and it is worse than ever today. Bishop Newman, a few years ago said: "We are now passing through the most unsettled condition of the world since the crucifixion of Christ. . . . And whatever be the cause that shall touch the first match to the fuse, no human power can foretell in what countries that fuse may lead to an international explosion."

Rev. Canon Scott Holland, a clergyman of England, says: "The outlook in Europe never presented so wholly an un-Christian spectacle since the days of Constantine. Even in medieval days, peace, and not war, was regarded as the normal condition of men. Now nations are watching one another like wild beasts in a jungle, and Christian Europe has armed itself in defiance of anything which Christ came to teach. Blood and iron rule. Huge camps, and seas crowded with horrible ships of war meet the eye at every turn." The nations truly are distressed. They are arming for a terrible, yet inevitable conflict. The very conditions which the Master said would be seen in the earth just before the end are here. Let the flower of manhood in all nations once meet on the field of slaughter, armed with the terrible implements of destruction now being invented, and the human mind is utterly incapable of picturing the untold horrors which will take place.

Never before were the nations so distressed with perplexing problems and conditions. Never before was the sea so tempestuous and perilous, or did the waves rise and roar so ominously. And never before were men's hearts so filled with fear and dread of what is coming. The strikes, the wars, the droughts, the famines, the pestilences, the plagues, the cyclones, storms, tidal waves, earthquakes, and eruptions which have already occurred fill them with fear of what may yet be in store.

And truly these fears are not groundless. The things that have been are only omens of what is coming. Just as Christ is about to begin his reign and come to gather to himself the subjects of his kingdom, he says, through the prophet Daniel, "There shall be a time of trouble such as never was since there was a nation even to that same time." Dan. 12:1. Before the end comes, he tells us, we shall hear of wars and rumors of wars. "Nation shall rise against nation."

(The end).

#### CRITICS.

WHEN I WAS but a little lad, one day my father said,  
"My boy, I wish you'd paint the barn, the paint is in the shed.

I'm sorry I must go away and won't be back till night,  
But you just go ahead. I'm sure you'll do the job all right."  
He got the ladder out for me, the paint pot and the brush,  
And then to decorate the barn I started with a rush.

I scarceiy had begun my task before a neighbor came,  
And noticing what I was at, remarked,  
"It is a shame  
To trust a little boy like you with such important work;  
You'll never paint the barn like that."  
And then he gave a jerk  
Which spilled me from the ladder, and he broke a rung or two  
Which set me back an hour or more till I could start anew.

He did not stop to help me then, but went along his way  
And told the neighbors far and near my father was a jay.  
"He's got his kid up there," says he, and chuckled as he spoke,  
"Endeavorin' to paint the barn. The job will be a joke."  
While he was sneerin' in the town another came along  
An' said, "My boy, you're doin' fine, but goin' at it wrong.

I've watched you spreadin' paint awhile, an' if you'll let me now  
I'll take my coat off an' I'll come up there to show you how.  
You've got it on too thick in spots, an' elsewhere it's too thin,  
But it will come out smooth all right."  
And then he started in  
An' helped as though the barn was his, an' showed me all he knew  
An' taught me how to put on paint the way real painters do.

That was my first experience with critics, an' I found  
That in this world of ours there are two kinds of men around.  
One sees the honest efforts of his struggling fellow-man  
And shows him where he's going wrong, but helps him all he can.  
The other fellow views him trying hard, but with a bitter frown  
He mocks at what he hopes to do, and kicks his ladder down.—E. A. Guest.

Continued from page 267.

try into the Q. M. C., myself being the only one getting an office job. The others are doing fatigue work. We are content, and are willing to do anything reasonable, as we are being treated fine by the Q. M. C. boys who are a great percent Jews.

I would be glad to hear from anyone who wishes to drop me a line. Hoping to see you all at the close of this awful conflict, I remain,

A Brother in the Faith,  
Pvt. Rolland C. Stilson.

Ye shall not go out in haste, and the Lord will go before you; and the God of Israel will be your rearward.—Isaiah.

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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.

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 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. Bible study on Wednesday evening of each week at the church.

Plymouth, Indiana, 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.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. John W. Hutchings, 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 mem-

bers. 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 the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morning at 11.00 o'clock, for the breaking of bread and fellowship, the elders presiding. Bereans meet the first and third Sundays of each month taking the latter part of the church service. Particulars as to place of meeting the following Sunday can be had by addressing the secretary, R. W. Thompson, 544 Long Ave., Chicago. Telephone Austin 3312.

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.

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.

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

THE SUNDAY SCHOOL LEAFLET

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There are no disappointments to those whose wills are buried in the will of God. —Sel.



# THE RESTITUTION HERALD.

Volume 7.

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Number 35.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### A Beautiful Garden.

YOU REMEMBER in our last story God had created a man and a woman to live among the plants and animals and care for them.

Now there was one place which God had made more beautiful than all the rest, and this he called the Garden of Eden. It was not just a small garden, such as we have in our back yards, but a very large garden.

I wonder if you have ever seen any of the parks that are kept in large cities? There, you know, they have every kind of plant that is beautiful to look at, or that is good for food; and every kind of animal that you could possibly think of.

Well, the Garden of Eden was something like that, only a great deal nicer, because in this beautiful garden God had made all of these lovely plants to grow, and, besides the ones we have seen in the parks, there were two other trees growing right in the middle of the Garden.

One was called the Tree of Knowledge of Good and Evil, and the other was called the Tree of Life.

Don't you think those were queer names for trees? But that was just the right name, and I'll tell you why. If anyone ate the fruit from the Tree of Life he would live, and live, and live forever. Just think how wonderful that would be! And if anyone ate of the fruit from the Tree of Knowledge, he would know the difference between good and evil.

There were all kinds of animals in this wonderful Garden, too. And, what do you think? there wasn't one of them that needed to be kept in a cage. For everyone of those animals was just as harmless as your pet pony or dog. Wasn't that fine?

You know in the park they keep the elephant in one cage, the lion in another cage, and the snake in another cage, so they will not harm the people who go to see them. But in Eden (that was the name of God's Garden, you know) they did not need to be penned up for they were not fierce as they are now.

And to whom do you suppose God gave the privilege of living in this beautiful place? Yes, it was Adam and Eve. He led them into the Garden and said, "It is yours to care for and keep, and you may

## A VOICE FROM THE CORN.

**I** WAS MADE to be eaten, not to be drank, To be threshed in a barn, not soaked in a tank;

I come as a blessing when put in a mill, As a blight and a curse when run through a still;

Make me up into loaves, and your children are fed;

But made into drink I will starve them instead.

In bread I'm a servant, the eater shall rule, In drink I'm master, the drinker a fool.

Then remember my warning; my strength I'll employ—

If eaten, to strengthen, if drank, to destroy.

F. L. Payne.

eat all you like of every tree except the Tree of Knowledge. I do not wish you to eat of that tree, and if you do, you shall surely die. Then he left them.

Now, of all the animals God had made, the snake was the most sly. And one day as Adam and Eve were in the garden, the snake said to Eve, "Did God say you should not eat of every tree?"

And Eve answered, "We may eat all we like of every tree except the Tree of Knowledge. And God said we must not eat of it or touch it lest we die."

But the snake said, "You shall not die; for God knows that tree will not poison you, but it will give you knowledge, so that you will know good from evil, just like he does."

Then Eve looked at the tree and saw that it was very fine looking fruit, so she took some of the fruit, and gave some to her husband, and they ate it together. Then they became wiser, and they saw that they had on no clothing, so that they became very much ashamed. Then they took fig leaves and made themselves aprons.

Now, in the evening when it was cool, God came into the Garden just as he had done every evening since he had taken them in there. Always before they had been very glad to see him, but this night they were afraid. They must have felt just as you feel when you have done something that you have been told not to do. You always feel like hiding, don't you? Well, that is just what they did. They hid behind the trees.

Then God called to Adam, "Where are you?"

Adam said, "I was afraid to come to you because I was naked."

Then God asked him, "Who told you that you were naked? Have you disobeyed me?"

And Adam said, "My wife gave me some of the fruit and I ate it."

Then God called Eve to him and asked, "What have you done?"

Eve answered, "The snake tempted me and I did eat."

So God punished the snake. He made

### NOTICE TO READER.

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—A. S. Burlinson, Postmaster General.

him crawl, always flat on the ground, and he made everyone hate the snake so much that they wish to kill everyone that they see.

But Adam and Eve he punished most, because they had disobeyed. He said, "You shall no longer stay in this garden, but you shall go out into the world and work hard for what you have. The earth shall bring forth weeds now, and you will have much pain and sadness. And finally you shall die and your bodies will crumble to dust. Because they were made from dust."

Then he gave them cloaks made of skins and drove them out from the Garden, and at the gate of the Garden he placed an angel with a flaming sword to keep the man and woman from eating of the tree of life, for now you know they could not live forever.

### Finish What You Begin.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of the work or play to which they set their hands would she allow them to abandon incomplete.

I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would have finished five of them and made them profitable and useful.

Finish your work. Life is brief; time is short. Stop beginning forty things, and go finish four. Put patient, persistent toil into the matter, and be assured one complete undertaking will yield yourself more pleasure and the world more profit than a dozen fair plans of which people say, "This man began to build and was not able to finish." —Sel.

### Consistent Nobleness.

It is just as true for us, as for the crystal, that the nobleness of life depends on its consistency—clearness of purpose, quiet and ceaseless energy. All doubt, and repenting, and botching, and retouching, and wondering what it will be best to do next, are vice, as well as misery.—Ruskin.

The Lord preserveth the faithful. Ps. 31:23.

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Seventy Sevens.**

IN THE dream image, Daniel had learned that four empires must run their course ere God's kingdom would be set up on earth. In the vision of the four beasts, he had learned that the Little Horn must first appear and fall before Israel's glory should come, with Messiah appearing in the clouds of heaven. In the vision of the ram and he-goat, he learned that the treading down of both people and temple must first supervene. Shortly after the receiving of the vision of the ram and he-goat Babylon was overthrown and Medo-Persia replaced it as mistress of the world. The passing away of the "golden" kingdom gave rise to a difficulty. From the book of Jeremiah, Daniel knew that with the passing of seventy years on Babylon, the Jews were to return to their own land. Jer. 29: 10. He knew also, from the vision of Nebuchadnezzar, that three more empires had to appear and pass away from the stage of history before the kingdom would be restored to Israel. Thus the two predictions appeared to be at a variance. How could the prophecy given him be harmonized with the earlier revelation to Jeremiah? He turned unto the Lord for light, "with prayer and supplications, with fasting, and sackcloth, and ashes."

Legion, myriad, is the brood of wild interpretations begotten of presumptions respecting the mode of reckoning the seventy sevens, until commentaries have become phantasmagorias and kaleidoscopes. The confusion of expositors is hopeless. In the words of Bosanquet, "Every fresh interpretation only adds to the force of our conviction that some radical error lies at the foundation of all Christian interpretations, and till it is discovered, the seventy weeks of Daniel will remain unexplained and inexplicable to the comprehension of every unprejudiced inquirer."

This confusion roots itself in that pious destruction of the word of God which poses as "spiritualization" and "idealization." The scriptures say that God intended they should, and the most simple and natural interpretation is naturally the best. The prophecy of the seventy sevens was given to reveal and enlighten, and not to confuse and mystify. Its teaching is stated with sufficient clearness to be understood, if only we take the declarations as they are and not impart unto them conclusions which were handed down to us. The one essential requisite to their comprehension is strict adherence to the angel's words.

Let it be noted at the outset that the seventy sevens sustain a definite relation to Daniel's prayer. It is an answer, full, precise, and in direct response to the peti-

tions made in the prayer itself. It covers the prayer in the most perfect manner. The subjects of the prayer are 1, the people, "we," "our fathers," "the men of Judah, and the inhabitants of Jerusalem," "all Israel that are near and that are afar off," Israel in its solidarity as a nation, ever since the exodus from Egypt, verses 7, 11, 15, 20; 2. The city, Jerusalem, "the city which is called by thy name," vs. 2, 7, 12, 16, 18; 3. The temple, the sanctuary on the holy mount of God, vs. 16, 17, 20. Daniel's confession on behalf of his people is sixfold: 1, Israel's national transgression, the apostasy in violating the covenant (11); 2, Israel's national "sins" (16, 18); 3. Israel's national "iniquity" (16); 4. Israel's lack of enduring righteousness (18); 5. Israel's punishment foretold by the prophets (11, 12, 13); 6. Israel's desolated sanctuary (17, 20). All these he weaves into one agonizing petition, with request for immediate deliverance and forgiveness. The appeal is most touching: "O Lord hear, O Lord forgive; O Lord hearken and do; defer not; for thine own sake, O my God."

In answer to this prayer a word went forth from God in the ears of holy angels above, and Gabriel flew swiftly to bring the decree to Daniel, and give him understanding. He tells the prophet that the forgiveness and deliverance of the People, City, and Temple will not come at the close of the seventy years, but at the end of the Seventy Sevens. These sevens are decided upon as the time for accomplishing the points in the prayer. Gabriel says:

Verse 24, Sevens seventy are decreed upon thy people and upon thy holy city.

1. to put a stop to the transgression, and
2. to put away sins, and
3. to cover over iniquity, and
4. to cause eonian righteousness to come in, and
5. to seal, close up, or verify vision and prophet, and
6. to anoint, or consecrate, a holy of holies.

The seventy sevens are delineated or measured off from the whole course of Gentile times, and are limited to the accomplishment of a special purpose, named in verse 24, namely, the termination of Israel's national apostasy, the putting away of Israel's sins, the covering over of Israel's iniquity, the introduction of eonian righteousness, the verification of what the prophets have foretold of national blessing for Israel, and the consecration, in Israel, of a new sanctuary. To this end and outcome the seventy sevens are appointed or decreed. The sixfold blessing is the rich fruit, the ripe result, or the issue of the whole period. Israel, in its solidarity as a nation will never more become apostate, but renewed in spirit, and pardoned of guilt, be a righteous people, a monument of the truth of prophecy, and shall worship God in their own land, and in a sanctuary where God will dwell among them. This is the ultimate goal and terminus of the seventy sevens.

It is of first importance to observe that the seventy sevens, while covering, are yet cut off from the whole period of Gentile supremacy, and are set apart for Jewish affairs. They are decreed with special reference to a special people, a special

city, a special purpose—"upon thy people and upon thy city," and for the purpose of accomplishing the sixfold blessing mentioned in verse 24. They have nothing to do with Gentile development. They are not decreed upon any of the nations which were the subject of antecedent visions, but only upon Jews. They have nothing to do with the affairs of Gentile cities, but only with the affairs of Jerusalem. They begin that way: they continue that way: they end that way. Their fulfillment is the execution of God's purpose with respect to the chosen people and chosen city. They do not relate to the church. They do not even condescend to notice Gentile "culture," "progress," and "civilization." Israel alone is their purpose, object, theme, and end.

**SIGNS OF THE TIMES.**

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.  
Lyman H. Booth.

BY READING Matt. 24:5, we see that Christ gave as a reason why his disciples should take heed, "For many shall come in my name, saying, I am Christ, and shall deceive many." It was during the time between then and A. D. 66, that many false Christs arose. We find that Luke, in Acts 5:36, 37, mentions Theudas and Judas of Galilee. He also mentions another in Acts 8:9, 12, 13, Simon Magus, who pretended to be one very great, and used sorceries to prove his claim, but his works came to naught, for "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," "Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done." Thus one false Christ was led to see the truth and abandoned his work of deception. There were many others mentioned by Josephus, but the above will suffice to prove Christ's statement true when he said many false Christs should come. They did come and deceive many Jews, but we have no record that they deceived any Christians.

In verse 6, we have almost the same as in Mark 13:7, "And when 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."

Luke says, in 21:9, "When ye shall hear of wars and commotions, be not terrified, for these things must first come to pass, but the end (is) not by and by." The Diaglott reads, "And when ye hear of battles and insurrections, be not alarmed; for these things must first occur; but the end comes not immediately."

In verse 7, we read, "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diverse places." Mark says the same, 13:8. Luke says, "Nation shall rise against nation and kingdom against kingdom; and great earthquakes and famines shall be in diverse places, and famines and pestilences, and fearful sights and great signs shall there be from heaven." Luke 21:11.

Four classes of great calamities are herein mentioned: wars, earthquakes, famine and pestilences. We believe that all properly belong to the first series of events which covered one period of time included in this wonderful prophecy. Profane history records the facts that all did take place before the destruction of the holy City and the final dispersion of Israel. Although the Roman Empire was the controlling power among the nations, historians tell that among the lesser kingdoms there were wars and in the Roman provinces hostile uprisings were numerous. Earthquakes were numerous and in various localities. In Crete, Miletus and Smyrna, where they became so frequent and severe that the learned Suetonius became somewhat alarmed. Under Claudius Caesar famines were frequent and severe, which we learn from Luke, in Acts 11:28, 29. It appears from the writers of those days, Josephus included, that all those dire calamities multiplied in numbers and severity as the time approached the final overthrow and dispersion of the Jewish nation. But a few years previous they had plead with Pilate to crucify him who had claimed to be king, saying, "His blood be upon us and our children," and according to the historic accounts of this period evident signs began to show that a severe retribution for this awful deed was soon to fall upon them. Their morals became corrupted to an alarming degree; their manner of living had become so degraded, depraved and unsanitary that frightful maladies had broken out upon many of them. Even these things grew worse until all of western Asia had become the theater of numerous wars, earthquakes, famines and pestilences, so prevalent were they that those high in authority became alarmed lest some terrible calamity would befall them. It was in speaking of those things that Christ said to his disciples in verse 8, "All these are the beginning of sorrows." These terrible things were to happen to the Jewish nation and not to his disciples, which is shown in Luke 21:12. "But before all these, they shall lay their hand on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." You will notice that Luke omits the expression, "all these are the beginning of sorrows," but shows how his twelve would be treated and that their persecutions and sufferings were to be before "these beginnings of sorrows," should be completed.

We learn from Luke that these wars, earthquakes, famines and pestilences belong to the closing years of the first period of time in which Christ's disciples were to go forth to proclaim the gospel to all nations, and in which they were to meet with bitter persecutions.

Matthew continues the narrative by saying, "then shall they (that is, the Jews and Gentiles) deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." Matt. 24:9. Mark said, "But take heed to yourselves, for they shall deliver you up to councils; and in synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them." Mark 13:9. Luke is a

little more definite in his statement as to when they should be delivered up to be afflicted by Jewish and Gentile rulers, "But before these (beginning of sorrows) they shall lay their hands on you and persecute (you), delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." Luke 21:12. A very peculiar and sad condition is portrayed in the 10th v. of Matt. 24, "And then shall many be offended, and shall betray one another, and shall hate one another," Mark goes a little more into detail and says, "Now the brother shall betray the brother to death, and the father the son, and the children shall rise up against their parents, and shall cause them to be put to death." Mk. 13:12. If possible Luke gives a still deeper insight to the spirit of afflictions. He says, "And ye shall be betrayed both by parents and brethren, and kinfolks, and friends, and (some) of you shall they cause to be put to death." Luke 21:16.

Perhaps the cause for this infidelity and cruelty among friends and brethren rests in the fact that most of the Christians of this early period were from among the Jews who had been, before their conversion to Christianity, strongly attached to Judaism, and another portion of them had been reared to the worship of idols. Then, as now, the gospel converted here and there a member of a family, perhaps seldom converting a whole family. Here a father, there a mother, now a brother or a sister, and the remaining members of the family still clinging to their former systems of worship soon became envious of the Christians and hence we can see how easily Christ's words were true when he said, "And a man's foes shall be they of his own household." Matt. 10:36. This saying is also true to this day, especially in so far as it relates to religious matters.

The next thing our Savior cautioned the disciples about was false prophets. Verse 11. "And many false prophets shall arise, and shall deceive many." This verse had its fulfillment during this brief period, which may be seen from the Acts of the Apostles, and from other New Testament writers. The 12th verse reads, "And because iniquity shall abound, the love of many shall wax cold." Because of persecutions many deserted the Christian religion and sought again the temple worship and the meaningless rites and ceremonies of idolatry. Thus far Matthew, Mark and Luke run about parallel with the narrative. But Mark and Luke have added a little more to which we will merely refer. "But when they shall lead (you), and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost (or Holy Spirit). Mark 13:11.

#### Our Rest.

THERE remaineth a rest for the people of God

When the days of her warfare are o'er,

When all swords shall be sheathed, all battle flags folded,

And men cease to learn war anymore.

Many years we have voyaged down the coastline of time,

And the port of our hope must be near,  
Where we'll furl every sail, and cast out our anchor

And step out on the bright, golden pier.

God's prophets have told, and in his Book we have read

Of that era of glory and peace,  
Wherein sin cannot be, into which death cannot come,

But where partings and sorrow shall cease.

Jerusalem, new Jerusalem, the golden!

Quickly come from the Father above,  
Bring thy glory and light, a light without sunshine,

The pure light of ineffible love.

All signs now proclaim that the night is soon ended;

And the "Day of the Lord" draweth near.  
The glare in the east proclaims the rise of the "Beast,"

And the world is in fury of fear.

But our God is almighty; his Son is our shield.

In wild conflict we feel no alarm;  
His blood's on our door posts, the avenger will see,

In such shelter we're free from all harm.

With our sorrows all ended and all our hopes realized,

When the good of all ages we meet,  
We shall find with our Savior our long looked for rest,

And lay all that we have at his feet.

J. J. Bronson.

A Reader.—The italic words in the Bible generally consist of the auxiliary verbs, as are, was, etc, which in the original text were not written, but understood. In many of the ancient languages, as Greek, Hebrew and others, a great number of the minor words of a sentence are omitted, but as these omissions would sometimes give rise to obscurity, the translators have generally supplied them, and for the sake of distinction they are printed in italics.—Sel.

#### Look For Good Traits.

Nothing else so demoralizes manhood and womanhood, and utterly precludes the possibility of upward growth, as the deadening habit of fault-finding, or criticising. As a rule, we find what we seek. If we look for life and beauty—if we try to find something to admire and praise in others—we shall find it. On the other hand, if like the hog we root in the mire, seek something filthy, keep constantly on watch for the faults, the unlovely qualities in others, we shall find what we seek. But we must remember that whatever we are looking for, whatever we are striving to find, will color and influence our characters; in other words we shall become like what we strive and yearn for.—Sel.

#### Conscience and Love.

To make conscience tolerable, love should be thrown around it. Conscience is the frame of character, and love is the covering for it.—Sel.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

We are deeply pained to learn of the serious accident which befell the little 4 year old daughter of Bro. and Sr. Francis Bailey, who live near Cooperstown, Ill., and who are members of our body at Ripley, Ill. In playing with a piece of wire, in some way it struck her eye in such a manner as almost to split it. Such a blow is a hard one to stand and the family has our sincerest sympathy.

Bro. L. E. Conner, of Cleveland, Ohio, is to visit the Moriah, Ill., church once each month this summer.

Bro. and Sr. Leo Nokes, of Sac City, Iowa, will soon remove to Los Angeles, Cal., to make their future home. They will be missed here in the middle west, but their influence will be felt for good in the far west.

The Illinois Conference and Bible School Prospectus is ready to be put together. The printing is all done. Look for it with-

in the next two weeks, and when it comes, please take care of it, for like the nose, it cannot be replaced if lost. This notice is to those who are within the Illinois Conference jurisdiction.

It is with a heavy heart that we note the sudden death of Sr. Ada Anthon, wife of Bro. Alfred Anthon, of Hammond, La. The young wife, the little children and husband left, and the suddenness of it, all combine to make the picture a very sad one. Our hearts go out to Bro. Anthon in his sore distress. We hope to be able to publish a more complete notice.

## HELPING FUND.

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

Charles Anderson; Jos. Shellenberger; J. J. Bronson; Mrs. Margaret Heinen; Mrs. C. L. Stewart; W. F. Gross; I. O. Rogers; Miss Elta M. Fitz; Miss Ella M. Siple; Mrs. Mittie Chandler.

## Remittances.

Chas. Anderson,	\$1.00.
Jos. Shellenberger,	3.00.
W. F. Gross,	.50.

## Baptisms.

Brother Vaughn Long and his brother, Clayton Long came to our home in Argos, May 22, requesting baptism for brother Clayton. After questioning him in regard to his knowledge of the scriptures and giving him some instruction, we went to Huff's Lake and administered baptism. These excellent young men have been studying the Bible for the past year in regard to its teaching with reference to their eternal welfare with the result that they are both members of the Roll Church of God of the Abrahamic Faith. Brother Vaughn requested baptism March 31st, the last day of Bro. Austin's meeting at Roll. Their entrance into the church was largely the result of their own study into which they were led by members of the Roll church, and shows what the humblest member of any of our churches may accomplish by giving out tracts and the church papers in kindness and persuasive solicitation. Brother Clayton was called to go into camp for military training, Monday, May 27th. May the good Father in heaven, through the mediation of our heavenly Advocate, Jesus Christ, shield and protect him from all dangers seen and unseen.

D. E. VanVactor.

## An Appeal.

Freeport, Illinois, May 24, 1918.

Dear Bro. Lindsay:

I am writing a few lines to the brothers and sisters to let them know that Bro. John Renner's little six year old daughter was nearly burned to death two months ago, and that she is now being cared for in the hospital here. His wife is also in the hospital and he is left at home to care for the remaining three children. He is unable to meet this debt,

and stands greatly in need of help. Any aid given will be greatly appreciated by the family. His address is, John Renner, Rfd. 4, Mt. Carroll, Illinois.

Katie Davis.

Bro. and Sr. Renner were baptized at the Illinois Conference two or three years ago.—Ed.

## Notices.

## Notice to Illinois Brethren.

The date for the annual Bible School and Conference has been set for August 13-25, and it is time for us to plan for meeting the expenses of the same. We would urge those who have not yet paid their pledges for the Evangelistic work to do so as soon as possible so that they may begin to save toward the August expenses. It will be remembered that the "dollar apiece" plan was not found sufficient, and for some years our expenses have been met by voluntary donations from absent members as well as those present at the Bible School and Conference. But if you can't give more, give the dollar.

It will help us if you notify us of the amount you can contribute.

Anna E. Drew, Treas.  
629 N. Galena Ave., Dixon, Illinois.

## North West Conference Notice.

The brethren of the North West Conference will meet with the Church at Corvallis, Oregon, for their annual meeting, June the 20th.

Come, brethren, let us meet again and talk over the conditions of the day, and place them along-side of our divine chart, that we may know where we are on the highway of time.

A. W. Darby, Chairman.

The annual June Meeting of the Church of God in Christ Jesus near Troy, Ohio, will be held as usual, June 8-9, 1918. All brethren everywhere are cordially invited. The place of meeting is the Brush Creek Church. Bro. H. V. Reed has been engaged to do the speaking. Program on Sunday. Will those who plan to attend this meeting please correspond with Bro. H. D. Pearson, Sec., Tippecanoe City, Ohio. R. 2.

## Iowa Notice.

To the Iowa Brethren:

The funds in the Conference treasury are very low. You who have subscribed and can pay at this time, please do so. Also those who wish to help out on the paving tax, please remit at once as we are about \$140.00 short on that.

G. P. Allard, Treasurer.  
Box 86, Fort Dodge, Iowa.

## Michigan Announcement.

To the brethren of Michigan and elsewhere, greetings. And in the language of the prophets we say, Come, let us go up to the house of the Lord. Where we have received blessings and inspirations which have helped us to stand firm for the Master and endure trials and temptations of the past.

The annual Conference and Bible School of the Churches of God of the Abrahamic

Faith in Michigan will be held (D. V.) at Dutton, Kent County, June 18, 1918, and continue over the following Sunday.

The Bible School will begin Tuesday, June 18, and will be held every afternoon during the meeting. It is hoped that all the brethren that can possibly do so will make an especial effort to be present, especially the young people.

Good speakers will be in attendance. Bro. F. L. Austin, of Fonthill, Ontario, and Bro. S. J. Lindsay, of Oregon, Ill., are expecting to be with us.

The brethren at Dutton will provide entertainment, and all who come will be welcome.

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

#### Indiana Bible School.

The North Salem Brethren have invited the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros. D. E. Vanvactor and S. J. Lindsay.

Board and rooms will be provided free by the Bereans and the local brethren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's Word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Plymouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

#### FOR SALE.

We have in our shop a good, Peerless Job press, with chase 8 by 12, that we will guarantee to do first class work, which we will sell at a bargain for two reasons. We do not need it and we need the room. Write for terms and description more complete.

## The Sunday School.

By Alta King.

### DEATH OF JESUS.

Lesson 11. June 16, 1918.  
Lesson Text. Mark 15:22-39.

Golden Text: Truly this man was the Son of God. Mark 15:39.

Time: April 7, A.D. 30.

Place: On the hill Calvary, just outside the walls of Jerusalem.

Memory verses: 1 Pet. 2:21-25.

#### Questions and Comments.

Instead of studying the detailed account of Jesus' death as it is given in Mark 15, we will study his death from its doctrinal viewpoint, to learn what bearing his death has upon the salvation of mankind, to learn why the Christ must needs have

suffered and risen again from the dead, that he might fulfill his mission as king and Savior.

Was it in accordance with God's will and well pleasing to him that Jesus should die as he did? Acts 2:23; 4:24-28; John 18:11; Isa. 53:10.

Was his death a necessary step in God's plan of salvation, and did Jesus voluntarily submit to God's will, or did God force him to submit? John 10:17, 18. Matt. 26:51-54, emphasizes the fact of his willingness. He knew he had ample means of escape provided by the Father, but he did not take advantage of it because he realized that "thus it must be," just as the scripture prophesied. He had just prayed, "If it be possible let this cup pass from me. If it be possible for me to fulfill my mission as king and Savior without passing through this shameful death, it is my desire to escape, nevertheless, not as I will, but as thou wilt. When God sent angels to strengthen Jesus for the coming ordeal he knew it was not possible for him to fulfill his mission without drinking this cup, so he willingly laid down his life for the sake of sinful man.

Why was the death of Jesus so necessary; so necessary that God could not grant the first and only request his only begotten and well beloved Son ever made on his own behalf, without making it impossible for his plan of salvation to be worked out through him?

1. His suffering, the climax of which was the shame of his death, was necessary to his perfection, and his perfection was necessary before he could be the captain of salvation for others. Heb. 2:10.

2. By submitting to, and passing through death he became imbued with the power to destroy him that has the power of death, that is, the devil, "and deliver them who through the fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. Rev. 1:18, words this same truth thus, "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."

3. Being made perfect by the things he suffered, including the shame of his death, he became the author of eternal salvation unto all them that obey him. Heb. 5:7-9. It is evident that outside of his perfection resulting from his suffering, he could not have been the author of "eternal salvation." As long as he, himself possessed the mortal nature, even though that mortal nature was perfect, he could save only to the mortal plane as he saved Lazarus, but Jesus, who for the joy that was set before him, endured the cross, despising the shame, became the author and finisher of our faith, Heb. 12:2, and is able, because of his own unending life, to save to the uttermost them that come unto God by him. Heb. 7:24, 25.

4. The establishment of an eternal, incorruptible kingdom depends upon having and eternal, incorruptible king, therefore Jesus prophesied to be the king over such a kingdom, must needs have suffered and died that he might gain such eternal perfection.

Whose welfare did God have in mind when he thus made the death of the man Jesus the pivot upon which would swing his whole plan of salvation? Jno. 3:16, 17; 1 Tim. 2:4. Whose welfare did Jesus have

at heart when he willingly complied with the Father's will and sacrificed himself? 1 Tim. 2:5, 6; Heb. 2:9.

Read Heb. 9:12, 15-17. Jesus' death was necessary before he could become the mediator of God's new covenant. The new covenant is forgiveness of sins committed under the old law covenant, and the writing of God's laws in our very natures. Read Heb. 10:16, 17. Explain why Christ's death was necessary before he could carry out God's agreement with man according to this new covenant. What does Paul say about those who, after receiving knowledge of the truth, sin wilfully, trample Jesus underfoot and count his blood, the shedding of which makes sure the fulfillment of the new covenant unholy? Heb. 10:23-31. Discuss what constitutes counting the blood of the covenant unholy.

#### General Notes.

Substitution: God's word says, "Christ died for the ungodly," "Christ died for us," that "the Lord hath laid on him the iniquity of us all." Rom. 5:6, 8; Isa. 53:6. Such scriptures have led to the belief that Jesus has suffered the penalty of the law instead of man, and that he thus frees and saves man. This conclusion is reached by reasoning thus, God made his laws and attached a penalty for breaking them. All men have broken them, therefore, God, to maintain his righteousness and intolerance of sin must inflict the penalty as he said he would. The least mercy based on love would be tolerance of sin and prove him untrue to his standard of righteousness, the law. In order to save man he accepted of his Son's offer to die instead of man. Thus he satisfied the demands of his broken law and his sense of justice and could offer mercy to all who would accept Jesus as such a substitute.

Read 1 Pet. 2:21-25, and see how it contradicts the theory that Jesus died as a substitute instead of man.

The word "for" may mean "instead of," or "because of."

The demands of God's broken law are met and his righteousness and intolerance of sin is left unimpaired by making the ones who sin suffer the penalty as we see to be true every day.

God's mercy is shown not through providing a substitute, but through bringing one man to divine perfection through death and resurrection, and investing this perfected man with power to teach and reform man and finally remove the penalty of the law, under which he lives, by a resurrection to immortality.

The bruising, the curse, and the stripes which it pleased the Father that Jesus should suffer in being brought to perfection tested and proved to the world Jesus' love for man and his love is the power to draw men to follow him in word and deed.

He suffered all on account of sinful man, for the joy that was set before him of seeing man redeemed and happy, living in harmony with God through his leadership and resurrection power.

He gave all, his mortal life and all that pertains to it, none of which he had forfeited by sins of his own, willingly as one gives a ransom price to redeem a loved one from the power of the enemy, that he might gain the divine perfection which

would enable him to save fellow man. The depth of his love may be realized a little when we think that he had in mind not only the salvation of the people he lived among, but also the salvation of unborn generations, which includes us.

From John's First Epistle.

I John 3.

**B**EHOLD God's love toward us that he should call us his children. And it does not yet appear what we shall be, but when he shall appear we shall be like him.

Everyone having this hope purifies himself even as he is pure. Above John says that if we abide in him we shall have confidence and not be ashamed in his presence. I wish that we could hear more teaching like this from John, for it is plainly seen that we can have no confidence nor long for his appearing unless we purify our lives.

Now in John's eyes it is not possible to practice sin and claim that you know Christ. We see, then, that a knowledge of Christ would loose us from the power of the enemy or adversary, which means all things which oppose righteousness.

He who continues in the truth is righteous, even as Jesus was. Sin is of the enemy or adversary spirit, and Christ is manifested, that is his truth and character are revealed to us to undo or loose this contrary spirit, and then we can come out of darkness into this marvelous light. But we are told that some love darkness rather than light for their deeds are evil. If we say we have fellowship with him and walk in darkness, we are dealing falsely and not doing the truth. But he who is keeping his word or teaching, truly in this one is the love of God perfected. And if we love one another, God abides in us and his love is perfected in us.

And this is how we know that we dwell in him, and he in us, because he has given us of his spirit.

Now if we abide in love and truth; our heart will not condemn us; but if our heart condemn us, God is greater and perceives all things. If our heart does not condemn us, then we have confidence toward God and whatever we ask we receive because we keep his commandments and this is his commandment, that we should believe on the name of his Son, Jesus Anointed, and love one another. Further, John says,—He who is born of God, God keepeth him.

And if God is keeping you, the devil or adversary has no power over you; for Christ was manifested in order to undo or loose the power of the adversary. And this is accomplished by Christ revealing God's love toward us, and we become sharers in a divine nature. 2 Pet. 1:2-8.

For this is life eternal, to know thee, the only real God, and Jesus Anointed, whom thou hast sent.

Mary Miller.

I John 4.

**T**HE FIRST few verses in the chapter tell us to test all spirits and see whether they be of God. This is not very hard because if the spirit is from God the person will have a Christ-like disposition and show Christ in his daily

life.

The anti-Christ is the un-Christlike nature, the spirit which is in the whole world today, and the spirit or life, which, if men follow, will lead them to death, the only thing which the carnal man has to look forward to. But we are not in the world and have not this carnal mind, for the spirit which is in us is the spirit of life and is so much different and greater than that which is in the world that the minds of worldly people cannot understand us or what we are talking about, and unless they are seeking for truth will not listen to us.

Christ's followers should love each other even as God loved us and gave his Son in our behalf, so that we might not perish, but have everlasting life. No one has ever seen God at any time, but he manifested himself to us in Christ, and we see the love of God in all Christ-like characters.

Verse 15, Whosoever may confess that Jesus is the Son of God, God abides in him and he in God. Confess here does not mean getting up before a crowd and saying, I believe Jesus is the Son of God, but means having God's spirit, and showing or confessing Christ in our daily life.

If we know and believe the love God has for us we will have love and God will abide with us. If we have this love we have no fear, for perfect love casts out all fear; also we will have confidence in the day of judgment. 1 Jno. 2:28, Abide in him so that when he shall appear we will have confidence and not be put to shame in his presence. Those who fear have not perfect love; fear has restraint and those who have been perfected in love have no restraint.

Anyone who says he loves God, and hates his brother is speaking falsely, for if a man is not able to love his brother whom he has seen, how can he love God whom he has not seen, for the man who really loves God will love his brother.

Alice Miller.

I John 5.

**W**E HAVE the word of the beloved disciple that all those believing that Jesus is the Anointed have been begotten by God, and to love God is to love all those whom he begets.

But believing in the Anointed Jesus means a great deal more than to stand up and confess with the mouth that Jesus is the Son of God. We read in the previous chapter, verse 15, "Whosoever may confess that Jesus is the Son of God, God abides in him and he in God." And John plainly teaches that anyone begotten of God does not practice sin, Jno. 3:9.

And verse 2, tells us how we may know when we love the children of God. It is by loving God and keeping his commandments. It is impossible to do the one without doing the other. And John makes it plain that keeping God's commandments is what loving God and his children consists of. And he adds that his commandments are not burdensome. Why are they not burdensome? Is it a burden to one to do the bidding of one they really love? Then if we love God with all our hearts we will delight in doing his will, and will count nothing which he bids us

do, as a burden.

If anything seems a burden we may be sure that we are under a law of fear and not of love, or else we are receiving correction for some mistake which we are making.

John further tells us that God's commandments are not burdensome, because everyone who has been begotten of God overcomes the world and are victorious through faith. When we reach this state we will be able to understand Christ's words, "These things have I spoken to you that in me you might have peace; in the world you have affliction, but be of good cheer, I have overcome the world." What a comfort it is to know that one has gone before and shown us the way. John understands all this. According to the rendering of verse 10, Rotherhams' translation, the testimony of one who believes into the Son of God, is found in the Son. The last part of the verse proves this to be correct, for if we believe God we must believe the Son through which he made himself manifest to the world. John tells us further that this testimony which we have in the Son is age lasting life. Therefore, to receive this life we must have the Son, which is to live, move and have our being in the Father and Son.

Paul tells us in Col. 3, how we may know whether we are living in the Anointed One, and sums it all up in verse 14, just as John would have done. "And besides all these things, put on love, it is the bond of completeness.

Verses 14 and 15 speak of the confidence we may have in the Father and Son. If we ask anything which is in accord with his will we know that we receive what we ask, and will know when we ask that we have received it.

Now for example: we ask for a humble and forgiving spirit and a heart full of love for our fellow man. Can you not see that it is ours as soon as we really desire it? for as soon as we put ourselves in a place to receive these things they are ours. And we do not really ask for them until we have put ourselves in that place; therefore the confidence.

Now suppose, again, that you desire strength to overcome a fault. If you realize that you have a fault can you expect God to help you unless you are ready and willing to leave off the besetting sin whatever it may be? And when you leave it off you begin to realize God's willingness to strengthen and uphold you.

James says, "Ye ask and receive not because ye ask amiss, that you may consume it upon your lusts."

I think before reading verse 16, that we should bear well in mind Jesus' words in Matt. 7:1-5. And then in regard to asking for a brother or sister whom we see transgressing, which according to my understanding would be one who was doing so through ignorance, for John says in verse 17, all unrighteousness, or anything not the right way is sin. And it seems to me the sin unto death would have reference to those who continue in sin in those things which they know to be wrong, "for sin when it is finished bringeth forth death."

Verse 18: "We know that everyone who has been begotten by God does not sin."

Or. as John says in another place, "does not practice sin." Why? Because he guards himself that the evil one does not lay hold of him. John tells us in verse 20 how we may know God, or as he calls him the "True One." Jesus says, "If you had known me you would have known the Father; the words which I speak to you, I speak not of myself, and that Father abiding in me, he doeth the works." By believing and understanding the Son, through whom the Father manifested himself we can understand the Father and know whether we are in the true One. John closes this wonderful letter by adding, "Dear children, keep yourselves from idols."

This means more than worshipping idols of wood or stone. Anything which detracts our attention from God: work, pleasure seeking, desire for fame, earthly possessions in the way of home, family, or friends might be a cause for idol worship and keep us away from God.

Grace Lawrence.

#### The Standards and Emblems of Israel.

EVERY MAN of the children of Israel shall pitch by his own standard, with the ensign of their father's house; over against the tabernacle of the congregation shall they pitch." Num. 2:2.

In the camp of Judah, on the east side of the tabernacle were the tents of Judah and Issachar and Zebulon. Vs. 3-10.

In the camp of Reuben, on the south side were the camps of Simeon and Gad, verses 10-17.

In the camp of Ephraim, on the west side were the tents of the tribes of Manasseh and of Benjamin. Vs. 18-25.

In the camp of Dan, on the north side, were the tents of Asher and of Naphtali, verses 25-29.

The Levites camped in the midst by their standard. Verse 17.

The four chief flags to represent this four fold division of the camp, were the standards of Judah, Reuben, Ephraim and of Dan.

The emblems on these standards represented the blessings of Jacob and of Moses on these tribes. Hence Judah's emblem was the lion, the king of beasts, because the Messiah must come from Judah, and because of the forecast of the destiny of Judah, as a lion's whelp going out to the prey, to gather in the wealth of the Gentiles, etc. Gen. 49:8-13; Micah 5:8; Zech. 14:14.

The emblem of Reuben's ensign was the face of a man, because he was the first-born son. He also used the emblem of a river. Gen. 49:3, 4.

The emblem of Joseph and of Ephraim was a calf, a bull or a unicorn. His blessing gave him the horns of a unicorn and the glory of a bullock in strength, and the calf represented the chief god and emblem of Egypt, where Ephraim and Manasseh were born. Gen. 48:5; 49:22-27; Deut. 33:13-19. See Talmud and Jewish commentary.

The emblems of Dan were both an eagle and a serpent. "Dan is a serpent by the way, an adder in the path, that biteth the horse's heel, so that his rider shall fall backwards." Gen. 49:16, 17.

This four fold camp arrangement of Israel is represented in some sense by the four living creatures of Ezek. 1. and of

Rev. 4.

"As for the likeness of their faces, they four had the face of a man (Reuben), and the face of a lion, (Judah), and the face of an ox (Joseph), and they four had the face of an eagle." (Dan). Ezek. 1:10.

"And the first beast was like a lion, (Judah), and the second beast like a calf (Joseph), and the third beast had the face of a man (Reuben), and the fourth beast was like a flying eagle (Dan)." Rev. 4:7.

The Rabbis give the tribes of Israel the following standards: Judah, a lion, Gen. 49:9. Issachar, an ass or donkey, Gen. 49:14. Zebulon, a ship, Gen. 49:13. Simeon, a sword, Gen. 49:5. Gad, a lion, Deut. 33:22. Ephraim, a bullock or unicorn, Deut. 33:17. Benjamin, a wolf, Gen. 49:27. Dan, a serpent or eagle, Gen. 49:17. Asher, a handful of corn. Gen. 49:20. Naphtali, a stag or deer, Gen. 49:21. See also Adam Clark's Commentary.

A better understanding of Jewish emblems and symbols would save much space given to fancy and to speculation.

These blessings of Jacob and of Moses shed important light on the identity of the tribes of Israel today, as they forecasted what would befall them in the last days. Gen. 49:1.

The lion on the British coat of arms represents the tribe of Judah still holding the scepter of rule in the ruling house of Britain, as well as in many other countries of Europe. Gen. 49:10.

The unicorn on the British coat of arms helps us to identify the English as the descendants of Joseph through Ephraim, whose posterity must be found "separated from his brethren," yet "a multitude of nations," and "whose horns were as the horns of a unicorn." Gen. 48:19.

The cross of St. George on the British flag represents Jacob crossing his hands to put the chief blessing on Ephraim. Gen. 48:13-22. The other cross on top of it represents the cross of Christ when Britain accepted Christianity.

When an Englishman says: "The 'orn of the 'unter is 'eard on the 'ill," the Bible student recognizes the descendants of Ephraim, who could not pronounce the letter "h" in shibboleth. Judges 12:6. This is a point of identity.

The sphinx on the British seal, and the pyramid on the U. S. seal, show our descent from Joseph's two sons born in Egypt, a mixed seed, yet the stronger Israelitish race predominating. Our first seven presidents were born under the British flag, and all of our presidents have been mainly of Joseph's blood. Hence our nation is believed to inherit the blessing of Manasseh, "a great people."

Joseph's dream of the eleven stars bowing to him, and the symbolic woman with twelve stars on her head (Gen. 37:9; Rev. 12:1), have a reference to the twelve tribes of Israel, and the latter to the twelve apostles. When Joseph died his two sons succeeded him, thus making thirteen stars instead of 12, as when Paul was added as the thirteenth apostle.

It looks strange if our 13 original states represented by 13 stars and 13 stripes and 13 arrows held by the eagle, with 13 letters in E pluribus unum, have no connection with Manasseh, the 13th tribe of Israel.

I do not believe that it was merely accidental that our original U. S. flag was designed so closely on the plan of the coming survey of Palestine as given in Ezek. 48. The blue square on the flag with its 13 stars shining through this peaceful heaven finds its counterpart in the holy oblation, where the chief lights of Israel will have their 13 representatives like our 13 stars. The twelve tribes each receive an equal strip of land with a double or thirteenth strip in Judah's portion in the center for the sons of Zadok, the priests and servants, like the 13 stripes on our flag. Dan's portion is on the north, Gad on the south, and Judah and the Levites in the center, as they camped in the wilderness, and as they settled in Europe after the dispersion.

Joseph is now furnishing food and supplies for his brethren as he did before in Egypt. Gen. 42.

Jacob, who typifies the Jews, and Joseph, the British, are the fire and flame that is consuming the stubble field, which is Esau, the Turks. Obadiah 18-21.

The stick of Judah, the Jews, and the stick of Joseph in the hand of Ephraim, the British, are now being united into one stick, or into one nation, on the mountains of Israel. Ezek. 37.

From Joseph's posterity comes the shepherd of Israel who gathers into one fold the scattered tribes, while the shepherd of spiritual Israel comes from Judah. Gen. 49:24; John 10; Heb. 7:14.

The message from premier Balfour, of England, guaranteeing protection to the Jews in Palestine, and the message of president Wilson announcing willingness to make peace with the German people when autocracy and militarism is overthrown, are both opening the way for the union of Joseph with Dan, the Germans and Danes, and the union of all the tribes under democracy, when Israel will become God's battle axe to destroy the Asiatic powers, whose federation with the Gentile elements of Russia and Gomer, or Germany, is rapidly shaping. There are both Israelites and Gentiles in both Russia and Germany who must be separated, and democracy will be one of the agents to make that separation.

President Wilson is now fulfilling what our great seal represents in the eagle holding out to the world 13 arrows and an olive branch of peace, even though the international court of nations for maintenance of world peace by force will be disappointing. Isa. 8; Rev. 13, and 17. Our Sammies are the arrows and world democracy and an international court are the present olive branch.

"When I have bent Judah for my bow (the money force behind the army), and filled the bow with Ephraim (the Tommies and Sammies), and raised up thy sons, Oh Zion, against thy sons, Oh Javan (or Gentile), and made thee as the sword of a mighty man." Zech. 9:13.

"The secret of the Lord is with them that fear him, and he will show them his covenant." Ps. 25:14. Our praises for light should continually ascend to God.

W. L. Crowe.

He that believeth shall not make haste. —Isaiah.

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A New Heaven and a New Earth.

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 were passed away and there was no more sea. Verse 4, And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away. Verses 9 and 10, And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain and shewed me that great city, the holy Jerusalem descending out of heaven from God. Now dear brethren, when God had made this earth and the heavens, everything was so nice and beautiful that the sons of God shouted for joy. When I look at the great field of nature I think this world must have been very beautiful one time. But we who are God's people will see a much grander and nicer world in the next age. Just think of it. There will be no such thing as war nor death, neither will there be any more pain. Another grand thing is he is going to give us eternal life and we shall live through the endless ages of eternity. In John 3:16 we have these words, For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

In Rev. 22:1, 2, And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life which bare twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. Now there will be no night there, but the Lord God will be there, and Jesus and his people shall serve him.

Your brother looking for the soon coming of that grand place,  
Ora L. Worley.

And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. 6:9.

Poets say that life is a flower. Why don't they add that love is the honey in it?—Sel.

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# THE RESTITUTION HERALD.

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Number 36.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### CAIN AND ABEL.

Now, Since Adam and Eve had disobeyed God, and could not live forever, there would come a time when there would be no one on the earth to care for the plants and animals God had created. For when people grow old and sick, you know they can no longer work.

So God sent to Adam and Eve two little baby boys. The first one Eve named Cain, and when the next one came, she named him Abel.

While they were boys Cain helped his father care for the plants, but Abel liked best to watch the animals. So that when they grew up, Abel became a shepherd, taking care of sheep and goats, while Cain became a farmer and raised fruit and vegetables.

Now when we love anybody very much we give them presents, don't we? Well, Adam and Eve loved God a great deal and they told their sons all about him and sometimes God came and talked with them. So that after a while these young men decided to give a present to God.

Abel brought some of the finest lambs in his flock and Cain brought some of the fruit and vegetables he had raised.

Abel was a good man, and brought his gift gladly, so that God was very much pleased with it. But Cain was not so good, and I think he must have disliked giving away the best that he had, even to God.

Now when we give things to our heavenly Father, he likes us to give them gladly. So when Cain brought his fruit, God knew he did not like to give it and he paid no attention to the gift.

This made Cain angry, and he tried to quarrel with Abel. But God said, "Why are you angry and unhappy? If you had been good I would have been pleased with your gift. But if you do not try to overcome your anger, you will soon become very, very wicked."

Then Cain asked his brother to go with him into the field, and Abel was glad to go for he thought they were going to be friends again.

But when they were out in the field, Cain turned and killed his brother.

Then God talked to him again. The first time he had spoken kindly to Cain, but this time he was more stern.

"Where is Abel, your brother?"

## ARE YOU AN HEIR?

"Is there yet any portion for us in our father's house?" Gen. 31:14.



Why should I sigh for earth's riches?  
Since silver and gold will not buy  
The things for which I am longing  
And hope to possess bye and bye.

Some may envy the wealth of earth's rulers,  
And the power such high station brings,  
But I have a loftier calling  
As a child of the King of kings.

And an earthly crown may bring sorrow,  
Though 'tis worn but a few brief years,  
But a crown of joy that's enduring  
Will be mine when the Savior appears.

For I'm heir to a wealth that is boundless,  
Which my Father is keeping for me,  
A home in the mansions of glory  
And a right to the life-giving tree.

I'm a joint heir with Christ and his people,  
To all things in God's great universe,  
Through the bright, endless age that is dawning,  
When this earth shall be free from the curse.

Do you ask if there yet is a portion  
You may share in the Father's estate?  
There is plenty for all, without limit,  
For his wonderful wealth is so great.

He invites you to come and inherit  
The rich blessings that he has in store,  
Life eternal, and happiness ever,  
And what could the heart ask for more?

But be sure that your claim shall be legal,  
For its loss would bring endless regret.  
In God's word are the terms that he offers,  
But a limited time he has set.

To comply with these terms, do not tarry,  
Lest time, like a thief, steal away,  
Your days, one by one quite unheeded,  
There is danger in any delay.

Even now we see Gentile times closing;  
Soon God's angel will mark time no more.  
When the great wedding feast is made ready  
None belated can enter the door.

Soon, soon like the brightness of morning,  
All crimson and purple and gold,  
Our King through the clouds that have rifted,  
Shall descend with a splendor untold.

God's mystery, then, will be ended,  
As the seventh great angel shall sound;  
And there will be weeping and wailing,  
But no place for the sinner be found.

Then strive to inherit salvation,  
And the glory the ages shall bring;  
Why in future should you be a pauper?  
When you may be a child of a King.

Alice B. Curtis.

And Cain said, "I know not. Am I supposed to watch my brother?"

Then God said, "Cain, what have you done? I can see Abel's blood on the ground where you have killed him. And now, because you have done this wicked thing, you must go away from your father and mother, where you can never see them a-

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gain. When you try to farm, the earth will not bring forth good crops for you. And wherever you go, people will not like you."

This frightened Cain, and he said, "Lord, my punishment is greater than I can bear. You will no longer watch over me, and, unless I keep hidden, I shall be killed."

So God, who is always glad if we seem even a little bit sorry, placed a mark on Cain so that people would not kill him. We do not know what this mark was, but it was a sign to Cain that God was watching him.

Then God gave him a wife and sent them over to the other side of the garden of Eden, and there Cain built a city. And some of his great-grandchildren became people like the Arabs, while some of them became musicians.

Now after all this had happened, Adam and Eve were just as lonely as ever, you see. And they must have been very sad, too. Don't you think so? But God still loved them and what do you suppose he did? I know you could never guess so I'll tell you. He gave them another little baby boy!

And this made them very happy. They named him Seth, and when he grew up he tried to make them happy. He did not forget God, either, but when he had some little boys of his own, he taught them to love God and to try to be good.

### ALICE'S LESSON.

"Alice," called mother from the kitchen, "please take this basket to the cellar and bring me some apples to make pies."

Alice was in the dining-room but she did not go.

"Alice, have you brought the apples?" asked her mother, when enough time had passed for her to have done the errand.

"No, mother. I'm going in a minute."

Mrs. Clark went to the doorway, and seeing some chickens in the yard, called "Collie, Collie!" A beautiful dog responded instantly to the call and drove the chickens back to their yard.

Mrs. Clark returned to her work, and Alice took a basket, with Collie by her side, and went for the apples. To the dog she said: "I've learned a lesson from you today, Collie. After this I'm going to obey, too, as soon as I'm called."

—Selected.

**THE COMING CONFLICT;  
or, The Time of the End.  
by Vladimir Gelesnoff.**

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Seventy Sevens.**

AND NOW the angel bids Daniel to apply his mind and discriminate the mode of reckoning the seventy sevens.

Verse 25. Know, therefore, and discriminate: from the going forth of a word to restore and build Jerusalem, unto Prince Messiah (shall be) sevens seven; and sevens sixty and two; she shall be restored and built, broadplace and rampart, and in distress (shall be) the times.

Verse 26. And, after those sevens sixty and two, shall Messiah be cut off, and (there shall be) nothing for him; and the city and the sanctuary shall the people of the coming prince destroy, and the end thereof (shall be) in the overflowing; and unto the end (shall be) war, a decreed measure of desolations.

Verse 27. And he shall cause a covenant to prevail, to many, one seven; and he shall cause sacrifice and offering to cease, half of that seven; and upon wing of abominations (shall come) a desolator, even until the consummation, and until that which is decreed is poured upon the one desolating.

The one assumption, so utterly false, that the seventy sevens flow on, like an unbroken river, and are to be computed in regular succession, has been the prolific source of error. Nothing is clearer than that they are distributed in three groups, 7 plus 62 plus 1, each group having its special characteristic. The seven sevens, the compass of a jubilee, are assigned to the actual work of rehabilitating the city with its walls and erecting its mural defenses. The story of this period is narrated in the books of Ezra and Nehemiah and the contemporary prophets—Haggai, Zechariah, Malachi. Of the happenings during the sixty-two sevens nothing is said directly. But the event after their close—the rooting out of Messiah—throws light backwards, and shows them to be times of deepening apostasy. The crime of Messiah's rejection results in the destruction of the city and temple, and redispersion of the guilty nation for a long period succeeding. The characteristic of the last seven, divided into two equal parts, is the covenant between the apostate masses of the nation with an unanointed prince called the desolator.

The starting-point of the seven sevens and the concluding point of the sixty-two sevens are specifically stated. But the terminus of the seven and the beginning of the sixty-two are not indicated. The inference to be drawn from this significant fact is that the seven sevens and the sixty-two sevens are chronologically sequent. After the conclusion of the sixty-two sev-

ens (69 sevens if we add the 7 sevens)—how soon after is not said—shall Messiah be rooted out by violence, and there shall be nothing for him. After Messiah is cut off city and temple are destroyed a second time by the people of the coming prince. As the crime of Jerusalem transcended that of all other cities, so must the continuance of her judgment. "Unto the end shall be war; a decreed measure of desolations." Judgment shall linger upon Jerusalem, in the form of "war and desolations," down to the end. It is as clear as noonday that the seventieth seven is chronologically severed from immediate sequence upon the sixty-ninth, three great events taking place in the interim—Messiah's death, Jerusalem's destruction, a period of war and desolations.

The septennial division of time has been the peculiar characteristic of sacred history and prophecy alike, and continues repeating itself down to the seventh trumpet, which finishes the mystery of God. The calendar established in Israel through Moses, by divine authority, was dominated by the law of the sabbatic year and the jubilee, and Daniel's prediction conforms itself, of set purpose, to this "law of seven." That law determines not only the whole period of the seventy sevens, but the division into 7 plus 62 plus 1. The sabbatic law governs their course, giving them their dimension and their limit.

The reader will have observed that we have avoided the term "weeks" found in the current versions. This avoidance is intentional. The Hebrew word is shabua, seven, and indicates a septate period, without specifying the unit measure of time. Now, since our term "weeks" implies a day as the unit measure, and signifies a period of seven days, it is misleading. The question then arises, what is the unit measure of time in this period of seventy sevens? Exact knowledge on this point is furnished by the context.

In Dan. 10:2, 3, is found the expression "three sevens of days," a term corresponding to our modern "week," as is evident from verse 13, where the period is described as "twenty-one days."

Daniel was seeking for light on a period of seventy years, which, we know, was a period of sabbatic years. Israel having violated, under the kings, the law which provided that the land should rest every seventh year, the Jews were removed to Babylon, "until the land had enjoyed her sabbaths; for as long as she lay desolate she kept her sabbath, to fulfill threescore and ten years." 2 Chron. 36:21.

Another point to ascertain is—what kind of a year? The present year contains 365 days and a fraction. To keep our time as near as possible with the sun, one day is added on leap year. The mode in vogue among Asiatics was to reckon twelve months in the year, and thirty days to the month. This appears to be the scripture year, as the following instances indicate. The flood commenced on the seventeenth day of the second month. (Gen. 7:11), and the ark rested on Mount Ararat on the seventeenth day of the 7th month. Gen. 8:4. It is the same date each month, with five months rolling between; but the time is specified as 150 days. Gen. 7:24; 8:3, viz., five months at thirty days to the month.

In the Apocalypse, the same period is expressed as "forty-two months" and "one thousand two hundred and sixty days," Rev. 11:2, 3, showing that the month was reckoned at thirty days. But there is an example connected with this very prediction. Daniel was praying about the seventy years to accomplish Jerusalem's desolations. They began in the ninth year of Zedekiah, on the tenth day of the tenth month, Ezek. 24:1, 2. They terminated on the twenty-fourth of the ninth month in the second year of Darius, Hag. 2:18. The language marking the beginning and close of the period is most precise:

"Son of man write thee the name of the day, even of the self-same day." Ezek. 24:2.

"Consider, I pray you, from this day and upward... from this day will I bless you." Hag. 2:18, 19.

Including the two days specified, the exact number of days between these dates was 70X360 equals 25,200 days. We thus reach certainty. The seventy sevens are an era of seven times seventy years. Thus the formula for the seventy sevens, according to their subdivisions, is as follows:

7 sevens (7 times 7 years)	49 years.
62 sevens (62 times 7 years)	434 years.
1 seven (1 time 7 years)	7 years.
<b>Total,</b>	<b>490 years.</b>

Now we are prepared for the computation. Gabriel indicates the starting point with utmost precision—"from the going forth of a word to restore and build Jerusalem, unto Prince Messiah, sevens seven, and sevens sixty and two." The books of the restoration era record several decrees issued by Persian monarchs on behalf of the Jews. First, the edict of Cyrus authorizing the Jews to return and rebuild the house of the Lord is Jerusalem, which is in Judah, Ezra 1:2-4. Second, the edict of Darius, reaffirming the decree of Cyrus, and permitting the returned exiles to proceed with the building of the house of God, Ezra 6:1-12. The third, issued by Artaxerxes, authorized Ezra to beautify the house of God and provided for the maintenance of the sacrifices prescribed by Jehovah's law, Ezra 7:12-26. All of these decrees are concerned exclusively with the temple and its ritual. The rebuilding of the city is not as much as mooted. Hence to take any of these decrees as the starting point of the seventy sevens is to disregard the angel's word and to plunge headlong into confusion.

The companion book of Ezra—the book of Nehemiah—opens with the sad news brought to Nehemiah by his brethren regarding the desolate condition of Jerusalem and its broken down walls. Nehemiah is overcome by sorrow, and Artaxerxes, noting the dejected mean of his cupbearer, inquired the reason. Nehemiah answered that he grieved because the city of his fathers lay desolate and its walls were burned with fire. The king said: "For what dost thou make request?" Nehemiah rejoined, "Send me into Judah, unto the city of my father's sepulchers, that I may build it." The king granted the request, and issued the necessary orders to give it effect. Succeeding chapters relate the rehabilitation of the city and its mural de-

famines, and the opposition through which the work of rebuilding was accomplished fills out the language of the angel—"she shall be restored and built, broad place and rampart, and in distress (shall be) the times."

### SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.  
Lyman H. Booth.

LUKE SAID, "Settle (it) therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries will not be able to gainsay nor resist." Luke 21:14, 15. Now we have covered a period of a little more than 35 years after our Savior gave this wonderful prophecy to his disciples. During this brief period the disciples had gone forth and proclaimed the glad tidings of God's coming kingdom. It was during this same period that the four gospels, the Acts of the Apostles were written. Many Jews and Gentiles had been converted through their words. It was upon these early Christians that the bitter persecutions fell. Because the Jews and Gentiles could not bear to see the religion of Jesus Christ supplant and overthrow their long cherished forms of worship.

One thing is very noticeable in the language our Savior used in giving this narrative to his disciples, namely, its plain, literal terms all the way through. Nothing obscure nor cloudy; but every word easily understood, unless you seek to place some figurative meaning to them, which will only lead to endless confusion. Thus far he has employed only literal terms and spoken as by one thoroughly acquainted with his subject, and he also seemed to be anxious that his disciples should learn the lesson from him so that they could convey the same words of warning and encouragement to the Christians in and around the city of Jerusalem.

We have now followed him in his description of events until he mentions another very important matter, one of which the prophet Daniel spoke centuries before, and which covers a brief period of about 5 years, extending from the beginning of certain signs till they should see Jerusalem compassed with armies. In the 11th verse of Luke 21, Christ said, "And fearful sights and great signs shall there be from heaven." The whole of the verse in the Diaglott reads, "And in various places there will be great earthquakes, and famines, and pestilences; there will be also fearful sights and great signs from heaven." You will observe that these fearful sights and great signs are from heaven, not that they are seen in heaven. The question now is, were there any fearful sights and great signs given before the destruction of Jerusalem? Does profane history record any such scenes? We think so, and all were manifested during the 5 years preceding the destruction of the city. None of them before that time. For this reason I prefer to call these 5 years a second period. Josephus, who is considered the most reliable Jewish historian, relates some very frightful and remarkable sights as taking place during this short

period.

He records that a star hung over the city like a sword, and a comet continued a whole year; that while the people were at the feast of unleavened bread at the ninth hour of the night, a great light shone round the altar and temple and it continued for the space of one hour. That just before sunset chariots and armies were seen all over the country fighting in the clouds, and besieging cities. One night the great, massive, brazen gate on the east of the temple opened without human aid. At another time, at midnight a voice was heard from the inner temple, saying: Let us go hence. He also relates that one Jesus, whom they thought was an idiot, went about several years before the fall of Jerusalem, saying, "Woe to the city, woe to the people, and woe to the temple." Nothing could silence him. This seemed to be his daily cry, till at last he added the words, "Woe to myself," and was instantly killed as if by accident. It would appear that these sights were sent as signs to draw the people's attention to the fact that some terrible calamity was about to befall the city and its inhabitants, and were to serve as a warning to Christians to flee to places of safety. While the signs appeared to the public in general they were quite specific to the Christians, who at that time would be living in the city.

History recites that two years before the city was invested by Vespasian, a Roman army under Cestius Gallus, approached and invested it. It strangely enough happened that as Titus surprised the city at the time of the Passover, Cestius surprised it at the feast of tabernacles, when all the male population of Judea was collected in the capital.

How natural it would be for many of the converts to Christianity to assemble for worship in the city at this time, since they had been accustomed to do so all their lives; hence they would be there with the rest, and on seeing Jerusalem compassed with armies, would recall the Master's warning, and would know that the time of their flight had come.

These things, and more, had been predicted, "Jesus beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side." Luke 19:42, 43. He then said to his disciples, "When ye shall see Jerusalem compassed with armies, of which I spoke, you may know that its desolation is near, when you must flee from the city." These were signs to the Christians, and belonged to a period just preceding the destruction of the city, and should in no wise be construed as signs of his coming.

In Christ's narration he distinctly mentions two very important events, the first is the fall of Jerusalem and the temple; the second the coming of Christ and the end of the age. It was about those two events his disciples desired information. It was of those he mentioned certain signs. It is the part of the student to rightly

divide his words.

Let us compare what Matthew and Mark have written, with what Luke has said. In Matt. 24:15, he writes, "When ye, therefore, shall see the abomination spoken of by Daniel the prophet stand in the holy place; whoso readeth let him understand." Mark says, "standing where it ought not." Mark 13:14. From the reading of the three evangelists we learn that the desolator and the abomination of desolation are one and the same thing, and our Savior was desirous that his disciples should understand that that abomination was Roman, and of course in the future.

Before the foundations of the second temple were laid, the prophet Daniel had predicted its desolation by the overspreading (or siege) of abominations, as an event following the cutting off of the Messiah. It is quite clear that the "abomination of desolation," denotes the Roman army which besieged Jerusalem, and to which the prophet Daniel referred when he said, "the abomination which maketh desolate." So called because upon its standards were depicted the images of their emperor and their tutelary gods whom they worshipped. These were the Roman idols, and all idols were looked upon with abhorrence, and considered an abomination. The word desolation was added because that mighty army brought ruin and desolation to the holy city. This fair city and the mountain on which it stood, and a circle of several furlongs around it, were considered holy ground; and since the Romans planted their standards in the most conspicuous places near the walls of the city, they are here said to stand "in the holy place."

Resignation to the will of God is the whole of piety; it includes in it all that is good, and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into his; when we rest in his will as our end, as being itself most just, and right, and good. And where is the impossibility of such an affection to what is just and right and good, such a loyalty of heart to the Governor of the universe, as shall prevail over all sinister indirect desires of our own?—J. Butler.

Truth is not wholly truth until it is expressed in a life. Energy is idle until it is transformed into work. Character is not character until evidenced in conduct.—Paul Tyner.

### Longest Sentence in Prize.

It is a fact that the habitual performance of the humble, daily duties has often developed the highest spirituality of character, with a vivid consciousness of the presence of God within and around us, a profound conviction that communion with him takes place by prayer and an intuitive certainty of divine truth which is essentially mystical.—Sel.

### God is Love.

"God is love," the little birdies,  
In the tree-tops overhead,  
Seem to say with their sweet voices,  
Praising Him by whom they're fed."

## 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.

We shall be glad to sell any of the cuts used in the Prospectus at their actual cost to us. The cuts are really photographs in copper.

Sr. Evelyn K. Harsch's address is now 5439 Ohio St., Austin Sta., Chicago. The Bereans especially will take note of this.

## Remittances.

Mrs. J. W. Hutchings; Mrs. Clark McClelland; Mrs. Allen Weaver; Mrs. Diana Murphy; Wm. Melton; Mrs. Mary Goekler; H. Dickel and Family; Miss Leila E. Whitehead; F. V. Blakely; Miss Annie Haller.

## Baptisms.

It was our pleasure on Sunday afternoon, June 2, to go to the water near Clarksville, Ill., where were baptized Mabel Claypool and Elmer Goekler, two young people of our congregation at Sa-

lem church. These young people show the influence that the right sort of home training often has. We wish them god-speed in every good word and work and our prayers will go out for their success in finally attaining everlasting life in the kingdom of God.

S. J. Lindsay.

On Sunday afternoon, June 2, with a few members of the body at Adeline, Ill., we repaired to a near-by stream and inducted Mrs. Fred Huber into the waters of baptism. It made our hearts glad to be able once more to witness the uniting of husband and wife in the true gospel faith. Bro. Huber has long been one of our staunch and sincere members, and we now introduce to the brotherhood Sr. Huber, for whom our prayers ascend that she may be strengthened for the days that lie ahead.

This is not the time when multitudes are embracing the truth, but a few here and there are still seeing the light of God's Word. May we all help to publish it in a way that will reveal its beauty.

Frank E. Siple.

Brother J. A. Croy was baptized in St. Joseph river immediately after our service at South Bend, Sunday, June 2, 1918. Brother Croy was formerly a Baptist minister, and was led into a search for the truth in regard to the teaching of the scriptures in reference to the natural immortality of the soul by Bro. R. C. Railsback, who offered him a prize to find such teaching in the Bible. His vain search finally led him to take the step here recorded. Having had considerable experience as a preacher we expect some good work from Bro. Croy. May God bless him, and keep him and use him to his own glory, to the laud of Jesus, and to the blessing of many of his fellow men.

D. E. VanVactor.

## Notices.

## Notice to Illinois Brethren.

The date for the annual Bible School and Conference has been set for August 13-25, and it is time for us to plan for meeting the expenses of the same. We would urge those who have not yet paid their pledges for the Evangelistic work to do so as soon as possible so that they may begin to save toward the August expenses. It will be remembered that the "dollar apiece" plan was not found sufficient, and for some years our expenses have been met by voluntary donations from absent members as well as those present at the Bible School and Conference. But if you can't give more, give the dollar.

It will help us if you notify us of the amount you can contribute.

Anna E. Drew, Treas.  
629 N. Galena Ave., Dixon, Illinois.

## North West Conference Notice.

The brethren of the North West Conference will meet with the Church at Corvallis, Oregon, for their annual meeting, June the 20th.

Come, brethren, let us meet again and

talk over the conditions of the day, and place them along-side of our divine chart, that we may know where we are on the highway of time.

A. W. Darby, Chairman.

## Iowa Notice.

To the Iowa Brethren:

The funds in the Conference treasury are very low. You who have subscribed and can pay at this time, please do so. Also those who wish to help out on the paving tax, please remit at once as we are about \$140.00 short on that.

G. P. Allard, Treasurer,  
Box 86, Fort Dodge, Iowa.

## Michigan Announcement.

To the brethren of Michigan and elsewhere, greetings. And in the language of the prophets we say, Come, let us go up to the house of the Lord. Where we have received blessings and inspirations which have helped us to stand firm for the Master and endure trials and temptations of the past.

The annual Conference and Bible School of the Churches of God of the Abrahamic Faith in Michigan will be held (D. V.) at Dutton, Kent County, June 18, 1918, and continue over the following Sunday.

The Bible School will begin Tuesday, June 18, and will be held every afternoon during the meeting. It is hoped that all the brethren that can possibly do so will make an especial effort to be present, especially the young people.

Good speakers will be in attendance. Bro. F. L. Austin, of Fonthill, Ontario, and Bro. S. J. Lindsay, of Oregon, Ill., are expecting to be with us.

The brethren at Dutton will provide entertainment, and all who come will be welcome.

F. V. Blakely, Pres.

Emma Jackman, Sec.

## Indiana Bible School.

the Indiana Bereans to hold a Bible School in their church, which is located six miles north of Plymouth on the Michigan road, and one-half mile from Harris Station on the Pan Handle (Vandalia) railroad. The date is June 23-30, inclusive. The teachers are Bros. D. E. Vanvactor and S. J. Lindsay.

Board and rooms will be provided free by the Bereans and the local brethren. We not only invite, but urge all lovers of truth, and especially those who are babes in Christ, to come and study God's Word with us, that we may all learn to walk circumspectly before him in these last days of Gentile times.

If you are planning to attend please drop a card to Bro. Leroy Austin, Plymouth, R. F. D., telling him of the fact, that we may get an idea of rooms needed and that you may be met at the train if necessary.

Indiana Berean Board.

## Marriages.

Welcome Gale Skiles and Bessie May Shafer were united in marriage at 5:30 P.M., June 1, 1918, at the home of the bride's parents, near Lakeville, Indiana.

The ceremony was performed in the presence of the immediate relatives of the contracting parties. A bountiful six o'clock dinner was served and greatly enjoyed by all.

Mr. Skiles is a young man of many many qualities. He is a carpenter by trade, and in association with his father in the town of Lakeville where they are engaged in the building craft. Having reached his majority during the last year he will have to register on June 5th, and will remain temporarily at home till after his physical examination and it is determined whether he will have to go into military training or not.

The bride is the youngest daughter of Mr. and Mrs. Hugh S. Shafer, and was reared in the neighborhood of Plymouth and North Salem. She is a member of the Plymouth Church of God, but has been associated with the North Salem and South Bend churches recently. She has been occupied as clerk in Wyman's store for some time. Her varied experience in life has given her the necessary qualifications to become a real helpmeet in the newly established home.

These excellent young people have the best wishes of their many friends for a successful and happy life. May God add his blessing to them.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### JESUS TRIUMPHANT OVER DEATH.

Lesson 12. June 23, 1918.  
Lesson Text. Mark 16:1-11.

Golden Text: Now hath Christ been raised from the dead.

Memory verse: Matt. 28:6.

#### Questions and Comments.

At what hour did the Jewish sabbath close? Why wait till "the sabbath was past"?

Did these women believe that he would rise from the dead? Why? What did they see in the tomb where Jesus had lain? Give full description of this person as found in the other gospel narratives. Who was he? Tell what difference exists between this man's description and the description commonly believed of angels. What message did he bear? Jesus of Nazareth had been in the tomb up to the time just prior to the angel's message. Had he been anywhere else? Read Luke 23:43 and 1 Pet. 3:18-20. How harmonize? Were Jesus and the body that slept in the tomb one and the same person? Jesus said on one occasion, "I am he that liveth and was dead, and behold, I am alive forever more." Where can this be found?

To whom did Jesus first appear after his resurrection? Any special significance in this? What effect had her report upon those who mourned? Why would they not believe?

Name three appearances of Jesus after his resurrection. Did he eat after his resurrection? Give text.

It would be well to read each of the gospel narratives of this particular lesson.

This is the only way to get the full account.

It would be well, also, to look up carefully the full definition of the word "resurrection." Can a resurrection be of service to anything that cannot die? In other words, can anything be raised from the dead that cannot die?

#### The Early Prophets.

HAVING FINISHED the discussion of preexistence, we can now resume our investigation of the books of the Bible as a whole.

We left off in the prophets, by studying Jonah, the earliest prophet in our scripture. By examination of the history of Israel in Samuel, Kings and Chronicles, we find, in order, Amos, Hosea, Isaiah, Micah, Zephaniah, Jeremiah, Nahum, Joel, Habakkuk, Zechariah, as nearly as we can determine the order. Then as Israel began to go captive to Babylon we have Ezekiel, Daniel and perhaps Obadiah. Daniel also continued through the seventy years of Babylonian captivity and into the restoration under Cyrus.

True to the idea of prophets as we found it in our study of Jonah we find the main work of these prophets was to reprove Israel and all other nations of their sins. Israel furnished plenty of opportunity for this, for all these prophets come near together in a short period of time at the close of their history, while the monarchy was divided and idolatry, pride, licentiousness, murder, covetousness and other sins were plentiful. And right then, while Israel was degraded to the lowest, these prophecies portrayed in the highest the coming holiness and glory of the nation, as if to teach them and us the lesson so often needed to be impressed and repeated, that salvation is of the Lord, not of our own good works. For Israel's works then did not give man much room to boast of any glorious foundation on which to make them a glorious nation under Messiah.

Peter said all the prophets foretold the days of Messiah's suffering on Calvary, and the Master showed them the same in all the prophets, hence we find all these messengers proclaiming the coming One, his sufferings and the glory to follow, in which glory Israel should share in national grandeur after cleansing in the blood their sins for which the prophets reproveth them.

J. W. Williams.

#### Do We Follow the Example?

IN MALACHI 3:16-18, we find these words: Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between him that serveth God and him that serveth him not.

In Hebrews 10:24, 25, we read: And let us consider one another to provoke unto

love and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

Of the members of the apostolic church it is said, And when the day of Pentecost was fully come, they were all with one accord in one place. All there and all received a blessing.

What a blessing would come to the church if we were all like David and all followed the example left us by the church at Pentecost. David says, I was glad when they said unto me, Let us go into the house of the Lord. Psalms 122:1.

The preacher hurries to church on Sunday morning, his heart filled with the message that he hopes will be food for the members, and, perhaps he is thinking of some particular person for whom he has selected his message. But when he gets to church no one is there, and he must wait. The hour set for service comes and a few drop in, but the one for whom he has selected the message does not come. A few songs are sung with no life, and perhaps about 30 minutes after the hour set for service, the preacher gets up to deliver his message, wondering why some are not there. And as he begins his discourse he sees that some in the congregation are paying no attention. The service drags, no life in the message. And I believe every minister who has tried to conduct such a service knows why there is no life in the sermon.

Again, the minister goes to church, finds the people on time, the singing is good, and when he gets up he knows by the looks on the faces of the people present that they are anxious to hear him. After the service is over all feel that it was good to be there.

Brethren, when we follow the example of the members of the apostolic church we shall have success. Enough said.

J. H. Anderson.

#### 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 moral strength, a tested fortitude, and a wider experience of the deeper meanings of human life.—Sel.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—Sel.

O Lord God, do thou thy holy will,—

I will lie still.

I will not stir, lest I forsake thine arm,  
And break the charm  
Which lulls me, clinging to my Father's breast,

In perfect rest.—J. Keble.

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.—Sel.

SEVEN LESSONS IN CHRISTIAN WORK  
EFFICIENCY.

North Salem Berean Bible School.  
June 24-30, 1918.

Monday, 24: General preparation for Christian service.

Tuesday, 25: Principles and methods of teaching.

Wednesday, 26: Man and his analysis.

Thursday, 27: The mind and its analysis.

Friday, 28: Stages of development in life.

Saturday, 29: Teacher's special preparation of each lesson.

Sunday, 30: Review and summary of week's work.

**Note:** Bring note book and pencil. Come with the intention of study. Detail outlines will be distributed each day for the next day's lesson. The following detail is for the first lesson and should be prepared for recitation before you come to the Bible School. Bring reference books on methods of teaching, psychology, child life, and service efficiency that you may have.

**Monday's Lesson Amplified.****General Preparation for Christian Service.**

1. The employment of our abilities in Service. All of us have ability, some talent, that God has given us to employ to fulfill his will in the proclamation of the gospel.

1. Money ability. The greater number of the church only have the ability to make money in the usual avocations. The employment of this money to carry the gospel to the world, and to provide the means in the houses of worship, ministers, teachers, and evangelists, is laying up treasures in heaven where the Father gives each one credit according to the motive and the sacrifice in the work wrought.

2. Brain ability. Some in the church have the ability to teach, preach, edit a paper, write a book, or serve as an officer in the conference organization and the local church organizations. All such latent energy should be utilized. This brings us to the

3. Application of ability. Every ability of every individual in the whole church makes up the effective force of the body, or rather the possible efficiency of the body. To convert the possible efficiency in active, applied efficiency requires team work in combining the money ability and the brain ability in all the various activities undertaken, and makes it count for Christ.

2. Need and Opportunity. There is great need of instruction, careful and conscientious thought on these lines to revive and prosecute the work.

1. Slothful and Inactive. We find slothfulness in the King's business. It was voted at our last conference to raise \$1500.00 for evangelistic work this year, but less than one tenth of that amount has been used.

2. The True Church's Opportunity. We are living in times of great moment, when the world is stirred to its very depths, causing men to stop and think of God and the future. This opens to the true church opportunities that should be made use of to the very best advantage.

3. Ways and Means. Some plan must be adopted, and then effort put forth to execute that plan before anything can be accomplished in any field of action. A house is built by first making plans and specifications, then securing material and workmen to execute the plans. This is a logical procedure.

1. Organization of Forces. The organization of forces has been proven to be the most efficient way to accomplish any desired end in thousands of instances in the business world.

1. It is the Aim of our New Constitution. This efficient organization and utilization of the forces of the church body was the sole object in the adoption of our present constitution. It provides plain, concise rules for regulating the business affairs of the church in Indiana.

2. The Element of Money. The constitution is particularly careful and explicit in providing a just and workable plan for rais-

ing the necessary financial support to carry on the work. It provides that the amount asked for from each church shall be in proportion to each church's voting power. But this principle is only used to determine the amount each church ought to pay, and then it is left to the voluntary action of each church as to whether they contribute their proportion or not. It provides for the safe keeping and accurate accounting, economical expenditure, with sufficient checks to guard against error, and due reporting of the funds of the conference.

3. The Element of Teaching Efficiency. The constitution provides for the licensing of ministers, recognizing the state Bereans, and gives ample optional powers for the employment of other necessary agencies for the attainment of the high and noble calling of the church.

4. Channels of Expression. But after all the plans have been made, after we have prayed over them, after we have thought long and conscientiously over them, after we have contended for them, and after we have adopted them, there they lay, cold and dead. The Church of God must have a voice. That voice is the preacher, the Sunday School teacher, the Berean leader, and the press.

1. The Preacher. The preacher is the mouth-piece of the church. His work falls under two heads, pastoral and evangelistic. Pastoral work consists in feeding the church. Evangelistic work deals with the conversion of recruits for Christ. Most ministers are called upon to do both kinds of work, and they are about equal in importance. It would be foolishness to abandon either for the other. More preachers are needed in our state. It is often said that the Church of God in Indiana has plenty of money if we could find a preacher to use it effectively. This is no doubt true. Our people are well able to support more preaching and would do it if proper ability was developed to perform the work. One object, then, for us to accomplish is to develop more and better preachers.

2. The Sunday School Teacher. The S. S. is a very important auxiliary of the church. And the teacher makes the S. S. As a church we lack active, proficient teaching forces.

3. The Berean organization is another strong arm of the church, but the failure of its usefulness is largely due to a lack of tactful and qualified leaders.

4. The Ends Sought in These Lessons. There is always some object in view in whatever we undertake to do. So the things we seek in these lessons are:

1. To create a desire and arouse a sense of duty for financial support for the work before us.

2. To develop and train proficient preachers, trained teachers, and better Bereans. We do not expect to accomplish but little, comparatively, in the actual work, but hope to do something in this direction and lay the foundation for future work. May God bless the effort.

3. To establish in our minds the true motive for Christian service. To burn into our very souls the basic thought that we are workers together with God, ambassadors for Christ, and fellow sojourners upon the great highway of life. And that every thought we think, every word we utter, and act we do, should spring spontaneously from a heart wrought upon by the sweet spirit of love, to the glory of God and the praise of Jesus.

D. E. VanVactor.

I wish to announce to those who will be in attendance at the Indiana Bible School that my work will be generally prophetic by request. To this end please give Ezek. 37, 38, and 39, a careful study. If time permits further work we will take up the study of the life of Paul as found in the Acts of the Apostles.

S. J. Lindsay.

## THE JUDGMENT—WHAT IS IT?

THE SUBJECT of the judgment has been discussed by many of our ablest writers. It is a subject full of interest and one not easily understood. We wish to present a few of our own thoughts along this line for the consideration of the many readers of The Restitution Herald.

To understand it in its primary sense we must study with care the first few chapters of Genesis.

First, we must understand fully the nature of man before we can understand the effect of the judgment. Gen. 2:7, records that God formed man of the dust of the ground and breathed into his nostrils the breath of life and he became a living man. If we keep in mind that man is dust and ashes we can understand the effects of the penalty of the law. The record further states that God put the man whom he had formed in the garden to adorn and dress it. He placed him under a law the penalty of which was death, or the reward eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The means through which Adam was to receive eternal life was the "tree of life." As long as he refrained from eating of the tree of the knowledge of good and evil he could live from the fruit of the trees given him to prolong life.

If he had remained faithful he could have partaken of the "tree of life," through which he would have become immortal. His disobedience prevented that so the sentence of death was passed upon him in the language: "Dust thou art and unto dust thou shalt return." This sentence is in perfect harmony with the record that God formed man of the dust of the ground. Now if this man did not exist before his formation from the dust, could he exist after he returned to the dust? The judgment passed upon the first of the race left him just where he was before formation, "of the dust of the ground." The record further states that Adam lived 930 years, and died. We further understand that the immediate sentence of death was suspended that they might produce an offspring and fill the earth as directed in Gen. 1:28. In order that the execution of the law be suspended God made a covenant with the man whom he had formed. In order that Adam's life might be spared, the Lord God sacrificed the animals whose blood atoned for the blood of the victims under the law and the skins to cover their physical nakedness, therefore Adam was permitted to live 930 years; but nowhere does it state that God gave Adam another chance for eternal life. Instead of the Eloah demanding the life of Adam, he took in its stead the life of the animal. Up to this point there had been no promise of a future life for the race. Without it, it would have generated as do the animals without any hope of a resurrection from the dead. In Rom. 5:18, Paul says that, "through the disobedience of one judgment was passed upon all to condemnation." This leaves the race under a judgment of condemnation which means "dust thou art and unto dust shalt thou return." Now the promise of the "seed of the woman" can restore the

race to a justified state. Rom. 5:1.

This can only be done through faith in God's promise through the seed. Those who do not avail themselves of this offer and walk in the new life will still remain under condemnation. We wish here to speak of the two kinds of judgment, viz: corrective and retributive.

A corrective judgment has for its object the correction of the life of the disobedient. Our penal institutions are of this nature. Prisoners sent to these institutions are permitted to correct their habits and many leave these places and live honest and useful lives. Those sent to our reformatories have an indefinite sentence to work out. Their good behavior secures for them a discharge sooner than if they were disobedient. Such a judgment is called corrective. A retributive judgment is one in which there is no mercy extended to the victim. Under such a judgment there is no mercy, but the life of the violator is required to pay the penalty. One who is convicted of murder in the first degree, without the recommendation of clemency, must die before witnesses. The Mosaic law was retributive. "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. In order that we may prove that a large part of the race have the promise of a second chance or opportunity, we must show that God's judgments are corrective, and not retributive, which, I think, cannot be done. Those who teach this doctrine dwell largely on the meaning of the promise made to Abraham, "In thy seed shall all nations be blessed." They take this to be an unconditional promise. Such cannot be its meaning as the previous law would necessarily have to be suspended and corrective judgment substituted. All relating to the law of pardon must be set aside in order that this doctrine be proven. The race was condemned in Adam and can only be saved through the last Adam or Christ. There is no provision made for the redemption of those of the race who go down under the condemnation of the law "dust thou art and unto dust shalt thou return."

We should not lose sight of the fact that the race without the promise made to the woman would have gone to the dust and remained there as do other animals. Therefore, those who refuse or neglect offered mercy remain in the dust. Those who have been enlightened are subjects of a future judgment and the only class whom God will judge in the future. All of God's judgments of the past have been retributive. The sentence passed upon Cain was without mercy. Gen. 4:13, And Cain said unto the Lord, "Mine iniquity is greater than it may be forgiven," (marginal). He had no further opportunity to receive eternal life. The judgment passed upon the ante-deluvians was retributive. They were of the dust and would have gone down to the dust, but in order that these wicked people would no longer produce their offspring he destroyed them and saved Noah and his family because of their righteousness. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6:5, marginal. (The whole imagination;

the Hebrew word signifies not only the imagination but also the purpose and desires.) With such a class is it not a righteous thing with God to recompense tribulation to them that trouble you. 2 Thes. 1:6; Jude 14.

Enoch prophesied of these things, saying: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. I call attention to these texts to show that it is a righteous thing with God to blot out of existence such of the race as become exceedingly sinful.

The cities of the plains were judged without mercy because ten righteous persons were not found in these cities. Some say that they had no opportunity of learning God's plan of salvation.

Paul says, in Acts 14:17, Nevertheless, God left not himself without witnesses, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Not one of the race can plead ignorance as an excuse, as God has never been without a witness. What can our heavenly Father do with those whose purposes and desires are continually evil. Are not such natural brute beasts, made to be taken and destroyed, and shall utterly perish in their own corruption?

Man cannot deal out justice with mercy, but God can. Man's judgment is weak, and is not able to see that it is a merciful judgment to destroy evil from the face of the earth. When God promised the seed of the woman, the purpose was to destroy the seed of the serpent. I challenge those who believe that God will raise a portion of the Adamic race to make them subjects in his kingdom to show where he has promised or practiced a corrective judgment.

We are often asked the question—What will become of all the morally good who have lived, and do live, and will live until Christ shall come? This question is answered in one statement of the Lord. Jno. 3:18. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. 1 Jno. 5:12. He that taketh hold of the Son taketh hold of life; he that taketh not hold of the Son taketh not hold of life. Syriac translation.

The resurrection is the only means to receive eternal life. We can obtain this only through faith in the gospel of Christ, a reformation of our life, and an immersion into the name of Christ. Then if we overcome we have a promise that we shall live again. We have no right to claim that God's plan of salvation extends further back than the promise to the seed of the woman. Gen. 3:15. Had the eternal One left the race without this promise, it would have had no promise of a resurrection.

In Gal. 3:22, The scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to

them that believe. The Diaglott translation reads, The scripture hath shut up together all under sin, in order that the promise by faith of Jesus Christ might be given to the believer.

God shut up the ante-deluvians for a period of 120 years while Noah was building the ark. Those who were shut up had the promise of salvation through the preaching of righteousness by Noah, whom the apostle declared to be a preacher of righteousness. God has ever warned his creatures that righteousness would gain for them eternal life, and unrighteousness eternal death.

Isa. 40:17, All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Job 6, in speaking of those who deceived him, he says, They go to nothing and perish.

The scriptures are filled with the promise of eternal life to those who obey and the opposite to those who disobey. Those out of Christ are compared to beasts regarding this life. With the power to live they are compared to branches broken off the living vine. Brute beasts, made to be taken and destroyed. They shall utterly perish in their corruption. We must remember that whatsoever we sow that must we reap. If we sow to the flesh we must of the flesh reap corruption. If to the spirit we will reap life everlasting.

Let me say, in conclusion, that God's judgments have been final; (retributive). In dealing with Israel the law was their teacher to lead them to Christ, but if they disobeyed the sentence was death without mercy. It is a difficult thing for us to see mercy in a death sentence. It was not intended to correct the sinner and therefore was not a corrective judgment.

A careful study of the subject of judgment will help us to see the truth along this line. The salvation of the race can only count from the time that "all were shut up under sin," which was from the time of the promise made to the woman's seed. Gen. 3:15.

If Adam had been obedient God's plan would have been through his righteousness. We can only consider our salvation as starting with "thy seed shall bruise his head." May we live to see the time when "Mercy and truth are met together, and righteousness and peace have kissed each other."

Your brother, believing in God's righteous judgments,

D. C. Robison.

A slender acquaintance with the world must convince any man that actions, not words, are the true criterion of the attachment of friends, and that the most liberal professions of good-will are very far from being the surest marks of it.

#### Daily Thought.

As ships meet at sea, a moment together, when words of greeting must be spoken, and then away into the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—Sel.

He who is most slow in making a promise, is the most faithful in the performance of it.—Sel.

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What John Saw.

COME UP hither and I will shew you things that must be hereafter. Rev. 4:1. But in the days of the voice of the seventh angel, when he begins to sound, the mystery of God shall be finished. Rev. 10:7. John sees a book sealed with seven seals in the hands of one that is able to look down the ages and as he opens the seals shows to John the events that will take place here on this earth in state and church. The seals take up a certain time, each one as they are opened, John looks as as he passes down the ages and the sixth seal is open he sees a great earthquake, the dark sun and bloody moon, stars falling from heaven, men crying for rocks and mountains to fall on them.

This great earthquake is now going on in Europe. We now come to the seventh seal and we have a time of silence. We see seven angels with seven trumpets to sound. The trumpets go with the seals. We are carried down the stream of time until we come to the sounding of the sixth trumpet, then we hear the command, “Loose the four angels which are bound in the River Euphrates.” Then we see the mighty army go out to slay the third part of men. This brings on the great earthquake that we now have in Europe.

We now pass to the seven vials of the seven last plagues. I don't think the vials go with the seals or trumpets, but are poured out in rapid succession beginning in 1914. We wish to notice what takes place under the sixth and seventh vials. The sixth angel poured out his vial upon the great river, Euphrates, and the waters were dried up that the way of the kings of the earth might be prepared. This drying up of the waters of the Euphrates looses the four angels that are bound therein. What do you now see, John? I see three unclean spirits, like frogs, come out of the mouth of the beast, dragon, and false prophet. These are the spirits of devils that go unto the kings of the earth and the whole world. What do they go there for, John? To gather them to the great battle.

And now, just before the seventh angel pours out his vial we hear Christ say, Behold I come as a thief. Not “will come,” but “have come.” And now as the air-planes of the nations are getting ready to take part in the great earthquake, and as the seventh angel pours his vial in the air, we hear the voice saying, It is done.

And now, as the hands on the old time clock have moved up to the Restitution hour, we see the white horse and his rider coming, the armies in heaven following. Rev. 19:11. Soon the stone will strike the great image and break them to pieces and carry the Gentile kingdoms away.

John Weeks.

Strength of mind is exercise, not rest.



# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### THE FLOOD.

HAVE YOU ever seen the river after a big, big rain? You know the water will keep getting deeper, and after a while, if the rain is especially big, the water runs out over the land along the banks of the river and covers the land, too. Then we say we have a flood.

I am going to tell you a true story about a flood that came a long time ago when our earth was almost new. The people had grown more and more wicked until God was sorry and ashamed that he had ever made them. There was only one man on the earth then who truly loved God. This man's name was Noah.

One day God talked with Noah and said to him, "Everything has become so wicked that I am sorry I created man. So I am going to destroy all things. Only you and your wife and your sons and their wives I will save, because you have obeyed me.

"Build an ark from gopher wood and paint it with pitch inside and outside. Into this ark you are to take your families, and besides this, you are to take two of every kind of bird and animal and creeping thing that lives on the earth.

"When you have done this, I shall send a flood that will destroy everything."

So Noah began working on his ark, or boat. It must have taken him a long time to finish it, for he had to build it very large to hold so many animals, you know. And then he collected food enough for all the people and animals, just as God had told him to do.

And while he was working, I suppose that those wicked men stood by and laughed at him for doing anything so foolish. For, of course it must have looked queer to them. You see God hadn't told them they were to be destroyed and as it had never rained before, they couldn't understand why Noah should get ready for a flood.

But Noah knew he was right, and kept right on with his work. And at last, when he had it finished, he called his three sons, Shem, Ham, and Japheth, and they took their families all into the ark. And with them they took the animals and birds as God had commanded.

Then God shut the door to the ark and it began to rain. And how it did rain! For forty days and nights it just rained and

## THE LONE OLD LADY

I KNOW A lone old lady,  
Dwells not a mile from me,  
Who lives for just the loving  
A bird, a flower and a tree.

She never goes a-calling,  
As other ladies may—  
She cannot walk, and so she sits  
And loves the livelong day.

The bird lights at the window,  
To pick the crumbs she gives;  
The lone old lady watches,  
And loves and loves and lives.

In a dish beside the rocker  
Is the flower she bends above,  
To give it draughts of water,  
The while she gives it love.

"Time was," she says so gently,  
"When the others were here to love;  
But I've still the bird and the flower  
And the tree, with the sky above."

"And how could I be unhappy,  
When the bird at the window sings,  
When the treetops wave a greeting,  
And I'm busy loving things?"

Sure it is worth the living,  
For a bird, a tree and a flower,  
When the heart is crowded full of love,  
And I'm using it every hour."

If things are a trifle muddled,  
And your head not staying above,  
Get a bird, a tree and a flower,  
Or something or other to love.  
—May Wilson Miller.

rained and rained. The water kept getting deeper and deeper, and those wicked people kept going higher and higher up the hillsides, until at last the water got so deep that the tops of the very highest hills were covered. Then all the animals and people were drowned.

But all this time the ark kept riding on the water, just as a boat rides on the river, and as Noah had made rooms in it, and had a covering over it, they were all just as safe and dry as could be.

For about five months this deep water stayed on the earth. Then God caused the wind to blow and that dried up the water. But it took a long, long time because the water was so very deep. At last the ark seemed to stand still and when they looked from the window, what do you suppose they saw? The ark had rested on the top of the mountains of Ararat.

After a while Noah opened the window and sent out a raven and a dove. The raven never came back, but the dove could find nowhere to rest so she came back. A week later he sent the dove out again, and when she came home at night she carried an olive leaf in her mouth. So Noah knew the water was almost gone. After another week he let the dove out again, and this time she did not come back.

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Then God said, "Now you may take your family and the animals out of the ark. And from now on you may eat the flesh of all animals and birds just as you eat the herbs. And all of these creatures will be afraid of you."

Then all the people and animals and birds left the ark and went down the mountain side. And, oh how glad they were to find homes for themselves on the dry land again. You see they had been in the ark for more than a year.

And then one day they saw a great cloud coming over the heavens. And in that cloud was set a beautiful rainbow. God had placed it there as a sign to these people that he would never again destroy the things on the earth with a flood.

### The Middle and Later Prophets.

DURING THE captivity of Israel came the prophecies of Ezekiel and Daniel.

Daniel continued into the period of the restoration and under Cyrus, as is seen by statements in his book. Under the restoration we have Haggai and Zechariah, as seen by Ezra 6:14. Malachi finishes the prophetic utterances by promising the coming of Elijah again before the day of the Lord, which was fulfilled by John the Baptist, then, according to Hosea, Israel abode many days without king or priestly service.

The prophetic office of a mouthpiece for God to reprove for sin will yet bear fruit in Israel when God cleanses them at their future restoration and in the Gentiles under the beneficent reign of him of whom all the prophets foretold.

J. W. Williams.

When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish, and wish—when, if we have done all that lies on us, we should fall quietly into the hands of God. Such wishing cuts the very sinews of our privileges and consolations. You are leaving me for a time; and you say that you wish you could leave me better, or leave me with some assistance; but, if it is right for you to go, it is right for me to meet what lies on me, without a wish that I had less to meet, or were better able to meet it. Sel.

The Lord heareth your murmurings which ye murmur against him. —Ex. 16:8.

## THE COMING CONFLICT;

or, The Time of the End.

by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

## The Seventy Sevens.

THIS "WORD" of Artaxerxes is the starting point of the seventy sevens.

From its going forth in the month Nisan, in the twentieth year of Artaxerxes there were to elapse "sevens seven, and sevens sixty and two unto Prince Messiah." Just as expositors have siezed upon every decree found in the restoration books as the starting point of the seventy sevens, so have they taken every point in the earth life of our Lord as the terminus of the sixty-nine. His birth, baptism, and entrance into public ministry have been suggested, though neither of these events happened 483 prophetic years of 360 days after the issuance of Artaxerxes' decree. Gabriel's words, "Unto Prince Messiah" are most naturally referred to Messiah's official presentation to the nation as king, the reign of sovereigns being reckoned from their accession. This fact excludes his birth, baptism, or beginning of public ministry. These were but important landmarks leading to his presentation of himself as king, which took place at the time of his entry into Jerusalem. A glance at Luke's gospel shows our Lord's journey to Jerusalem to have been an event of paramount importance. The record of that visit commences with the significant statement, "and it came to pass, when the days were well-nigh that he should be received up, he steadfastly set his face to go to Jerusalem," Luke 9:51. Through ten chapters of that book the events of the journey are described, until we are brought to its closing and crowning event—the solemn entry (marked in each gospel by emphatic notes of time)—an event which fulfilled the ancient oracle,—

"Shout, O daughter of Jerusalem:

Behold, thy king cometh unto thee: he is just, and having salvation." Zech. 9:9.

That was the decisive moment, the critical day when the nation's choice must be irrevocable. The attitude of friend and foe was publicly expressed on that occasion. The disciples shouted, "Blessed is the King that cometh in the name of the Lord," while the chief priests and scribes and principal men of the people sought to destroy him. As the ringing cries of joy mingled with the mutterings of enemies, our Lord said:

"If thou hadst known in this day, even those, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest

not the time of thy visitation." Luke 19:42-44.

Sir R. Anderson has shown by irrefragable, historical and astronomical evidence, that the first Nisan in the twentieth year of Artaxerxes (the decree to rebuild Jerusalem) was 14th of March, B.C. 445. The 10th Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A. D. 32. The intervening period between these dates was 476 years and 24 days.

476 times 365, 173,740 days.  
Add (14th March to 6th April, 24 days.  
Add for leap years, 116 days.

173,880 days.

And 69 prophetic years of 360 days (or 69x7x360) are 173,880 days.

476 of our years and 24 days equal exactly 483 prophetic years of 360 days.

The assumption that the "sevens seven, and the sevens sixty and two," with the final "one seven," are one compacted period cut out, without interval, from the body of Gentile times, is contradicted by the division itself into 7, 62, 1, by their exclusion of all Gentile times, save the years that enter into their own number, by the space between the official presentation and the crucifixion, seen in the word "after," by the space between the crucifixion and the destruction of Jerusalem by Titus, and by the combined desalations of Jerusalem until the specified time; all these separately indicated spaces being but part of one great space between the 69th and 70th, so making one interim out of all. The angel plainly shows us that a long interval rolls between the sixty-nine and the one seven, and our Lord confirms and interprets for us, Gabriel's word, when he says, "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The beginning of the one seven, still future, required to complete the seventy, is to be signaled by the making of a treaty by a personage described as the "Desolator," which treaty he will violate in the middle of the seven by the suppression of Jewish sacrifices, and a time of persecution is to follow.

Three 'princes' are prominent in this prophecy: 1, Messiah; 2, the coming prince; 3, the desolator. Messiah appeared during the sixty-two sevens. The coming prince—coming at the time the prediction was given—appeared early in the gap separating the last seven from the sixty nine. That prince was Titus, whose people destroyed Jerusalem and its temple in A. D. 70. That Titus, not the Man of Sin, is the "Coming prince" of Dan. 9:26, is indubitably settled by the fact of his people destroying Israel's city and sanctuary. The man of sin, as we have learned from antecedent visions, desecrates the temple and treads down the city, but does not destroy them. The desolator is yet to appear. He is identical with the Little Horn of chapter seven and the king of fierce countenance of chapter eight. The verbal form "he shall make," in verse 27, does not point back to the "coming prince" of the antecedent verse, but to the desolator whose doings the verse undertakes to describe. The Hebrew scriptures frequently introduce a new subject by a verbal form with the masculine pronoun, as is evident from the fact that number of books commence with

the phrase "and he came to pass," Josh. 1:1; Judges 1:1; 1 Sam. 1:1; Ruth 1:1; Esther 1:1, etc.)

The seventy sevens cover the entire times of the Gentiles from the firman of Artaxerxes in the past, to the fall of the greater Babylon in the future. They begin with Artaxerxes, they end with Christ at his second coming. They are in the times of the Gentiles but not of them. The seventy sevens underlie the whole development of history and prophecy, since Gabriel's word to Daniel, and determine not only the fortunes of Israel, but the fortunes of the nations and of the world. By these seventy sevens alone, the times of the Gentiles are measured. Israel is the core of all history, the focus of geography and chronology. The seventy sevens are the calendar of the ages. The whole course of history has been laid out by God. Historic events are only those reverberating after-claps booming through the fields of space, of which God's forepurpose is the causal forestroke. History is but an organic process in which prophecy fulfills itself by stages, so that even in the sphere of human freedom a divine causality pervades and shapes the mighty movement, from its first emergence to its final consummation.

Nebuchadnezzar and Cyrus, Alexander and Artaxerxes, Pompey and Caesar, Titus and the destroyer yet to come; Czar, Kaiser, Sultan; Cabinets, Parliaments, and congresses are but the servants of God, under his immediate control, ministers of his court, commissioned to assert his counsel, though free from all intention of their own to execute his will, and fulfill the prophecy of the seventy sevens. Factors they were, as others are and will be, unconscious of God's mind, yet none the less instrumental to promote it. International politics, the deliberations of the "concert" of Europe all contribute to achieve the one great end to which all prophecy is looking, and to which all history is tending, viz., the restoration of the kingdom to Israel under Christ. They mean it not so, but God means it so, and it shall be so, because seventy sevens are decreed on Daniel's people and his holy city.

All western politics stand in relation to that purpose of God. The whole of the "Eastern Question" is part of this prophecy. The course of history is no bewildering maze of shifting scenes and transient actors, all confused and unaccountable. It is governed by a rule, and marches to an appointed end. Under that rule Babylon succumbs to Persia, Persia to Greece, and Greece awaits the king of fierce countenance, her own destruction and Israel's jubilee. The whole kaleidoscope of history with its myriad of events, is all decreed, marked off, and measured, by the measurements of God in reference to Daniel's people, city, and temple. This measured prophecy which shapes the times and the seasons, the ages and the ends, is itself shaped by the septate law of sabbatic year and jubilee, and these are shaped in turn by the ordered movements of the planets. God's great chronometers, ordained for signs and for seasons, for days and years. Prophecy, history, astronomy, geology, chronology are part of a plexus or connected whole, an organic scheme dominated by a divine forepurpose.

## What Must I Do to be Saved?

SEARCH THE Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. John 5:39. It was the Old Scriptures that Jesus told the Jews to search, for at that time the new had not been written.

These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17:11. And that from a child thou (Timothy) hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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. 3:15-17.

It is absolutely necessary to believe the gospel. And he said, Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Mark 16:15, 16.

Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 1 Cor. 15:1, 2. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6. So then faith cometh by hearing and hearing by the word of God. Rom. 10:17.

Only let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. Phil. 1:27.

Who by him (Christ) do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God. 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. For all flesh is as grass, the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. 1 Pet. 1:21-25.

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. James 1:18.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Eph. 1:13.

Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter

into the kingdom of God. Jno. 3:3, 5.

For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 1 Cor. 4:15. Hear ye, therefore, the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while. For when tribulation or persecution riseth because of the word, by and by he is offended. He also that received 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. But 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 and some thirty. Matt. 13:18-23.

It is also necessary to obey the gospel. And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day. 2 Thes. 1:7-10.

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every man that doeth evil, of the Jew first, and also of the Gentile. Rom. 2:8-9.

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. Rom. 10:16, 17. 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. 1 Pet. 1:22.

For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to everyone that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them that had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Mark 16:14-16.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God,

made known to all nations for the obedience of faith. Rom. 16:25, 26.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works. Show me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed, and it was imputed unto him for righteousness; and he was called the friend of God. You see, then, that by works a man is justified, and not by faith only.

Likewise, also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. James 2:14-26.

There is but one gospel.

But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:8, 9.

Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own selves, and by good works and fair speeches deceive the hearts of the simple. Rom. 16:17, 18.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do. 1 Tim. 1:3-4.

And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed.

So then, they which be of faith are **blessed with faithful Abraham.** Gal. 3:8-9.

How are we to know if all preachers are preaching this one gospel, the gospel of the kingdom? In these last days it is certainly necessary for everyone to do as the noble Bereans did in their day. Paul says they were more noble than those in Thessalonica, in that they received the word (the gospel) with all readiness of mind and searched the scriptures daily to see if what they had heard preached was so, and just as found recorded in God's holy scriptures.

A Sister in the one faith and hope,

Mrs. Rena Endsley.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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#### The Restitution Herald

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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.

A brother sending in several new subscriptions to The Restitution Herald says: "I like The Restitution Herald because it does not give offense to those of different belief and still is uncompromising in the truth." This does us good. We are trying to get out just such a paper and we are glad to know that it is thus appreciated. Thank you, brother, for the encouragement.

The Illinois Bible School is scheduled to take place Aug. 13-22, at Oregon, Ill. Any one desiring to attend this school and who does not receive a Prospectus by July 1st, should send to this office for one. Please do this.

There are yet a great number of subscriptions overdue. Brethren, Please look at your labels and help us!!!

#### Remittances.

Alfred Anthon; L. F. Britton; Alex. Allan; H. S. Hunt; Mrs. Emma Kelly; J. C.

Nixon.

#### HELPING FUND.

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

H. Dickel and Family, \$2.50.  
Alex. Allan, .50.  
H. S. Hunt, 1.25.  
Mrs. Emma Kelly, 1.00.

## Obituary.

#### Mrs. Alfred Anthon.

Ada Zerniah Richardson was born on a beautiful southern farm near Springfield, Louisiana, March 4, 1886, and died May 24, 1918. She was the seventh of a family of six boys and six girls, and is the first to pass away.

She and an older sister were baptized when Bro. O. J. Allard made his first trip south. The next year she had that perfect joy of witnessing Bro. O. J. Allard induct two brothers and two sisters into Christ.

When she knelt by her bed at evening she always hoped that her parents would understand the way of truth more clearly; and of course her other brothers and sisters. She was very careful in her speech, never indulging in prattle; was a very affectionate mother to her two little children, Carrie Trescott, aged four, and Orion Richardson, aged two.

Bro. Albert Siple conducted the funeral services, aided by the Happy Woods Sunday School Choir. We know that in the morning of the resurrection a grateful twinkle will come in her eye when it is told her that "Bro. Bert" took this part; because to her "Bro. Bert" was the ideal for all Christians.

She passed away after an illness of only three days; in fact, she never once thought she was really near death's clutch. Her perfect life and preparedness may be a lesson to all to always be ready—be prepared—thoroughly furnished.

In the resurrection how sweet 'twill be to see her pleasant smile and twinkling eye; to talk things over face to face; to look back and rejoice over the grave, and to be with the Redeemer in his kingdom. Amen.—One who knew her well.

## Notices.

#### Iowa Conference.

The Annual Conference of the Churches of God of the Abrahamic Faith in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

To all the Brethren and their families, to all the friends of the church, to all lovers of the truth and students of God's Word, whithersoever dispersed upon the face of the earth, Greeting:

You are earnestly invited and urged to assemble yourselves together at the North Salem church, six miles north from Plymouth, Indiana. and one half mile west

from Harris station on the Vandalia R. R., from June 23 to 30, 1918, to engage in Bible study, prayer, praise, worship and the development of Christian service efficiency. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." The Lord is soon coming. Do we want to meet him with Joy or with sadness?

Arrangements will be made for the free entertainment of all who will come. Bros. S. J. Lindsay and D. E. VanVactor have been engaged to lead the study. Two sessions of Bible work each day and preaching in the evening is the expected program. The younger people are especially urged to come and bring your note books and pencils ready to take outlines and do real study in preparation for better service in the various branches of the church's work when you go back home. The young that are receiving a better education than it was possible for their parents to get must realize and assume more and more the responsibility falling upon them in the cause of the church. Present day advancement demands that you give the full devotion of your superior abilities to the great task of saving others from sin and from death. The older ones are urged just as strongly to attend and engage just as deeply as possible into the work and back and encourage by your presence the efforts of the younger ones.

If convenient, notify Bro. Leroy Austin, Plymouth, Ind., R. R., and he will look for your arrival.

By Indiana Conference Board.

## Reports.

#### Report for May.

Sermons 17, Lessons 8, Question Meeting 1, Communion Services 1.

Expenses, \$37.59. R. R. fare \$27.20. Hotel bills \$2.69. Transfers \$1.60. R. R. fare for February not reported, \$6.10.

Places visited, Clarksville, Eagle Grove, Gladbrook, Koszta, Pleasant Prairie, Waterloo and Letcher, S. D.

Received salary and \$34.50 collection, of which \$32.00 was paid at Letcher.

The first Sunday was spent at Letcher, where we held about a week. The interest was moredate, only a few of the outside public attended regularly, but the few members we have there did very well. On Saturday night we met in the school house near the Titus home. The rest of the time we held in the M. E. Church in Letcher. Our sermons were all devoted to first principles of gospel truth. The trip here runs our expenses high, but a liberal amount was given by the three families of our members. The two errors in R. R. fare I forgot to note down and report in February also swell the expense account this month.

The second Sunday we had our usual good meeting and attendance at Koszta, and the usual appointment at Gladbrook on Monday and Tuesday following. We started having lessons there, but by request have been giving only sermons lately. The interest and attendance are

encouraging.

The third Sunday at Waterloo was not the success we planned, because of flooded roads. We hoped to see a number from a distance, but only some of them came. Florence and Blanche Allard from Minnesota, Sr. Fitz, from Cedar Rapids, and Bro. Hunt and family from Clarksville were with us. We had our usual interesting time. In the afternoon Sunday we met at Cassen's and had a sermon on the Lord's Supper and followed by partaking of it together. Saturday night we had a question meeting, as usual. Our visitors had several things to ask.

Monday night we had a sermon at Clarksville in the home of Sr. Dorlan's daughter, with whom she lives. Sr. Dorlan is confined to the home with rheumatism. A number of the public came.

We also had the pleasure of the presence of Sr. Elva Chapin, now married. Her leading in the music and singing was good help.

The next two nights we spent at Eagle Grove studying lessons with our small, faithful band. Their efforts are now arousing a good attendance at the church, where services are held at present.

The fourth Sunday we had good meetings at Pleasant Prairie. Rain disturbed us at night and kept the preacher and family from reaching home, but we found a hospitable welcome at a neighbor's, the man being a brother and his wife a sister to Sr. and Bro. Momsen, respectively.

Our Thursday night lessons at the home of Bro. Momsen continue interesting.

We have had steady rains the last part of the month, so have put in much time fishing, and have been more fortunate catching fish than men. We have excellent prospects for a garden crop.

People generally seem friendly to the truth.

J. W. Williams.

#### Fonthill May Meeting.

Mrs. M. A. Woodward, of Dutton, Mich., arrived at Fonthill, Ont., about May 17, and conducted the Sunday morning service at the Church of God, and in the evening took charge of the service at the Blessed Hope Church at Niagara Falls, N. Y. The May Meetings at Fonthill commenced with a service on the following Friday evening, also on Saturday evening, both conducted by Sr. Woodward. The rain, which was so badly needed, came on Saturday evening and lasted over Sunday morning. Some were kept back from Sunday School and the morning service on account of this, but many turned out to hear the glad tidings and to thank the Father for his added blessing. After a basket luncheon in the basement, and the weather having cleared off very nicely, more friends came in and all repaired to the Church once more for the afternoon service conducted by the pastor. Later, luncheon was again served in the basement, then a short interval before the evening service was utilized by the Truth-seekers class, in charge of Jos. Fletcher Jr., others of the congregation also expressing words of comfort and encouragement. It remained for the evening service to draw the largest congregation, the church being filled to capacity. Sr. Woodward delivered a most

forceful and convincing talk on "Life." Some very pleasing solos were rendered by Miss Irene Weldon, the choir also assisting in the singing. We are pleased to report our May Meetings this year were among the best we ever had, and much encouragement and uplift was received by all. We wish once more to thank all of those who were instrumental in the success of these meetings.

Yours in the Hope,

Arthur Gilbey, Sec.

## The Sunday School.

By Alta King.

### REVIEW.

#### JESUS CHRIST OUR REDEEMER AND LORD.

Lesson 13.

June 30, 1918.

Lesson Text.

Heb. 2:1-10.

Golden Text: 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.

Memory Verse: Heb. 12:1-2.

#### Questions and Comments.

For the past two quarters we have been learning how Jesus performed the work he was ordained to do during his first appearance on earth. What was that work? Mark 1:38; Luke 4:18, 19. As he preached the message of the coming kingdom what did he say concerning it? Mark 1:14, 15. Explain how he brought it "at hand" to those people. Mention the instances which have brought the kingdom at hand most vividly to you.

The works Jesus performed in bringing the kingdom at hand are the proofs that he is the Christ, the anointed king over that kingdom and the Redeemer of man. Jno. 10:37, 38. Mark 5:1-15, contains a good illustration of how Jesus redeems fallen man. Also Jno. 5:1-14. His power to heal physical ills and weaknesses and his ability to teach are both a part of his redeeming work. Since Jesus performed these works to prove his kingship, will he again take up these works when he actually becomes king?

Following are a few topics suggestive of some of the important lessons to be gained from the words and works of Jesus as recorded by Mark.

The Christ spirit of giving: Mark 12:41-44. How is the Christ spirit shown, by the amount given or by the sacrifice back of the amount?

Jesus' concrete illustration of forgiveness of sins: Mark 2:1-12.

What does forgiveness of sins through Jesus mean to you?

The sin against the Holy Spirit: Mark 3:22-29. Read also Heb. 6:4-6; Acts 5:1-5, and explain the nature of this sin.

The transfiguration: Mark 9:1-13. Read in connection 2 Pet. 1:16-18., and discuss the purpose of this vision. Explain how it was the answer to Peter's rebuke, Mark 8:31, 32. Did the disciples fully grasp the meaning of the answer at the time it was

given? Mark 9:10. When did they fully understand the vision? Jno. 14:26.

Jesus' attitude toward human governments, even though he claimed to be the king over a kingdom which should destroy all human forms of government. Mark 12:14-17; Matt. 17:24-27; Rom. 13:1-7.

The necessity of Christ's death and resurrection: Mark 16:34-36; Acts 17:1-3. After reading Heb. 2:9, 10, 14; Rev. 1:18; Heb. 5:8, 9, discuss why his death was necessary to our salvation. For whose sake did Jesus thus submit to death? Heb. 2:9; 1 Tim. 2:6; 1 Jno. 2:2.

Read Heb. 12:2. What was the awful shame connected with his death, which Jesus despised and ignored?

#### General Notes.

I may not stay to see the day  
When the great Savior shall away.  
And earth shall glisten in the ray

That cometh from above;  
But come it fast or come it slow,  
'Twill come at last, I surely know,  
And heaven and earth shall feel the glow,  
And men shall call it love.—Sel.

Every moment is of value now. Do not allow time to go to waste. Improve your opportunity for service. The Master is watching, and will shortly summon you to render an account. How will it stand? Will it bring a glad smile, or confusion and shame?—Last Days.

## Berean Column.

### INDIANA BEREANS

#### Baptism a Necessity.

**B**APTISM IS a necessity because it was appointed by Christ, Matt. 28:19; Mk.

16:15. He commanded his disciples to go in all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

We notice he commands those that believe to be baptized. Why? Because unless one fully understands and believes he cannot fully repent and therefore is not a fit subject for repentance, because baptism is for remission of sins.

As he laid the plan and was baptized for our example we must follow and keep his commandments. Before Christ circumcision made for purification, but now we have baptism as our circumcision—made without hands. Col. 2:10-15. 1 Pet. 3:21 shows that baptism is a like figure of Noah being saved in the ark. By baptism we are purified and saved, and without it we could not be saved.

Rom. 6:6. Our old body of sin is destroyed and we should not serve sin, but arise to walk in newness of life.

I believe it is also necessary to know how to be baptized. Rom. 6:4, 5, tells us we are to be planted or buried with Christ in baptism. When planting or burying anything we usually cover it quite deep, and sprinkling on a little substance would hardly be sufficient for burying. We should be baptized into the name of Jesus Christ, Acts 19:3. For as in Adam all die, even so in Christ shall all be made alive, Gal.

3:27, 29. For as many 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. When we become seed and Christ's heirs we have full hope of sharing the promise made to our father Abraham and the possession of seed, which is Christ.

Therefore we are buried in the one Lord, one faith and one baptism.

In summing up, baptism is a necessity because commanded and obeyed by Christ for purification and salvation, and by so doing we become heirs and receive the hope and glory of Christ.

Mrs. Geo. Wiseley Jr.

#### Paul's Life Before and After His Conversion.

**P**AUL, WHO was called Saul, was born of Jewish parents of Tarsus in Cilicia. He was educated in his native city and then his parents sent him to Jerusalem where he studied under Gamaliel, a great Jewish teacher. Paul being a Jew, lived according to the law. So when the people preached Christ and didn't live according to the law he persecuted them and caused them to be put to death with clear conscience.

One day when Paul was on his way to Damascus a great light shown upon him, and he fell upon the earth and heard a voice saying "Saul, Saul, why persecutest thou me?" And Saul asked the Lord what he would have him do. And he said, Arise, and go into the city and it shall be told thee what to do. So the men that were with him lead him into Damascus because he was blind for three days and did not eat nor drink.

And there was in the city a certain man named Ananias, and the Lord told him what to do in a vision; to go to the house where Paul was, but Ananias was afraid because he had heard of much evil he had done to the saints at Jerusalem. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel. So Ananias went to the house and laid his hands on his head and he received his sight and was filled with the Holy Ghost.

And he arose and was baptized. Then Paul preached Christ in the synagogues of the Jews. But when the Jews heard him preaching these things they planned to kill him. But the disciples took him by night and let him down in a basket and he went to Jerusalem and went to the disciples and they were afraid of him. But Barnabas took him to the apostles and declared unto them how he had seen the Lord on the way to Damascus and had preached Christ in the synagogues of the Jews. So Paul spoke boldly in the name of the Lord Jesus, but the Jews went about to slay him. Paul went back to Tarsus where he was born. He stayed there until Barnabas brought him to Antioch where they preached a year and the disciples were first called Christians.

Paul and Barnabas went next to Jerusalem and stayed there until they had fulfilled their ministry. They now went to Antioch and took with them John Mark. It was from this place they were sent

forth by the Holy Ghost to preach to the Gentiles. So they now started on their first missionary journey.

They started from Antioch and went to Seleucia and went by water to the Island called Cyprus. They landed at a city called Salamis and here John Mark joined them and preached in the synagogues of the Jews. They went to Paphos on the southwest coast of Cyprus. They then sailed north and landed at a city called Perga. From here John Mark returned home.

Paul then came to Antioch and went to the synagogues of the Jews on the Sabbath day. The ruler asked them to speak, and they spoke about Christ's death, burial and resurrection, and when the Jews had gone out of the synagogue the Gentiles asked them to speak to them the next sabbath, and when the next sabbath had come almost the whole city came together to hear them. But when the Jews saw the multitude they were filled with envy and spake against those things which were spoken by Paul.

Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first be preached to you, but seeing ye put it from you and judged yourselves unworthy of everlasting life, lo, we turn to the Gentiles. This made the Jews angry, and they drove him out of the city. And they went to Iconium and to the synagogues of the Jews and spake to a great multitude of both the Jews and Gentiles. The unbelieving Jews stirred up hatred against Paul and Barnabas and they fled to Lystra and preached the gospel and many received it gladly.

But some Jews from Antioch and Iconium stoned Paul and they left him for dead, but as the disciples stood around him he arose and went into Derbe and when they had preached the gospel and taught many people of the city they returned to Lystra and Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith and that we must through much tribulation enter into the kingdom of God. And when they ordained the elders of the church and had prayed with fasting they commended them to the Lord on whom they believed, and after they had gone through Pisidia they came to Pamphylia.

When Paul and Barnabas had preached the word of God at Perga they went to Attalia, and hence sailed to Antioch from whence they had started. They told the people of their work.

Forest Stilson.

#### SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

**T**HE EVANGELISTS agree as to the directions about fleeing from the city.

However, one point needs some explanation. How could any of the Christians flee out of the city after it was compassed about with armies. This is easy, and the explanations shows that the Father always knows how to save his own. History shows how their flight was made possible. Cestius Gallus, at the head of a Roman army, entered Judea in the summer of A. D. 66. This army was sufficiently

strong to have captured the city in its divided state; but for some cause, which has always been covered in mystery; he withdrew his army. This move gave the Jews courage and they followed and defeated the Roman army with great slaughter. But one historian says he escaped without loss.

The admonition to "them who were in the midst of Jerusalem to depart out," shows that the "encompassing with armies," here spoken of was such as would permit the inhabitants to flee out of the city. Cestius Gallus, in the beginning of this siege captured the lower town, then called Bezetha, and Josephus says, "If he had continued the siege but a little longer he would have taken the city. But he removed his army and thus made it possible for Christians to flee out from the city, thereby fulfilling Christ's prophecy. Josephus says, "Immediately after Cestius' departure many of the Jews daily fled from the city, as from a sinking ship. No doubt many of them were Christians who remembering our Savior's admonition saw what was about to happen.

By taking advantage of the interval between Cestius' flight and the beginning of the siege by Titus the Christians fled to Pella, a village beyond Jordan in the kingdom of Agrippa which became the seat of the "Church of Jerusalem," till Hadrian permitted them to return. The siege of Cestius seems to have been a sign and warning to the Christians, and according to history was in the month of October and not in the winter time. It has also been stated in history that the day on which Cestius withdrew in panic was not on the Sabbath, but on Tuesday.

We have now come to the little period of time occupied in the destruction of Jerusalem and the dispersion of the few people who escaped death within its sacred walls, at the hands of Roman soldiers. At the beginning of A.D. 70, when Titus made his appearance with his army the inhabitants were divided into several parties. "One class called Zealots were divided into two parties, one under John of Giscala, and Eleazar, who held the temple and its courts and the Antonia,—8,400 men; that of Simon Bar-Gioras, whose headquarters were in the tower Phasaleus, and who held the upper city, the lower city in the valley, and the district where the old acra had formerly stood, north of the temple,—10,000 men and 5,000 Idumeans; in all a force of between 23,000 and 24,000 soldiers, trained in the civil encounters of the last two years to great skill and thorough recklessness."

To get a complete knowledge of this description of those several factions one should read the account as given by Josephus in detail of the horrible calamities endured by the inhabitants of Jerusalem during this siege. Many of them seem almost incredible, and yet history records them as facts, which prove the truth of our Savior's strong language when he called them the days of "vengeance," of wrath upon this people. And not alone from the fire and sword of the enemies without did the Jews suffer, but from famine and pestilence and continual massacres and murders from the fury of the seditious Zealots

within. Josephus says, "No other city ever suffered such miseries, nor did any age from the beginning of the world ever breed a generation more fruitful in wickedness than this was." And again, "If the miseries of all mankind from the creation were compared with those which the Jews then suffered, they would appear inferior." It is no wonder our Lord wept at the foresight of all those frightful calamities; indeed almost every humane person at this day can scarcely read Josephus' account of the tragic overthrow and utter destruction without also weeping. These seem to have been the days in which all the calamities predicted by Moses, Joel, Daniel and others, as well as those mentioned by our Savior, were fulfilled in a most terrible manner upon that generation.

Josephus says, "The number of those who perished by sword and famine were not less than 1,100,000 while 97,000 were made captives, and were subjected to every kind of cruel treatment, being either sold, or dispersed throughout the provinces of the Roman Empire." The falling by the edge of the sword is not to be confined to what happened at the siege of Jerusalem, but it included the slaughter of the Jews made at other places, both in and out of their own land, during this war. At Alexandria 50,000 perished; at Cesarea 10,000; at Scythopolis 13,000; at Apheck 15,000; upon Gerizim 11,000; and at Jotapota 30,000. These serve as a striking fulfillment of our Lord's words when he told his disciples that "where the carcass is, there will the eagles be gathered together."

It was during the period of the destruction of the city that Luke 19:44, had its fulfillment, "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Again, "The days will come in the which there shall not be left one stone upon another that shall not be thrown down," Luke 21:6. We have given enough to show that Christ foresaw and predicted the destruction of the city and the dispersion of his people. From that time onward "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The historian has stated that on July 17, A.D. 70, the Romans became masters of the court of the Gentiles, and set fire to the galleries. Notwithstanding Titus gave orders not to burn the temple, a Roman soldier set fire to it and it was destroyed and hence "sacrifice and oblation ceased," as mentioned in Dan. 9:27.

In A.D. 71, Titus demolished the temple to its very foundation. He also demolished almost all the city, reserving the towers of Hippicos, Phazael, and Mariamne.

In A.D. 135, Hadrian destroyed the ruins left by Titus and caused a plow to pass over the ground where the beautiful temple once stood.

More About the Viols of Wrath.

IN YOUR issue of May 1, is an article by W. L. Crowe, in which he says "We must admit that the most evidence is in

favor of all the trumps and viols of wrath being after Christ's thief-like coming." Then Christ's two witnesses will prophecy a thousand two hundred and three score days, or years, and be slain and raised to life after he comes. Rev. 11:3-12. But there are so many weighty reasons that space forbids all but one. Under the sixth plague Christ says, Behold I come as a thief. Rev. 16:15. That one text is sufficient to any man of faith. One plain text outweighs five hundred inferences. There is not theory or theology enough in Christendom to disannul that verse.

I will not attempt to harmonize the Bible with any man's theory of a second probation, but with your kind permission I will present a connected narrative of the prophecy. Under the sixth plague he says, Behold I come as a thief, the armies are gathered for the battle of Armageddon, Rev. 16:16. But where do we find the record of the battle? We often talk glibly of the battle of Armageddon, but few understand it. Even Colonel Roosevelt has called this war Armageddon. Is it? This is only child's play. That battle will not be man pitted against man, but it is puny man pitted against God Almighty. Rev. 16:14. And when he opens his artillery from heaven, the big guns of the Kaiser will be silenced. But who will be generalissimo? Turn, if you please, to Rev. 19:11. This answers the question. In verse 19, we see the same gathering as in chapter 16:16, and for the same purpose—to fight against him that sat on the horse. Evidently from the beginning of chapter 17, to the eleventh verse of chapter 19, is thrown in parenthetically, then the prophet resumes his description of the seventh plague. Although I never saw or heard this theory advanced, I am not afraid, or ashamed to stake my faith on this statement. But why does he say he comes as a thief when we see he comes so openly? Simply because a thief comes when we are not looking for him. Matt. 24:43. Why is he represented as riding a horse? Because warriors ride horses. Why does he have a sharp sickle in his hand? Rev. 14:14. Because harvesters use sickles. I have no doubt it is the same scene and the same battle. But the beast and false prophet are cast into the lake of fire. Rev. 19:20; 2 Thes. 1:7-9. But the remnant are slain with the sword of his mouth, verse 21; Isa. 11:4; 2 Thes. 2:8. How would the sword of the Kaiser compare to that? But what will be the condition of the earth? God's people will be caught up to meet their Savior. 1 Thes. 4:17. The wicked will be destroyed. Earth's proudest cities will be overthrown with earthquakes and hailstones. Every mountain and island will be moved out of their places. Rev. 6:14 and 16:20. Indeed, Isaiah says it will be clean dissolved, Isa. 24:19. Surely it will be very similar to what it was when the spirit of God moved on the face of the waters, Gen. 1:2. Indeed, the same word that is translated deep in this verse is translated bottomless pit. Rev. 20:1. Again, in Rom. 10:7 it is applied to the grave, and in Rev. 9, it is used three times and doubtless refers to the great Arabian desert. Again, it is translated deep, Luke 8:31, where the devils besought him not to send them out into the deep. See Young's Analytical

Greek and Hebrew Concordance. This throws a new light on the bottomless pit, for Matthew says they asked him if he had come to torment them before the time. This shows that satan knows there is a time set for him to be shut up. See Rev. 12:12. Where is that abyss? Will it be the earth in its chaotic state? I will think so until I see something more plausible. For when the righteous are caught up out of his reach and the wicked are slain; there will be none for him to deceive till the thousand years are expired, for the rest of the dead live not again till the thousand years are finished. Rev. 20:5.

My dear reader, which class will you be numbered with? I long for a home in the new earth. Rev. 21:1.

William Brickey.

Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.—Sel.

Be not slothful, but followers of them  
who through faith and patience inherit  
the promises,—Heb. 6:12.

Strengthened with all might, according  
to his glorious power, unto all patience  
and long-suffering with joyfulness.—Col.  
1:11.

Without murmur, uncomplaining  
In his hand,  
Leave whatever things thou canst not  
Understand.—Sel.

Lord, thy will be done in father, moth-  
er, child, in everything and everywhere;  
without a reserve, without a but, and if,  
or a limit.—Sel.

O my Father, if it be possible, let this  
cup pass from me: nevertheless not as I  
will, but as thou wilt.—Jesus.

After long experience of the world, I  
affirm before God I never knew a rogue  
who was not unhappy.—Sel.

Few greater misfortunes could befall a  
man than to be dead to the beauty of his  
surroundings.—Sel.

No threshold without God. —Russian  
Saying.

Every absurdity hath a champion to de-  
fend it, for error is always talkative.—Sel.

Exactness in little duties is a wonder-  
ful source of cheerfulness.—Sel.

He that is faithful in that which is  
least is faithful also in much.—Luke 16:10.

God can use every last one of us if we  
dare to trust his leadership.—Sel.

Heaven rejoices at true sacrifices will-  
ingly made.—Sel.

Ill fortune never crushed that man  
whom good fortune deceived not.—Sel.

An investment in knowledge always  
pays the best interest.—Sel.

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

One great characteristic of holiness is never to be exacting—never to complain. Each complaint drags us down a degree, in our upward course. If you would discern in whom God's spirit dwells, watch that person, and notice whether you ever hear him murmur.—Sel.

God doth not need Either man's works or his own gifts; who best Bear his mild yoke, they serve him best; His state Is kingly; thousands at his bidding speed, And post o'er land and ocean without rest; They also serve who only stand and wait. —J. Milton.

Show me the man you honor, and I know by that symptom better than any other what kind of a man you are yourself; for you show me there what your ideal of manhood is, what kind of a man you long inexpressibly to be.—Thomas Carlyle.

Let us learn from this communion of saints to live in hope. Those who are now at rest were once like ourselves. They were once weak, faulty, sinful; they had their burdens and hindrances; their slumbering and weariness, their failures and their falls. But now they have overcome. Their life was once homely and commonplace. Their day ran out as ours. Morning and noon and night came and went to them as to us. Their life too, was as lonely and sad as yours. Little fretful circumstances and frequent disturbing changes wasted away their hours as yours. There is nothing in your life that was not in theirs; there was nothing in theirs but may be also in your own. They have overcome, each one, and one by one; each in his turn, when the day came, and God called him to the trial. And so shall you likewise.—Sel.



# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### ABRAM AND LOT.

WONDER if you have heard about the way the Indians used to live in our country. They lived in tents, you know, and went from place to place, taking their families and their horses with them.

Well, that is just the way people used to live, long ago when the world was new. Men had very few houses. Those who had cattle and sheep all lived in tents. As the animals ate the grass in one place, the herdmen would drive them on to new pastures. And the people would move their tents, too.

Abraham and Lot were men who lived in this way. Lot was Abraham's nephew and had lived with him for a long time. They had their flocks and herds together. And each of them had many servants.

Both of these men were very good and tried to do as God wanted them, but Abram must have been a little more righteous than Lot, for it was to him that God generally spoke.

The Lord said to Abram: "You must go away from your own country into a strange land that I will show you, and your family shall become a great nation. I shall send good to those nations that treat you well. But if any nations treat you unkindly, they shall be punished."

So Abraham and Lot put their tents and blankets on the backs of their camels. They took Abram's wife, and their servants and left their own country. The herdmen drove the cattle and sheep before them, and at last they came into a country called Canaan.

Then God spoke to Abram again and said, "Unto thy seed will I give this land."

He meant that sometime Abram's family was to have all that country for their own. And because Abram believed God, and was thankful for this promise, he built an altar there.

After a few years, their flocks of sheep and herds of cattle became so large that Abram and Lot could no longer live together. Their cattle and sheep would sometimes run together, and then the herdmen would quarrel over them.

So Abram said to Lot: "We are brethren, and so we should have no trouble. You look the land over and go where you like best. Then I will go the other way and we will have more pasture for our

## THE HOME MAKER

**K**ISS MY hand to the morning star  
And call "Arise!" to the sun,  
Off in my orbit I've swung afar  
Ere he has his course begun.

Through open windows the breeze new born  
Comes rollicking, fragrant, free,  
And all the glories of early morn  
Are glowing for mine and me.

In cheerful kitchen the kettle sings,  
There's sizzle, there's sav'ry smell,  
And all of the little homey things  
Are doing their duties well.

Under the magic of my hands, too,  
The wheat flour turns to bread,  
The brown beans change to a nectar brew,  
And so are my loved ones fed.

A kiss for my good man at the gate—  
That never his love flame cool;  
A swift caress for each curly pate—  
To shorten the road to school.

And then while my broom and needle fly  
And my washtub sparkles foam,  
I sing, "Oh, blessed of women, I!  
For I am the Heart of the Home!"

herds."

Now Lot was young, and I am afraid he was a little bit selfish, for he chose the very best pasture land he could find. He went down on the plain, close to the river Jordan, and pitched his tent near one of the large cities.

But God did not forget Abram, and after Lot had gone he said, "Abram, look as far as you can, north and south and east and west. For I shall give you all the land that you can see."

Now Abram had his tent on a mountain, so he could look a long way off. And I think he must have felt very glad that he had been righteous and good. For he knew that God would not give him this land, if he had not been pleased.

### HOME LAND FOR JEWS.

The Zionist plan to establish a national homeland in Palestine is strongly supported by the Vatican and has received the heartiest indorsement from the press of Turin and Genoa—the true feeling being that these aims will not endanger Catholic interests in holy places.

From the provisional committee for general Zionist affairs we learn that the secular Italian press strikes a similar note with regard to the assurance by the Italian government of its support of the Zionist plan.

The Council of the Jewish Community in Rome, which is the official representative body of Italian Jewry, has expressed to the government gratitude for its favorable attitude.

The Italian ambassador at Petrograd has

### NOTICE TO READER.

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transmitted to his government the following message from the Russian Zionist Central Committee:

"The declaration of the King of Italy has sounded a word of hope amidst the innumerable evils under which the Jewish people in Russia are suffering and points to the realization of the aspirations of the Jews, the King proclaims to them their immortal right to Palestine, and the Russian Zionists, expressing gratitude, are convinced that the help and encouragement given by the Italian nation to the reconstitution of Palestine as the national home for the Jewish people will always be remembered."—Editorial in Chicago Herald-Examiner, June 17, 1918.

### Palestine Has Room For 6,000,000 Jews.

Washington, June 16.—There is room in Palestine for from 5,000,000 to 6,000,000 Jews, according to a statement issued today by the Zionist organization of America. Sufficient fertile earth to supply food and meat for this number is declared to be available.

The statement takes issue with a recent declaration of Viscount Bryce that Palestine cannot accommodate more than 300,000 colonist. It quotes a German economist, Carl Ballod of the University of Berlin, to prove there is room enough for millions of colonists.

Ballod is quoted as urging the central powers to recognize a Jewish state in Palestine, even though the region only recently has been reclaimed from Turkey, Germany's ally.—Chicago Herald-Examiner.

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

Yes, for me, for me He careth.,

With a brother's tender care;

Yes, with me, with me He shareth

Every burden, every fear.—Sel.

**THE COMING CONFLICT:  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Great Warfare.**

**W**E ARE NOW to study the last vision vouchsafed the prophet Daniel. It extends over the tenth, eleventh, and part of the twelfth chapters of the book, and, like the prophecy of the Seventy Sevens, was given in direct response to Daniel's prayer for illumination. The angel said, "Thy words were heard; and I am come for thy words' sake."

The tenth chapter relates the circumstances attending the giving of the vision, and a careful reading of it will do much to promote a proper understanding of this great disclosure. Each vision in this series is complete in itself, at the same time the prophetic tableau is unfolded by degrees. Daniel does not learn everything at once, but one element after another is set forth and at last the various elements are fused together, and he attains understanding of the whole. The declaration of the angel, "I will tell thee that which is inscribed in the writing of truth," shows that he had come to make clear something which had already been given. This "writing of truth" is the record of the former visions recorded in the seventh and eighth chapters. It is expressly stated that Daniel "wrote" them, as it is plainly recorded that the prophet had not fully understood the visions. At the close of the vision of the four beasts Daniel says, "Hitherto is the end of the matter. As for me, Daniel, my thoughts much troubled me: but I kept the matter in my heart"—an indication that the matter was not altogether clear to him. In the vision of the ram and he-goat, the prophet is commanded to seal up the vision of the evening-mornings, and the chapter concludes with the statement, "And I, Daniel, fainted, and was sick certain days; then I rose up and did the king's business; and I was astonished at the vision, but there was none to make it understood." Accordingly, Daniel "set his heart to understand," and had sought for light upon those points which were not clear to him. The present prediction was the divine answer to his prayer for illumination. What he formerly "wrote" and did not fully understand is now made clear, for it is distinctly stated that "Daniel understood the thing, and had understanding of the vision." We are thus led to the conclusion that the "writing of truth" is the record of the former visions, and that the present revelation was designed to correlate the former visions and give a full view of the things leading up to, and consummating, the events foretold in the earlier representations.

Again, the angel said, "I am come to make thee understand what shall befall

thy people in the last days; for the vision is yet for many days." The avowed intention of the prophecy is to relate the fortunes of Daniel's people—the Jews—at the last crisis. Therefore we may at once dismiss those interpretations which make the prophecy cover many centuries, and which import into the record the rise, progress and fall of Islam, or the Papacy, or the tortuous windings of European diplomacy. To support such interpretations, the language of the prophecy is tortured and twisted until it is made to mean the opposite of what it says.

The prevailing impression is that this prophecy is difficult of comprehension, but to those who plead the difficulty of its interpretation, it may be pointed out that it was specially given in order that Daniel might understand—"I am come to make thee understand;" "Daniel understood the thing, and had understanding of the vision." This clear language shows that any obscurity was intended to be removed, and that the events outlined were understood by the prophet. If understood by the prophet it ought to be within our comprehension also. Here is no enigmatical description conveyed in language that cannot be understood. No symbols are employed, and there is no vision needing interpretation. From beginning to end the language is plain, giving minutely detailed anticipatory history of the most specific kind. A certain amount of crudeness is unavoidable because we are considering history before it has come to pass, and we lack the necessary foreknowledge to see it rightly. But we must accept the language given, and though there may be certain obscurities, yet only by closest adhesion to the exact speech of the angel is there any hope of our understanding the main features of the revelation. God might have withheld this unfolding, and left us in the dark about the great future struggle of the nations; but having given it we may be sure it is not intended to be a puzzle with a meaning quite different to that which is expressed. It cannot bring honor to God to invent meanings for those parts of scripture whose literal interpretation appears impossible or foolish to men, because "the things which are impossible with men, are possible with God," and "the foolishness of God is wiser than men." Now holy scripture, taken literally, is "the foolishness of God," and it is possible with him. Our own day bears more and more witness to the fact that nothing is impossible. None of us have yet fathomed "the unsearchable riches of Christ," nor have we had experience of "the depths of satan," but both will be manifested in due time. Meanwhile, all I plead for is that we take God at his word.

**SIGNS OF THE TIMES.**

**A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.**

Lyman Booth.

**W**E NOW leave the destruction and ruin wrought by Titus and pass on to that portion of our Lord's narration covering many centuries. We have now passed the days of the Roman tribulation and are entering upon a period of Pagan and Papal abominations. The long-

est period of all in the history of the Jewish people. Our Savior styles them, "those days," "days of great tribulation," greater in extent but not in severity. We have already depicted the severest tribulation and now have to deal with the one of longest duration. It covers the period in which Jerusalem will be trodden down of the Gentiles. During this period of time we shall find three classes of men. First, we will see all other nations except the Jews in one class. Second, we see the Jews as a second class, dwelling among all other nations, suffering untold indignities, for their past national sin. Third, we find a very small class called the elect, who have been selected out from among the Gentile nations during this long period of time, by the preaching of the gospel, to be fitted and prepared as members of Christ's bride. This long period will be one of trouble for the Jews, and of martyrdom for the Christians. This period is noted by our Savior for its false prophets and false Christ's. He said, "then if any man shall say unto you, Lo, here is Christ, or there; believe it not, for there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before (or behold, I have forewarned you), wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." Matt. 24:23-28.

In the 27th and 28th verses he gave the reason why the cry of false Christs and false prophets should not be believed. Because his coming will be an event as plainly visible as the lightning that flashes out in the east and shines unto the west.

History records the names of numerous false Christs, some of them arose very shortly after the destruction of Jerusalem. Under the reign of Hadrian, in about A.D. 130-136, one Caziba arose, pretending to be the Messiah, and was considered by the Jews to be their king to restore to them their nationality. He made great and bold pretensions; called himself Barchocheba, or the star mentioned by Balaam. He raised a great army, coined money in his name as king. Instead of being what he pretended his army was defeated by Hadrian, and he himself was killed. It is recorded that more than a half million of his army was lost.

We need not marvel that false Christs should arise so soon after the destruction of Jerusalem, for Josephus tells us that "they did in great abundance, and flattered the Jews with the hope of seeing their Messiah coming with great power, to rescue them from the Romans." They also pretended to show "signs and wonders."

Here we find the historian using the same words our Master used when he cautioned his disciples against believing the false Christ's and false prophets who would appear before and during the siege.

In A.D. 434, another false Christ of great note arose. His name was Moses Cretensis. He claimed to be a second Moses

and pretended he was to deliver the inhabitants of Crete. He was very successful in getting a large following. The people were so thoroughly deluded that they gave up their usual occupations, deserted homes and fields to follow this base pretender. He appointed a day for their deliverance. Accordingly, when all were ready for the march this Moses led the way to a precipice by the seaside, and so great was their faith in him that hundreds leaped into the sea and were drowned. Not all of them, however, shared in that sad fate, for soon the crowd noticed that instead of deliverance their friends were being drowned. Then their eyes were opened, their anger became aroused, and if that wily pretender could have been found he, too, would have shared a like or worse fate.

Thus we might cite the reader's attention to numerous others, scattered along down the centuries, but these will have to suffice for the present, except that I wish to note that Mohammed in A.D. 571, first appeared as a Messiah, but soon changed his title to "a prophet." The fate of other false Messiahs probably made him feel insecure with that title and influenced him to make the change. Nor was he the last to appear. For John Alexander Dowe succeeded in making people believe he was the second Moses. He professed to do wonders and thereby deceived many, and his Zion City stands today as a crumbling monument to his duplicity, fraud and false claims. Others will, no doubt, arise till the true Messiah shall come and put an end to all such false pretensions.

## THE EPISTLE OF JAMES.

### James 1.

NO CHAIN is stronger than its weakest link, and the surety of any belief cannot be established until it is proven strong enough to withstand every test which may be brought against it. For this reason is one to welcome trials and temptations—simply as a means of daily testing one's self as to the strength of one's faith. By means of the small troubles is the Christian able to judge himself.

As to the cause of these trials, suffice it to say that I, personally, do not believe the Almighty sends them in the sense that is commonly believed. In the spiritual world every effect is the result of a cause, in much the same manner as in the natural world. For the benefit of those who are beginning to wonder why the road which is best for their individual self is apparently the most difficult one to travel, let me offer this explanation: Every object has a natural tendency to travel the path of least resistance. You notice how the word 'natural' is used, study that sentence carefully. To the man on the natural plane the path of righteousness is difficult. For the Christian this is not so. He delights in meditating upon God's word and living a life of Christ-like purity. It is easy for him. The reason is perfectly plain. The natural man follows a law which, more or less, rules all objects, animate and inanimate, in the natural world. The spiritual man is removed from the natural world—his environment is a spiritual one, and his ideal is a Perfect One. All life conforms to an ideal. What wonder, then, that the

Christian should be Christ-like, when he has such an environment and such an ideal? What wonder that he should love to do the things which have no appeal for the natural man? These things are his life. "As the hart panteth after the water-brooks, so panteth my soul after thee, Oh God." In direct proportion to the plant's correspondence with its environment, so does it grow; the same law holds good in the spiritual world.

Notice the 5th and 6th verses. Note how free and liberal the Almighty is to his children. "Ask and ye shall receive; knock and it shall be opened unto you." In connection, "Seek and ye shall find." "Let the humble brother glory in his exaltation." How can one be humble and yet exalted in the sense meant? "When I am weak, then am I strong." As the Christian depends on his God for guidance, so does he grow in grace; so is he exalted above men.

Also notice that James places more emphasis upon doing than upon hearing only. Verses 22-27. James says one is deceiving himself by hearing only, and neglecting the doing. It is not what one hears or is taught, but how much one gives expression to the teaching that counts.

Those who believe in a personal devil, notice the 14th verse. Beyond all doubt, man is tempted by a very personal devil, so very personal is this tempter that most generally the tempter and man himself are identical. The wages of yielding to self is death.

Lydia Barnes.

### James 2.

JAMES entreats us not to hold the faith of Jesus Christ as some would persons, for those who are poor in the world and rich in faith are the ones that most people say to, "Stand thou or sit there on my foot-stool."

The rich, proud and haughty are the ones that Christ will put under his foot-stool, but we are not to judge, my humble brother. For, as James says, we will do well if we keep the royal law, Thou shalt love thy neighbor as thyself.

Now if we should look up to the rich and honor them just for their riches, and look down on the poor of the world but rich in faith, we would commit sin.

If anyone keeping the law (that is, the ten commandment law) should fail even in one point, he would be guilty of all, but brothers and sisters we should be exceedingly glad that we're not under that law, for under the law of freedom we have the Father to go to for forgiveness through Jesus Christ our advocate. So verse 12. Thus speak and thus act, as being about to be judged by a law of freedom."—Diaglott.

We can see, verse 4, that if we have faith, and not works it will profit us nothing, for "faith without works is dead."

But some one will say, Thou hast faith and I have works; show me thy faith without works, and I will show thee my faith by works. But "you see that a man is justified by works and not by faith alone."

James tells us, verse 26, As the body without breath is dead, so also the faith without works is dead.—Diaglott.

Fern A. Lawrence.

## The Beautiful Life.

THE ONLY beauty which is really honest is that which nature gave us. Paint may hide a blemish for a little while, but our friends know of it, and know also how foolish we are. We allow vanity to get the better of us sometimes, and it causes us to act unwisely. Beauty of character is what really counts. A good reputation is worth more than money, and we should never be willing to part with it. If the inner life be beautiful, the outer will be also. If we think beautiful thoughts it will help us to look kindly on all. The eyes are the windows of the soul, and tell the character of our thoughts. If we earnestly try to cast out the bad thoughts and compel ourselves to think of the good, our inner lives will become beautiful. When we think of the meaning of it all, we realize how necessary it is to have a clean mind and a clean heart.

A smiling face is always beautiful. Being happy causes us to smile, so cannot we see the necessity of being happy? When we are joyful we cannot help seeing the beautiful side of life. The other side which is full of cares and sorrows is far away. We forget to worry and a smile transforms us.

To live a beautiful life we must be truly unselfish. We must be thoughtful of the comfort of other people. To fill lonely lives with gladness should be our intention. If we would spend as much time in making people happy, as we take in painting our complexions, the world would receive greater benefit. If we were more thoughtful perhaps we would. It's sorrowful to think how we forget sometimes. Of course we do not mean to be selfish, but we get into selfish habits which are a to break.

The beautiful life, following in the footsteps of Jesus, walking in sweet humility and gentleness, doing many kindnesses and living for others. His parents were poor and lowly, and the Savior of men had no earthly home, but the home he received after his earthly work was done was worth more than all the world's riches together. Some are willing to sell their souls for wealth. Yet in the end they lose all. All the money in the world cannot save them. But few think of this as they go through life mistreating the poor and causing many to suffer needlessly. Yet the Christ they profess to believe in was of humble birth. He said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Which means when the poorest of earth are trampled down, the same is done unto Christ. Think how serious it is, for when we laugh at, or address some scornful remark to "one of the least of these," we have mocked our Redeemer. If all would try to live the beautiful Christian life what a different world we would have!

We should live to accomplish something worth while. We should not allow ourselves to drift with the tide. To be able to do one thing well should be our aim. We all have different talents, so we should never censure anyone because they cannot do just what we can.—Sel.

Those can conquer who think they can.

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.

The editor had rather planned some vacation for this summer, but numerous calls for special meetings have sent this vacation hope glimmering. Perhaps it is wrong to try to recuperate with so much to do and so few to do it.

Bro. F. E. Siple spent Saturday and Sunday, June 15 and 16, with the brethren in Chicago where a session of the executive board of the National Bereans was held.

The season of Bible Schools and conferences is upon us. These come but once a year. Why should it not be a part of our yearly program to attend one or more of these? As one sister tersely puts it, they are a sort of "family reunion," the family relationship resting in our common faith and hope. See that you are found at some of these reunions.

Many expressions of appreciation are coming in relative to our Prospectus announcing the Illinois Bible School and Con-

ference, and already many have signified their intention to attend. There will be room for all. Come.

HELPING FUND.

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

Mrs. Clara J. Chaffee,	\$3.00.
B. N. Berry,	1.50.
Mrs. Tomy Schneider,	1.50.
Rilla Richardson,	.50.

Remittances.

Mrs. Clara Chaffee; Mrs. H. C. Bell; Mrs. Mary E. Carter; F. M. McCrory; B. N. Berry; S. H. Reeve; Mrs. S. V. Wood; Anna Long; Rilla Richardson; Ella Hanson; Wm. A. Hanson; Ira T. Ritenour; Bertha M. Williams.

Notices.

Iowa Conference.

The Annual Conference of the Churches of God of the Abrahamic Faith in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Sunday School.

By Alta King.

THIRD QUARTER,—STUDIES IN THE CHRISTIAN LIFE.

July to September, 1918.

Beginning the Christian Life.

Lesson 1. July 7, 1918.  
Lesson Text, Acts 2:36-47.

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

Memory Verse: Matt. 11:28-30.

Questions and Comments.

The Christian life is the life spent in learning from Christ. See Acts 11:26. Disciple means one instructed by another. Does mere mental assent to the truths taught by Jesus constitute one a Christian? Rom. 8:8-10; 1 Cor. 13:2.

As soon, then, as one begins to learn and practice truths as taught by Jesus he is a Christian.

What are the elementary truths all beginners in Christ's school must learn if they are to have a firm foundation for the advanced lessons? Heb. 6:1, 2; 1 Cor. 15:3, 4. What does Paul call these elementary truths and the beginners in Heb. 5:12-14? Heb. 6:1, shows why a thorough knowledge of these truths is necessary to the right start in the Christian life. They are the foundation of repentance and of faith in God.

The first beginners in the Christian life after Jesus ascended into heaven,—Read the account of their conversion, Acts 2:22-

38. Of what one great sin did Peter's sermon convict them? Verse 36. Believers in God are today committing a similar sin. They deny that Jesus will reign from David's throne over the whole earth. Notice the harmony and peace among these early believers, verses 41-47. What three steps did these people take in entering their Christian life?

What confession marked the entrance of Andrew, Peter, Philip, Nathaniel into the Christian life? John 1:40-51. The vast majority of the church members of today are as surely denying this truth as were the un-believing Jews. Until they make the confession that Jesus is the Christ, the Son of God, the King of Israel, with the same understanding of these terms these men had they have not truly entered the Christian life.

What are the advanced lessons to be learned in addition to the elementary truths contained in the gospel? 2 Pet. 1:1-11. If we have not learned them we need Paul's rebuke in Heb. 5:11-14. If we have not learned them our calling and election are not made sure.

What condition among believers is proof of a general lack of growth? 1 Cor. 3:1-3. Each congregation should see to it that this condition does not exist among themselves. If it does, the only remedy to learn the lessons mentioned in 2 Pet. 1. Much progress may yet be made.

General Notes.

Peter's first sermon and Stephen's first sermon, Acts 2:22-36 and 7:1-54, contain the truths which should always be set forth to non believers to induce them to become believers. There is no stirring appeal to leave off sinful works and perform good works using the death of Jesus to work on the sympathies and emotions. There is only a clear setting forth of the death and resurrection of Jesus and his Christship. Peter's sermon was preached to the people, and when they were convinced that they had crucified their Christ 3000 repented and became his followers. Stephen's sermon was preached before Jewish leaders and teachers. He put the same facts before them, but instead of being "pricked in their hearts," Acts 2:37, and asking what they should do to remedy their mistake, they "were cut to the heart and gnashed on him with their teeth," and stoned him to death, Acts 7:54-60.

Paul's understanding of the Christian life. No one saw so clearly as Paul that the Christian life is all Christ. His great doctrine was justification by faith. Does Christ say "be pure?" Paul answers, "Yea, for thou wilt purify us." Does Christ say "be just?" Paul answers, "Yea, justified by faith in thee." Does Christ say "be strong?" Paul answers, "Yea, for when we were without strength, Christ died for us." Does Christ say "Love God and man?" Paul answers, "Yea, for the love of God is shed abroad in our hearts by the Holy Ghost." "We cannot walk with Christ and have small hearts. The heart of our Lord was as big as the world, and broke for its redemption."—Sel.

Keen and intense life's race,  
Sharp and severe its strife;  
Lest I grow faint and slack my pace,  
O Christ, be thou my life!"

Dark and perplexed the way,  
Hard and involved the right;  
The smoke of passion clouds the day,—  
O Christ, be thou my light!"

—Charles S. Hoyt.

## Letters.

The Restitution Herald,

Dear Editor:

I am writing to you a few lines to express my thanks for the donations sent me by the brothers and sisters. My wife and child are still in the hospital, wife has to so stay about two weeks yet, and child about three months. They are getting along well, but very slowly. The money I received certainly came when needed. If there is anyone else that feels like sending any they may do so. You may please publish this letter so as to let the sisters and brothers know.

Your Bro. in Christ,

John Renner.

Mt. Carroll, Ill., Route 4, Box 65.

### GOD'S ETERNAL PLAN.

IN DISCUSSING God's plan, the subject begins properly with the fall of Adam, when sin and death entered the world by his offense.

It is very important that we begin right; for nearly all these false doctrines that becloud men's minds have their source in the garden of Eden.

The most prevalent error concerning the fall tells us that Adam was put on trial for life, but lost it by his disobedience, bringing condemnation not only upon himself, but at the same time upon the whole world said to be tried in him. In other words, the whole world of mankind is said to have been tried and condemned before anyone was born into the world.

The sequel to this false premise is the doctrine that Christ, by his death, paid the penalty for Adam's sin in satisfaction of divine justice, that God might be just to reverse the condemnation and remove the penalty from Adam, and as a consequence, from all mankind said to be tried in him; if they will accept Christ as their personal Savior. Crude as that statement of God's plan may be, it comprehends the sum of all that is taught on this subject in the musty pages of authentic commentaries, but such doctrine is not to be found in the Bible, even if we search these scriptures from the beginning to the end.

The difficulty in presenting any thought out of the ordinary is to overcome the prejudice in the mind of others. It is, therefore, desired here that the reader lay aside all preconceived ideas and refrain from criticising what is said herein until he has, like a good Berean, searched the scriptures to see if these things are so.

God's works are all perfect. He did not create a man made in his own image, then put the man on trial to see if he were fit to live. So far as anything to the contrary is recorded, Adam was created a man in full possession of life with such surroundings that he might have lived on indefinitely under the guiding hand of his Creator who instructed him, as a father in-

structs his child, in the consequences of disobedience. God did not say to Adam: If you disobey me I will surely put you to death, but instructed him not to eat of a certain tree; for in the day he should eat thereof he would surely die and return to the dust from whence he came.

Now what was the cause of Adam's death? The apostle tells us that he died by sin; also that death passed in the same way to all men; for all have sinned. Rom. 5:12.

Sin is the active agent that works death in all men. We do not find it in the Bible that God made death the penalty of sin, but death is said in the scriptures to be the wages of sin.

That is reason enough why we should not use the word penalty when discussing Biblical questions.

The thought that all men were condemned for Adam's sin cannot be true. God did not condemn the world without a trial, or before all were convicted as guilty before God. Any such erratic conclusion is to impeach divine justice of such injustice as we find recorded in the pages of profane history of despotic and tyrant kings.

Condemnation came upon all men in the flesh under the righteous judgment of God's law. For 16 hundred years the world was tried under the law and the sentence came upon all men; since it was proven that all as a result of Adam's offense were under bondage to sin. Rom. 3:9-19. Sin that came into the world by one Man's offense had so corrupted mankind physically and especially morally that no one could keep the law, even though he consented the law was just and good. The apostle explains this by personating in himself the world of mankind in its depraved state through sin. He explains why the natural man is unable to do that which he would, and why he finds himself doing the things which he would not, by saying, "Now if I do that I would not, it is no more I that do it, but sin that dwells in me." Rom. 7:20.

In this way Paul puts the blame upon this moral oblique that became embodied in the flesh as the result of Adam's offense.

Condemnation came upon all men when God sent his own Son into the world to be a propitiation concerning sin, to condemn sin (denounce sin) in the flesh, that the righteousness of the law might be fulfilled in the minds and affections of believers, even that with the flesh they served the law of sin because of the perverseness of their nature. Rom. 8:3-4.

However, mankind was not condemned without at the same time providing a way of escape and a "better hope" of life in a new and better covenant; for we read, when he said, Lo, I come to do thy will, O God. —He taketh away the first, that he might establish the second. Heb. 10:9. We are more positively assured by the words of Christ himself that the condemnation came upon all men with his advent into the world. He had said, that he did not come into the world to judge the world but to save it. Nevertheless, he did say, For judgment (krima—judicial sentence) I am come into the world. Just four days before his crucifixion he said to his dis-

ciples, Now is the judgment (krisis—a judging) of this world. Paul puts the climax to all this by telling us that the judgment that came upon all men because of inbred sin, "was to condemnation." Jno. 9:39; 12:31.

In contradiction of these things popular theology tells us that the condemnation came with Adam, but by the death of Christ the condemnation is reversed. How very, very far wrong this is.

The condemnation is never reversed, the sentence is final and immutable, for in Adam all die; no man in the flesh can please God.

Men are not more just than God. Yet these false theologies accuse God of doing things regarded among men as positively unjust.

Men speak of God justifying the believer from Adamic condemnation. The highest court in the land will not and cannot justify anyone who has been convicted of crime under a just trial upon fullest evidence. For God to justify anyone from the condemnation that came on all men because of sin in the flesh, would be to admit that divine justice had erred.

If then, God's salvation is not according to this plan objected to in the foregoing, the question intrudes, What benefit, if any, has come to the world through the sacrifice of Christ? The answer is, God's gift of righteousness apart from works has come within the reach of all men, and the apostle tells us that this gift in God's grace is unto justification of life. Rom. 5:18.

The way to life under the law was to do all the requirements of the law. Then men lived by the law, and might have lived as long as they kept the law, but we know that they all died because of the weakness of the flesh through sin. But now a better hope of life has come to all men through the righteousness of faith; For Christ as our forerunner has opened up this new way to life for us, having obtained eternal redemption for all who will seek life by this new way through faith in God. But some may object to this as far too easy a way and then refer to the scriptures which teach that without holiness no one shall see the Lord. Heb. 12:14.

The new way to life is not easy, but difficult and exacting. It has been made possible to us only through the redemption in Christ. This redemption is from the law in order that we might be delivered from the bondage of sin in the flesh. Men die from sin. What mankind needs is to have sin eradicated out of the nature of men by death of the flesh, so that, being cleansed from sin and its baneful results, and having a new mind, the mind of Christ, they might live everlastingly, being incorruptible in their nature—new creatures—"created in righteousness and true holiness." Eph. 4:24.

This, so far, is God's plan of salvation as it is revealed in the scriptures. Truly God's ways are not men's ways.

Alex. Allan.

No longer forward nor behind

I look in hope or fear;

But, grateful, take the good I find,

The best of now and hear.—Sel.

### Jerusalem and Her People.

**WE** SELECT the above title to inform the readers of the Herald of the fact that when peace is established that the children of Abraham will perform an important part in this much desired result. They are being interested as never before in "their land," now called Palestine. They are sending recruits to the army in Palestine and are engaged in raising twenty-five million dollars to assist in the peopling the land with their people, the Jews. They are purposing some grand things for Palestine and the descendants of Abraham. We will speak of the future of this land and its people further on.

Before taking up this subject we wish to call attention to the two purposes declared by the Allied and Central powers. It is declared by the German military power that there is but one end to this war and that is a German peace. To those who are calling for peace on any terms, we wish to introduce the Prussian-German Beast. Before this unholy war this power had the largest, best disciplined and best equipped army in the present world. Their first act was to fall upon Belgium, one of the small powers of Europe. She had entered into a treaty to protect such powers. Her reason for this act was, "We consider this treaty as scraps of paper."

The beast spirit is here evidenced. By the acts of this power we can judge what it would be if a German peace were forced upon the world. Let us note a few things that have been done. She began by the destruction of the land and homes of innocent men, women and children. The most inhuman treatment was visited upon nonbelligerents such as women and children. They carried away young women and debauched them. They are now sending starved and crippled children back to England and France. Besides this, they have been, and are raiding from the air the cities of the above named countries. Last, but not least, her U-boat curse. Hundreds of innocent women and children are drowned and millions of tons of food products are destroyed.

All for the purpose of securing a world dominion. In the vision of the prophet Daniel (7:7) we take notice of the beast with the characteristics of this Prussian-German Beast, profane history verifies this beast in its warfare for the world's supremacy. It is the old Roman beast coming up again. Kaiserism is Caesarism, as seen under Rome. Let us note the purpose of the allied powers as outlined by president Wilson. "No indemnities, no change of territory except as to the wishes of the governed. No unnecessary destruction of life or property. Noncombatants protected." Besides we are sending the youth of our land to uphold these principles above named. Billions of dollars loaned to England, France and Italy. Hundreds of millions subscribed to the Red Cross, Y. M. C. A., and Y. W. C. A., all for the purpose of doing good. This work is not confined to the soldiers alone. All distressed and injured of all lands. The sacrifice made by these organizations cannot be estimated. Think of our young women nurses going to the front and relieving the

wounded when at home many would have screamed at the presence of a mouse in a room. All this is being done that the world may enjoy the fruits of their labor. We understand that the purpose of this power is to establish a universal democracy. We do not believe that president Wilson is aiming to put himself at the head of this power only to have all governments practice true democracy. No displacement of a single power. Mr. Wilson has said, We enter this war and demand but one thing, "a just and equitable adjustment of all differences." He has not demanded that the Prussian-German people shall be destroyed, but militarism must be destroyed. Kaiserism or democracy must be the watchword until this military beast has been consumed and its power taken away. We have said that in the settlement of the differences as now existing, that the descendants of Abraham, or the Jewish people will play an important part. No satisfactory peace can be established and maintained under human governments. It can only be when Jerusalem shall become a rejoicing and her people a joy. Jehovah has said this by his prophet Isaiah, (65:18). He further says, I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no more be heard in her nor the voice of crying. He further speaks of the stableness of these times. They shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them. This peace shall extend to the ravenous beasts. The wolf and lamb shall feed together, and the lion and the bullock shall eat straw together, In Isa. 11:6, the prophet says a little child shall lead them. This is a peace worth laboring for. Isaiah has further outlined the blessing of peace that shall come upon the land of Israel and her people, 61:4-8. They shall build the old wastes, they shall raise up the former desolations and they shall repair the waste cities, the desolations of many generations. Strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord. Men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For as the earth bringeth forth her bud, and as the garden causeth things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations. These conditions are expressed in Ps. 85: 9, 10. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven, yea, the Lord shall give that which is good; and our land shall yield her increase. These conditions will exist when Abraham's seed shall accept Jesus the Son of the living God, as their Messiah.

The prophet Ezekiel has written in confirmation of Isaiah. Thus saith the Lord God, In the day I shall have cleansed you from all your iniquities I will cause you to dwell in the cities, and the wastes shall be built up, the desolate land shall

be tilled, whereas it lay desolate in the sight of all that passed by. They shall say, This land that was desolate is become like the garden of Eden; the waste and desolate and ruined cities are become fenced and are inhabited. Ezek. 36:33-36.

I have given but a small part of the scriptural testimony speaking of the future blessings promised to this people. These testimonies are so plain that any reader may apply them. 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. The Gentiles shall see thy righteousness and all kings thy glory. Thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of the Lord. Thou shalt no more be termed forsaken; neither shall thy land anymore be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah, for thy Lord delighteth in thee and thy land shall be married, Isa. 62. Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and Jerusalem and before his ancients gloriously. Isa. 24:33. The Psalmist adds his testimony to those of Isaiah and Ezekiel. Thou shalt arise and have mercy on Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones and favor the dust thereof. So the heathen shall fear the name of the Lord and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. The God of Israel will settle the turbulent nations when he shall set his Son upon his holy hill Zion. Ps. 2.

Our article has grown beyond our expectation. We must therefore bring it to a close. Let us review briefly the main points in our article. We trust that we have shown the spirit of the Prussian-German Beast. They have never extended mercy to one of their enemies. Contrast this with "Love your enemies and pray for those who despitefully use you." Peter was commanded to put up his sword. Could you pray for a German peace? Pray rather for the peace of Jerusalem as the Lord directed. I need not repeat the statements made by president Wilson. We can say the spirit is that one who is in love with truth. He is a masterly man with a spirit that all must admire. Our president can but suggest and persuade but cannot alone accomplish what he wishes.

D. C. Robison.

### THE STORY OF JOSEPH AS PROPHETIC HISTORY.

S. H. Reeve.

**T**HE STORY begins with Joseph at home. It first shows him as especially favored by the Lord and as one who was opposed to deceit and meanness and thus disliked by his brethren, which is largely the case between good and evil in all ages. This spirit of jealousy existed among the tribes, after they became settled in the land of promise. To find this counterpart one only needs to read well their

Biblical history back in David's times, at least, and yet it is shown elsewhere also. 2 Sam. 19:40-43; 1 Kings 14:30 and 15:6.

Notwithstanding this ill-feeling, his father sent him out from the vale of Hebron to his brethren, and he was only a youth at this time. He went to Shechem, but failing in his object at this point he was found wandering and then went northward to Dothan. The likeness here to the kingdom of Israel—the ten tribes, the house of Joseph, or Ephraim—is plain, as they were united in Hebron in one kingdom with Judah by David. 2 Sam. 5:1-3. They were represented by a new garment, youthfulness, 1 Kings 11:28-31, and were soon afterward sent out by their heavenly Father. 1 Kings 12: 23, 24. They then made their capital at Shechem and became wanderers from God. Hosea 7:13, R.V., Jer. 14. 10. And afterward they established themselves northward at Samaria. They were to become wanderers among the nations. Hosea 9:17.

When his brothers saw him coming they conspired to kill him, but Reuben persuaded them to do otherwise, thus representing the better element among the brothers and preventing the homicide. As Joseph came to them they removed his coat from him—that which distinguished him from others—and cast him into a pit and sat down to eat. Soon the Midianites came by and they sold him to them, and he was taken to Egypt. Reuben went to the pit but did not find him.

Let us look at the counterpart. The saving element in Israel was small, see Elijah and his times, but God works through them and the Father says "I will not execute the fierceness of mine anger. I will not return to destroy Ephraim." Hos. 11:9. The distinguishing feature in Israel was the law of God, Hos. 8:11-14, and this they cast off, 8:3, 12; 4:6, they sold themselves to do evil, 2 Kings 17:17, and they were not grieved at the affliction of Joseph, Amos 6:3-6; Hosea 4:17, and at the climax of their calamities were carried into Assyria, 2 Kings 17:21-23, the great pit (a calamity is a pit) from which they never returned but went among the nations, Amos 9:8-10; Hos. 8:8, and when they had gone no research ever found them there. Joseph was in Egypt—the house of Joseph was among the nations.

Now comes the most remarkable thing in the whole narrative: A complete break and the story of Joseph is cut in twain by a whole chapter being thrown in about Judah. This is truly the most significant thing in the lesson to be taught and the lesson would be incomplete, or lost entirely, without it. It is beautifully true to life as given in the Bible. When Joseph went into Egypt, among the heathen, the life portrait of Judah was given and when Israel, the house of Joseph went among the heathen, their history in the Bible ceased and that of Judah only was taken up and this one chapter is a good prophetic history of Judah after the deportation of the ten tribes. It is sensual and idolatrous. See Jer. 7; Ezek. 23:11; 16:47, 51; Jer. 3:8, 11. Anything from this on of the ten tribes is only given in prophetic snatches except in this story continued.

1. The 39th chapter begins the story in exile by repeating the selling to Potiphar.

Then comes the record how God prospered him in his new home and his master seeing this saw at once his own interest in giving him charge of all he had, thereby procuring God's blessing on himself and all he had on Joseph's account. 39:4-6. Then after a season the woman became his tempter and she continued this day by day (verse 10) until a climax was reached in her attempts to enforce her authority, and he left his garment (of servitude, for he was a slave) and fled in disobedience to her mandates, and now through her abominable hypocrisy and lies she procured imprisonment for him. Yet even here God still prospered him.

2. Next came Pharaoh's need and his call for Joseph to him in a way others could not, and he changed his prison appearance and stood before Pharaoh as a servant, and proved such a blessing that he exalted him to the second in the realm, changing his name and giving him all power except over Pharaoh. This was followed by the enlargement and the dividing of Joseph and he was made to forget his sorrow and his father's house, ch. 41:32-45, 51, 52. He had control of the granaries and the world came to him for food, v. 57.

3. The dire need of the world brought Joseph's brethren. This meeting was the beginning of the union in Egypt for Simeon was retained (42:24), one was accepted for the whole, verse 16. And when they came again the union of the brothers was complete for Benjamin was with them. 43: 14-17.

4. After this meeting he was apparently about to send them back but it was only an illusion to try them as to their loyalty to their father and to themselves.

5. He knew them but they knew not him as he spake in another language. 42: 23. Joseph's cup was found in Benjamin's sack, 44:12. This episode ended in Joseph making himself known, 45:1. Their families were now sent for and when they came the union of Israel was complete and from this on we have the important fact that Israel was in Egypt where they were to become a great nation, 46:23, and Joseph was the leader, 47:12; Ezek. 37:16, and Israel was to dwell in the best of the land. Verse 11.

6. In chapter 48 the old man adopts the two sons of Joseph and they are given the place of the first born, verses 1, 28. In the closing chapter Jacob as the representative of the whole nation was dead and was taken to the land of promise. It was a great company that went up, v. 9. After this Joseph took an oath of his brethren that they would take his body with them when they should leave Egypt. Verse 25.

The question now asked is: Is there anything in the history of the nations that can be called a counterpart or an analogy of the story of Joseph in Egypt? We are bold to say there is, and that likeness is found in Anglo-Saxon, or British history. Let us compare the story with Hume's history of England.

1. The nucleus of the nation was the Britons, Piets and Scotts, (pp. 4-9), and answering to Joseph before the advent of his brethren. These people had been there centuries, and from the best information we have been able to get, came from Pal-

estine, the land of the Hebrews, some settling elsewhere and then moving again. The Phoenicians and others trading in tin with these islands. The Bible speaks of Dan and Asher as men of the sea. Judges 5:17. They came under the Romans, B. C., and Hume gives the withdrawal of the Roman army about A.D. 448 (p. 10), and they were left to themselves, though nominally under the Romans, and one can readily see the likeness to Joseph being placed in full charge under his master. This is confirmed by the mention of the church (p. 23), and a church is represented by a woman, good or bad. The Roman church works hard to subvert the nation year by year, but never fully succeeded, and the climax was reached under Henry VIII (Vol. 3, 175-198), when he threw off the garment of servitude and refused to acknowledge the control the Roman church claimed. This was followed by the awful persecution under Queen Mary (Vol. 3, 421), corresponding to Joseph's imprisonment but this was only for a brief period of about three years or so.

2. Queen Elizabeth established the independence of the Church of England, and there was great and universal joy at her accession and the change of garment and appearance was complete, for under God England came up as a first class power, second to none, and has ever maintained that supremacy. This was done by defeating the greatest sea-power of those times and a vassal of Rome, Vol. 4, 250-264. Their name became changed, Isa. 62: 2, 65:15, whatever their name may have been, and England became divided. They lost the United States, but they are very fruitful, and they have the graneries of the world and the world has been coming to them for food. They forgot who their fathers were.

3. The first move toward a united people in England was the coming of Anglo-Saxons and Jutes under the common names, Angles and Saxons, Vol. 1, 15-20, and the treatment Joseph gave his brethren was a likeness of their quarrels and fightings while they were settling. They speak in another language the Anglo-Saxon, or English, while the Jew knows the Hebrew. This migration was prefigured by the boys' first visit and the retention of Simeon. The second and last move that brought a united people was the coming of the Danes, etc., under the general name of Normans, and when they became settled the nation was a united and complete people. This was the second migration and signified by the return of the brothers together with Benjamin. Here, again the treatment they received was a likeness of the bitterness shown by the invaders. The reader will notice that Joseph attributes cruelty and meanness to the brothers.

(Concluded next week).

I cannot say,  
Beneath the pressure of life's cares today,  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If him it please.

—S. G. Browning.

Be content with such things as ye have.  
Heb. 13:5.

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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.

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 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. Bible study on Wednesday evening of each week at the church.

Plymouth, Indiana, 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.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. John W. Hutchings, 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. Bible study each Sunday at 11:00 A. M., led by

members. Berean meeting 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 the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morning at 11.00 o'clock, for the breaking of bread and fellowship, the elders presiding. Bereans meet the first and third Sundays of each month taking the latter part of the church service. Particulars as to place of meeting the following Sunday can be had by addressing the secretary, R. W. Thompson, 544 Long Ave., Chicago. Telephone Austin 3312.

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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

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He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.



# THE RESTITUTION HERALD.

Volume 7.

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Number 39.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### SODOM AND GOMORRAH.

DO YOU remember how Lot chose the nicest looking country, when Abram told him to go where he liked? Now that was a very selfish thing to do, and I am sure Abram would not have done such a thing.

But there was another reason why Lot should not have gone there. You know, when he looked down toward the plain, he saw two fine cities. These cities were built upon the banks of the Jordan river, and all around them were fine pastures, so that Lot thought it would be a good place to live.

But the people in these cities were very wicked. They liked to see other people suffer; and when strangers came among them, they would torture them. Isn't that dreadful? They had done such awful things that people all around were afraid of them.

Then one day, as Abraham (that was a new name God gave to Abram) sat in his tent door, he saw three men coming toward him. And when he saw them he ran to meet them from the tent door, and bowed himself toward the ground, and said,

"My Lord, if now I have found favor in thy sight, pass not away from me. Let a little water be brought, and wash your feet, and rest under the tree. I will bring some bread and ye shall eat. And after that ye shall pass on."

And they replied, "Do as you have said."

Then Abraham told Sarah, his wife, to take fine meal and bake cakes for the men, and he ran to the herd and brought a calf to a young man who quickly dressed it. And he brought butter and milk and the cakes and the meat to the men, and they sat under the tree to eat it.

These men were angels whom God had sent to Abraham to talk with him. They told him how wicked the people of Sodom and Gomorrah were. They said that God intended to destroy the cities. Then Abraham thought of his nephew, and he prayed so hard to have Lot and his family saved that God promised to spare them.

That evening two angels came to Sodom. Lot was sitting in the gate of the city, and when he saw them he went to meet them. In those days people did not travel much, so Lot was very glad to see them.

## ALTER THY COURSE



SINNER, why wander afar from God  
On the dark, rolling billows of sin,  
With the storm-clouds of wrath looming darkly above  
And thy conscience accusing within?

Why drift on the tide of thy deeply dyed guilt,  
'Neath the shadows of death's dark despair  
To the infinite gloom of eternity's night,  
The doom of the demons to share?

Behold, on the shore from whence thou dost roam

Stands a form all beaming with love  
As he tenderly calls thee to alter thy course  
And sail for the realms above.—Sel.

After he had bowed himself toward the ground he said,

"My Lords, come into my house for tonight, and wash your feet, and you may rise early in the morning and go on your way."

They said, "No, we will stay in the street all night."

Lot begged so hard, though, that they went into his house and he made a feast for them. But before they had gone to bed, all the people of Sodom gathered around Lot's house and called out,

"Where are the men who came to you tonight? Bring them out that we may know them."

Now Lot knew what dreadful things these people would sometimes do, and he wished to keep the men from them if he could. So he went outside and shut the door and said,

"I pray you, brethren, do not so wickedly. I have two daughters whom I will bring out to you. But do nothing to these men, for they came here to rest."

But the people were angry and would not listen. They took hold of Lot and would have broken the door, but the angels pulled Lot into the house and shut the door. Then they caused the men outside to become blind, so they could not find the door.

Then the two men said to Lot,

"If you have any relatives in the city, bring them away. We must destroy the place for the wickedness of the people."

Then Lot went out and said to his sons-in-law,

"Get out of this place, for the Lord will destroy this city."

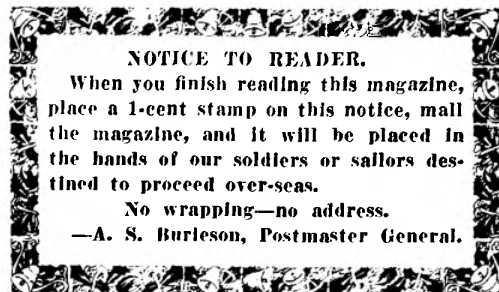
But they would not believe him.

Just after midnight the angels took Lot and his wife and his two daughters outside the city and said,

"Escape for your lives. Do not look behind, and hurry to the mountains. You must hurry!"

As they ran his wife looked back and she became a pillar of salt. Lot and his two daughters ran on, and came to a city called Zoar.

Then God caused such a terrible storm



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of lightning that both those cities were burned. Not a man or woman was left, and even the plants that grew far out on the plain were destroyed.

Early in the morning Abraham went out and looked down toward the cities. But all he could see was a great cloud of smoke, slowly rising from where the cities had been. Then I think he must have thanked God, to know that Lot had been spared.

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

1. Allow thyself to complain of nothing, not even of the weather.

2. Never picture thyself to thyself under any circumstances in which thou art not.

3. Never compare thine own lot with that of another.

4. Never allow thyself to dwell on the wish that this or that had been, or were otherwise than it was or is. God Almighty loves thee better and more wisely than thou dost thyself.

5. Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is to look forward to it. "The Lord will provide."  
—E. B. Pusey.

### Advice That is Easy to Give.

Don't worry.

"Seek peace and pursue it."

Be cheerful.

"A light heart lives long." "Work like a man but don't be worked to death." Never despair.

"Lost hope is a fatal disease." Spend less nervous energy each day than you make.

Don't hurry. "Too swift arrives as tardy as too slow."

Sleep and rest abundantly. Sleep is nature's benediction.

Avoid passion and excitement. A moment's passion may be fatal.

Don't over eat. Don't starve. "Let your moderation be known to all men."

Court the fresh air day and night, "Oh, if you knew what was in the air."—Sel.

Never hold anyone by the button or the hand in order to be heard out; for if the people are unwilling to hear you, you had better hold your tongue than them.—Sel.

THE COMING CONFLICT;  
or, The Time of the End.  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

The Great Warfare.

THE subject of this vision is a "great warfare." It is a matter of necessity to have a starting point. Hence the prophecy begins by linking itself to the preceding visions. The first four verses run concurrently with the vision of the ram and he-goat, omitting items already given, and adding others not mentioned before. Speaking in the third year of the reign of Cyrus, the angel declares "there shall stand up yet three kings in Persia," and these three Persian monarchs are mentioned in one of the books of the restoration era. The book of Ezra relates how the Samaritans, seeking to frustrate the efforts of the restored community, hired counsellors against them "all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persian." Ezra 4:5. In this very chapter three Persian monarchs are mentioned. The successor of Cyrus is called Ashashuerus; the next king is called Artaxerxes, and the third is called Darius, Ezra 4:6, 7, 24. The fourth, Xerxes, excels his predecessors in wealth and power and stirs up his realm against Greece. Here the angel leaves Persia, and in a terse, forceful sentence amplifies somewhat the record already given respecting Alexander, "the mighty king that shall rule with great dominion, and do according to his will." Next the angel fortells the disruption of Alexander's empire at his death into four divisions. The geographical location of these is indicated by the phrase "toward the four winds of heaven," and the further fact is revealed that the empire would be "plucked up" by others besides these. As in chapter eight, the fact is emphasized that the four kingdoms which appeared in place of Alexander's empire did not rule "according to the authority wherewith he ruled." World-supremacy passed away with Alexander, and was not handed down to his successors. Certain writers, ignoring this warning signal, have assumed that Rome is the fourth kingdom; thus falling into hopeless error at the most vital juncture, all their conclusions are necessarily erroneous. The words of the angel, both here and in chapter eight, are unequivocal: the successors of Alexander do not rule "with his power, nor according to the dominion wherewith he ruled." The introductory part of this prophecy puts the scene of operations in the territory once held by Alexander, and throughout the course of the events that succeed the sphere of operations remains unchanged. With the disruption of Alexander's empire the prophecy leaves the field of history and leaps onward to the last days. It outlines the political changes which will pre-

cede, and lead up to, the revealing of the Little Horn, and shows the manner in which the two chief kingdoms struggle for supremacy.

When the drama of the last days opens four kingdoms occupy the territory of the old Grecian empire—the four already shown in chapter seven. Two of these kingdoms will be especially prominent—the Southern and the Northern.

There is a widespread impression that these kingdoms are Great Britain and Russia. In support of this opinion expositors point to the occupation of Egypt by England and to the steady advance of Russia southwards, which has already reached the northern boundary of Alexander's domains. This theory, however, is a mere inference from extant conditions, and these are liable to change at any time. The occupation of Egypt by Britain may cease because of its growing ability for self-government; and it is not unlikely that, owing to internal dissensions, the political career of Russia may undergo radical changes. But, quite apart from these considerations, resting on the unadorned word of God, we think that neither Britain nor Russia are meant. The king of the south is continually referred to as "the king of Egypt," and the king of the north, though not here mentioned by name, is the king of Assyria, who is a prominent figure in the transactions of the last days, Isa. 10: 24-27, 30-31; 31:8; Micah 5:5, 6; Nahum 1: 11-15; Zeph. 2:13.

When the scene opens the southern power is the stronger. Another powerful prince holds dominion in those regions, and the two will confederate at the end of years. The political situation of the times will suggest the advisability of an alliance with the king of the north. The newly formed alliance will be cemented by the marriage of the daughter of the king of the south with the northern monarch. The compact, however, proves a dismal failure, and in the ensuing imbroglio the king of the south, his daughter, and the prince that helped him perish. A scion of the woman who figured in the foregoing treaty-making accedes to the southern throne and undertakes a campaign against the north, which proves successful. He defeats the army of the north, captures the fortresses, and returns to Egypt with many prisoners and spoils of war. A successful counter-invasion of Egypt by the northern monarch, apparently of short duration, follows. On his return his sons assemble a huge army, invade Egypt, and push their conquest even to its strongest fortress. Moved with indignation, the king of the south goes forth to meet his antagonist. The ensuing sanguinary encounter results disastrously for the north. Elated by success, the king of the south greatly magnifies himself, but the king of the north is not content to rest beneath the ashes of defeat. He assembles an army larger than the former, and at the end of years makes war on the king of the south. At the time the southern kingdom is seething with discontent—"many shall stand up against the king of the south." The Jews, too, thinking that the opportune moment has arrived, will make an effort to secure independence. The peculiar expression "the children of the violent among thy people

shall lift themselves up to establish the vision" seems to imply that they encourage themselves to the effort by the appeal of their own scriptures, which promise that they shall yet be a kingdom. The attempt is abortive—"they shall fall." The Assyrian sweeps everything before him. The southern power is crushed; the king of the north becomes master of Palestine and puts down the attempt of the Jews with great rigor: "in his hand shall be destruction." The details which follow (v. 17) are couched in strange language which is not easy to understand at this distance of time, although it is clear that the northern monarch, bent on further conquest—an undertaking in which he is apparently supported by the "upright ones" is Israel—turns westward, and, after a series of successes, receives such a check as compels him to fall back on the fortresses of his own land. During his retreat he "stumbles and falls and is not found."

Expositors of the various schools have written a great deal about the long stretch of centuries which this prophecy is supposed to traverse; but it is noteworthy that, from verse five to verse nineteen, all the vicissitudes take place within the reign of one king of the north, and while the second king of the south is still reigning.

The heavy expenditures incidental to such huge campaigns will well nigh drain the treasury of the northern kingdom. Accordingly the next king seeks to replenish the exchequer by levying special taxes. This leads to outbreaks of discontent, and in a few days the new king falls—"neither in anger nor in battle," perhaps he is poisoned by the members of his entourage. The kingdom experiences an internal upheaval eventuating in dynastic downfall, and on the wing of popular excitement a "contemptible person" obtains the kingdom by flatteries. The translation of the Hebrew word bazah, by the term vile person, is misleading; for the same adjective is used of our Lord himself, in Isa. 53:3, where it is twice rendered "despised." The verse, then, may read thus: "And in his estate shall stand up a man despised; to whom they had not given the honor of the kingdom, but he shall come in peaceably and obtain the kingdom by flatteries." This is the little horn of previous visions whose rise is now announced. He will be of mean origin; for though seeking the kingdom, yet the splendor of it shall not be given to him by man, but he will in the end obtain it by craft. Apparently a peaceably disposed man, his hypocritical suavity will gain for him some friends, a small following at first, but by continual flatteries, and by entering upon a league or covenant with the nation of the Jews he shall gradually rise until he shall have obtained the Kingdom of Babylon, and the kingship of the Jews, which will develop into what will be for forty-two months the most powerful world-empire which this earth shall have seen up to that time.

We have followed the course of events which shall lead up to, and bring in, the Little Horn, that great opponent of God and persecutor of his people. At the twenty-second verse this prophecy returns to a topic which has been somewhat prominent in foregoing visions, and in the next

paper an attempt will be made to put all the prophecies together. Meanwhile, it seems proper to remark that the unfolding before us is at variance with the rosy theories of men, who, notwithstanding all evidence to the contrary, dream of establishing a reign of peace by this scheme or by that. Gigantic is the misconception, to dream that God has given the church, unable to reform herself, the task to build the world up to a Kingdom of Christ, or to reform the world. God's wisdom is not so foolish. Neither in the prophets, the gospels, the epistles, or the Apocalypse, is the idea of a "Christian State" found anywhere in the scriptures. What the scriptures foretell is the Kingdom of God as an outward polity built upon the ruins of Gentile empires, at the return of him who "made peace by the blood of his cross."

### SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.  
Lyman Booth.

WE HAVE traced and compared history with Christ's narration of time from the day he taught this lesson to the present, covering a period of 1884 or 1885 years, and 1847 years since the fall of Jerusalem. Thus far we find no terms or words used in his narration except those having a plain and literal meaning. Historians in describing these same events and things have employed the same language. Thus far most writers place a literal construction on Christ's narration. All agree that during this period Jerusalem has been "trodden down" by the Gentiles and her people scattered among all nations, but all do not agree as to the meaning of some of the terms used in 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." In Mark 13: 24, 25, we read, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Luke says, "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26. In this connection Peter quotes Joel, Acts 2:19, 20. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapors of smoke; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come."

We have just given the record by the three evangelists of Christ's words. Now the question is, how did he intend to be understood? I am aware there are two schools of exposition regarding this very important prophecy. One claiming a literal and the other a figurative application.

It isn't possible that both are right, and it may be that neither are correct in their

full application. I shall endeavor to give briefly both sides impartially, so we may be better enabled to settle our minds upon some definite idea.

Cp to this point in Christ's narrative all agree that he used literal, plain words—words easily understood. Now let me ask, by what process of reasoning or rule of logic shall we turn from the literal to the figurative meaning of the rest of his narrative? He certainly did not tell those disciples of any such change. He did not say to them, "thus far I have been telling you in plain terms of certain literal things that must come to pass; but from this forward I shall use literal terms as before, but you must give to them a figurative interpretation." No such instructions given or implied. In speaking of the sun, moon and stars, earth, heaven, sea, waves, etc., he does not mention any attribute not properly belonging to them, and therefore we see no reason why every event mentioned in his narrative should not be explained upon the literal meaning of the terms used.

Our Savior spoke of a period of tribulation. From what event to what event does the tribulation spoken of reach?

Luke gives us the duration of the tribulation. He says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations. (What next?) And Jerusalem shall be trodden down of the Gentiles (how long?) until the times of the Gentiles be fulfilled." By this language we learn that the tribulation began immediately after the fall of Jerusalem, when the Jews were driven out among all nations, which condition should last "until the times of the Gentiles be fulfilled." The treading down of Jerusalem and the tribulation of her people cover the same period of time, according to Luke 21:23, 24. The "distress in the land," "wrath upon the people," "the fall by the edge of the sword," and "led away captive into all nations," were all fulfilled at the siege and fall of Jerusalem. The treading down of Jerusalem has been in progress from that time and will continue until Gentile times shall have been fulfilled. The signs mentioned by our Savior in this connection cannot possibly refer to the siege and fall of Jerusalem, but to his second personal coming. So, also, the tribulation has a much wider range than merely during the siege and destruction of Jerusalem. Since it covers that period from the dispersion of the Jews until the times of the Gentiles be fulfilled, it must cover the time of Jewish tribulation and Christian persecution under the rule of pagan and papal Rome. If it be true that Jerusalem is still being trodden down by the Gentiles, it is also true that the signs mentioned by Matt. 24:29; Mk. 13:24,25; Luke 21:25, 26, and in Acts 2: 19, 20, are still future; for Christ said they would appear immediately after the tribulation. Not during the tribulation, or just before its close, but after it.

The city of Jerusalem and the land of Judea passed under Gentile dominion about 605 B.C., according to the Septuagint, 607 under the Hebrew Chronology, while others give is 608. This took place when Jehoikim was king of Judah and Nebuchadnezzar king of Babylon. This govern-

ment was succeeded by the Medes and Persians combined, who were succeeded by the Grecians, who in turn gave way to the Romans. After them the Saracens, next the Turks, who have held control of the holy land for several centuries, but they are beginning to lose their hold on Palestine, for in 1917 the British army took possession of a portion of the Holy Land and drove the Turks from Jerusalem. While this is not the end of Jacob's tribulation, yet it is very encouraging to students of prophecy for it clearly shows we are living in the closing years of Gentile rule. To the watchful, faithful followers of Christ this is no doubt a sign of the closing of Gentile times; but no such sign to the world at large.

But Luke speaks of signs and tells where they will occur and what they will be. He says, "And there shall be signs in the sun and in the moon, and in the stars." Please note that there are three places, at least, in the heavens that will show signs,—sun, moon and stars. What next, and where? "And upon the earth, distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26. And Peter in Acts 2:19, 20, quotes from Joel 2:30, 31, as follows, which are the words of the Lord through the prophet Joel. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapors of smoke; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come." These are all plain, simple expressions and easily understood if taken literally. The question is, did Christ and Joel intend to teach a figurative or literal meaning? If literal, they certainly explain themselves; if figurative where is the interpretation of the figure?

We believe Joel's prophecy referred to this present Christian dispensation. The 18th verse of Acts 2, referring to the beginning of the Christian era, and the 19th and 20th verses to the wonders and signs at its close.

One good mother is worth a hundred schoolmasters. In the home she is a loadstone to all hearts and a load star to all eyes.—Sel.

I have learned, in whatsoever state I am, therein to be content.—Phil. 4:11.

A word to the wise is sometimes sufficient to make yourself disliked.—Sel.

Never say harsh things if kind things will do as well.—Sel.

Less judgment than wit, is more sail than ballast.—Sel.

I see that time divided is never long, and that regularity abridges all things.

Conscience is the voice of the soul; the passions are the voice of the body.—Sel.

The truest wisdom is a resolute determination.—Sel.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, 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.

At this writing we are engaged in conference with the Michigan brethren.

A good conference and an enjoyable meeting with those of like precious faith. We go from here today to the Indiana Bible School. Reports later.

Sister Bertha Williams, of Pittsburg, Kansas, has worked herself up in the teaching profession to the point where she is employed for next year in a principalship at \$90.00 per month. We rejoice with her inasmuch as she has had to fight for every rung in the ladder.

Sr. Ada Stephens, and Mrs. Alice Holly, of Dutton, Mich., were both kept away from conference by severe sickness. Many expressions of regret were heard, and we know that they missed the services, too. We trust they may speedily recover.

#### Remittances.

Peleg Chase; Emma Fusate; Elton Boggs; Lillie McMillin; Mrs. David Long; C. C.

Maple; L. V. J. Kimball; A Sister in Mich.

Memory verses: Psa. 119:129, 130, 133.

### 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. David Long,	.50.
Bertha M. Williams,	2.00.
J. W. Cooper,	5.00.
A. Sister in Mich.,	1.00.

## Notices.

#### California Conference

The second California Conference will be held from Thursday, July 11, to Sunday, July 14. The event can be made one of combined edification and comfort and should be largely attended by all interested people living in the southwestern part of the country.

All expecting to attend should correspond immediately with the secretary, Miss Grace Steffa, Pomona, California. It is necessary in order to make arrangements for rooms, etc.

Below is the program:

California Conference, Pomona, California.  
July 11 to 14, 1918.

Thursday, 11th.

8:00 P.M., Sermon, Civil and Ecclesiastical Powers and our Duty Toward Them.

O. J. Allard, Zelza, Cal.

Friday, 12th.

10:30 A.M., Bible Lesson, The Resurrection of the Dead, Earl Taber, Los Angeles.

2:00 P.M., Bible Study Lesson, Study of Matt. 24, Eva L. Stearns, Zelza, Cal.

8:00 P.M., Sermon, J. E. Wilson, Lynwood.

Saturday, 13th.

10:30 A.M., Sermon, J. C. Smith, Burbank.

1:00 P.M., Bible Study, Closing Events of the Sixth Day, J. W. Pratt, Santa Ana.

3:00 P.M., Business Session.

7:30 P.M., Prayer and Social Service, C. E. Hatch, Santa Ana, Cal.

8:00 P.M., Sermon, A. J. Dolan, Long Beach, California.

Sunday, 14th.

10:30 A.M., Sermon, O. J. Allard.

2:30 P.M., Sermon, Christian Citizenship, J. E. Adamson, Pomona, Cal.

8:00 P.M., Sermon, Times of Restitution, O. J. Allard.

#### Iowa Conference.

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

## The Sunday School.

By Alta King.

#### READING GOD'S WORD.

Lesson 2. July 14, 1918.  
Lesson Text. Psa. 119:33-40, 105-112.

Golden Text: Ye shall know the truth and the truth shall make you free. John 8:32.

#### Questions and Comments.

Why necessary: The Christian life is the life of a disciple of Christ, Acts 11:26. The life of a disciple of Christ is a life spent in learning from him. (See meaning of "disciple"). What three steps must be taken to get the right start in this life? Acts 2:38, 41; 8:37. Explain the meaning of each of the three steps. For repentance see dictionary. (Notice that the repentance in Acts 2:36, 37, was primarily for their repudiation of Jesus as their Christ and King.) Belief in what? Acts 8:37. This belief is necessary because it is the surety of belief in the truth of the gospel he preached which was his death and resurrection, 1 Cor. 15:1-4, and his kingdom, Acts 28:31. Explain how belief in these truths with all the heart reacts on flesh man and begins his regeneration into a Christ-like man. Baptism, Rom. 6:1-13.

Growth is necessary after these initial steps in the Christian life have been taken. Heb. 5:11-14; 6:1-6; 2 Pet. 1:1-9.

In the early church babes in Christ were guided and developed by the spoken words of spirit guided men. Eph. 4:11-15.

Explain how these same spirit guided men are guiding and developing babes in Christ today.

Since their growth depends upon the written words of inspired men, what is necessary for them to do? 2 Tim. 2:15; Psa. 119:97, 99, 148; Prov. 4:20-22; Acts 17:11.

The student's state of mind: Simple, receptive, teachable. Matt. 18:3, 4. Inquiring, Acts 17:11. Prayerful, Psa. 119: 18-20, 33-40.

What God's word, either spoken or written, does for the willing hearer: Psa. 19:7-11. 2 Tim. 3:16, 17; Psa. 119:9-11, 105; Heb. 4:12; John 8:32.

The whole of Psa. 119 is a true picture of Christ and his dependence upon God's word. His perfect knowledge of it through the spirit which God gave him without measure, is the secret of his perfect life. We should try to reach the standard he has established, and we must do it little by little by daily and diligent study, and application of what we learn to self.

#### General Notes.

We should not deceive ourselves into thinking that daily surface reading of God's word is all that is needed for spiritual growth. Neither should we deceive ourselves into thinking that occasional spasmodic periods of intensive study are sufficient. Intensive study is necessary and is sadly neglected. Daily thoughtful reading of whole chapters, or better still, of a discourse as a whole, is also necessary, and is likewise neglected.

The Bible, especially the New Testament, contains many discourses, each dealing with one main subject. The reader should be able to read it as a whole and see the bearing each verse has upon the main subject, just as we listen to a sermon and trace the subject through the whole sermon.

Read, but avoid the habit of surface reading. Read for the meaning the writer put into his statements. Only thus will God's word be hidden in our hearts so that we may meditate on it day and night even though the book is not before our eyes.

No amount of parrot memorizing will hide God's word in our hearts.

What President Wilson says: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."

"The final state which we are to seek by discipline is that in which our will shall be one with the will of God, not merely shall submit to it, not merely shall follow after it, but shall live and move with it, even as the pulse of the blood in the extremities acts with the central movement of the heart."—Gladstone.

Thus was Jesus one with God, and he prayed that we might be one even as they are one.

Every young, growing Christian is a ruminating animal. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul and in the strength of it you will go through the whole day.—Theodore L. Cuyler.

We may be a fine Bible student and faithful in our reading, but it is all useless if we fail to make the necessary application, not to the other fellow, but to self. Read what James says about such people. James 1:22-27.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leola B. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will be in Holbrook, Nebraska.

### REPORT OF TRIP.

#### Michigan State Berean Society Organized.

At the executive board meeting of the National, held in Chicago on June 15, it was decided to send a delegate to the Michigan conference in the interests of Berean work. Inasmuch as circumstances so shaped themselves as to make it our duty to act as that delegate, we left home Friday night, June 21, and arrived in Dutton, Michigan, early Saturday morning.

Bro. Blakely, the president of the Michigan conference, was at the depot in Grand Rapids, where we had to change trains Saturday morning, and we had an interesting and helpful half hour chat. We both regretted that business obligations made it impossible for him to be at Dutton that forenoon, but he had previously announced our coming and given us a place on the program for the work in hand.

When the appointed time had come a good sized, representative audience had gathered, and we explained to them the object and aims of Berean societies, dwelling upon the purposes and work of both local and state societies, and then showing the advantages to be gained by the National organization.

After our talk opportunity was given for asking any questions that might have arisen in the minds of any, and after a few further explanations the matter was put to a vote and we found a large number interested and ready to support a State Berean Society for Michigan. Accordingly, an organization was perfected, and a constitution drawn up and adopted. The officers elected were:

President, Sr. Beth Richardson, Hastings, Michigan, Rfd. 7.

Vice-President, Sr. Mildred Coats, Hastings, Michigan, Rfd. 7.

Secretary, Bro. Harry Sheets, Blanchard, Michigan.

Treasurer, Bro. Cecil Blakely, Eastport, Michigan.

These officers are all young people, more or less inexperienced in Berean work, but if given the proper support and encouragement will make a success of that work in Michigan.

The president, Sr. Beth Richardson, is a young sister thoroughly conscientious, and desirous of doing her part, and one who possesses the respect of the brethren throughout the state. The vice-president, Sr. Mildred Coats, stands in that same class, and we know her to be altogether qualified for whatever may be required of her. The secretary, Bro. Harry Sheets, is a young man who combines capability with energy and a willingness to do, so we feel that important office to be well filled. And then, the youngest of all is found in the treasurer, Bro. Cecil Blakely. We have here a young man whose sterling qualities are indeed promising, and we feel sure that he will fill this office to the advantage both of the society and himself.

Our one word of exhortation to the Michigan brethren is, stay by these young people and you will be surprised at their development and the good they will do your conference.

Don't get the false impression that this society is for young people only, for one is eligible for membership up to 99 years of age, at least, and I have never known of any being turned down because they were older than that.

Quit kicking and go to boosting. Be prompt at meetings, do your part well, pay dues promptly, and help build up the cause of truth.

Frank E. Siple.

Make plans to attend the National Berean Conference. On account of a uniting of the two conferences in Nebraska the place of meeting has been changed from Omaha to Holbrook. It will be held in August, exact date to be given later.

The following are extracts from letters received:

"The Berean society has done so much for us. There are members who are active in the work of the church who would have done nothing if it had not been for the Berean work."

There has come a statement where there is a group of Bereans too poor to send for one to immerse them, and the writer says, "When will the National Bereans have money enough to send someone on these calls?"

"I am a little girl only ten years old and I want to be a Berean."

"Words cannot tell what the letters received from Bereans have meant to me."

### Occupy Till I Come.

SINCE THE outbreak of the present world war some erroneous predictions and applications (or rather misapplications) of scripture have been made. We might cite one example. Many have, no doubt, read the prediction given wide publicity to the effect that the kaiser's power was to cease and the war be ended in Jan. 1918. As a supposed proof of this claim Rev. 13 was cited, and with it a confusing jumble of figures produced to arrive at the conclusion given. As we all know, the date has passed, the war continues, and the Kaiser's power is still unbroken. Thus we have seen another false prophecy fall flat.

Some have doubtless read in the past of how misguided and deluded bands have set a time for Christ's coming, and then dropped all work, dressed in robes, and went out to meet the expected Lord from heaven.

In view of such past errors into which people have fallen, which, of course, do much harm to the cause of the gospel by holding it up to ridicule and by weakening or destroying the faith of many, the question arises as to what should be the attitude of waiting Christians.

Very naturally Bereans, as well as all other earnest believers of the truth, are looking forward with rapt interest toward what seems the rapidly approaching end of this age and the coming of Christ to receive his bride. But let us not be led into errors of the past, and so bring discredit upon ourselves and our cause.

The parable of the ten pieces of money, as recorded in Luke 19:12-28, indicates that there is a work for us to do up until our Lord returns. We trust that none of us will figure out a supposed time for the return, then drop our daily labor and take a vacation, as it were, and go out to meet the Lord.

But someone may say that the tending mentioned in the parable has no reference to temporal matters, but only the work of the gospel. Whether this be true or not in this passage, Matt. 24: 40-41, makes it clear that at the time the saints are caught away they are at their usual work. "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left."

Let us not allow the cares of this life to blind us to the things of the gospel, so that day may come upon us as a thief and unawares. On the contrary let us watch always for the Lord's coming, but with this continue our several lines of legitimate business, and obey his command: "Occupy till I come." Luke 19:13.

Laurence M. Howell.

## THE STORY OF JOSEPH AS PROPHETIC HISTORY.

S. H. Reeve.

4. At this point please notice the words of the historian: By this mixture, however, of vigor and lenity, he had soothed the minds of the English, that he thought he might safely revisit his native country and enjoy the triumph and congratulation of his ancient subjects. . . . . That their (those whom he had left to govern) authority might be exposed to less danger, he carried over with him all the most considerable nobility of England, who, while they served to grace his court by their presence and magnificent retinues, were, in reality, hostages for the fidelity of the nation. . . . . But though everything bore the face of joy and festivity, and William himself treated his new courtiers with great appearance of kindness, it was impossible altogether to prevent the insolence of the Normans. . . . . In England affairs took still a worse turn during the absence of the sovereign. . . . . Nothing, indeed, appears more strange than that this prince, in less than three months after the conquest of a great, warlike and turbulent nation, should absent himself in order to revisit his own country, which remained in profound tranquility, and was not menaced by any of its neighbors. . . . . The king, informed of these dangerous discontents, hastened over to England. Vol. 1. 184, 185, 187. Is the resemblance of these historical statements to the departure of the brothers and the bringing of them back a mere coincidence? for the king and his courtiers are the representatives of the people, or is it a real analogy? To the writer it is emphatically the latter.

5. It is also worth our while to notice that there were two languages spoken at this time, Vol. 1. 200, and when the Jew began to come there were then two languages, the Jewish—the Hebrew—and the Anglo-Saxon; for Judah and Joseph's brethren represented the two houses of Israel, Ezek. 37:16. On page 201 occur the words: "The full settlement of England," (emphasis mine), thereby showing the union was complete. England's cup of blessing to the nations came through Paul the Benjaminite, the apostle to the Gentiles, and began to be seen, not until they were a united and tranquil people—not until they were fully settled in Protestantism. It is assuredly true that the Anglo-Saxon is dwelling in the best of the land the world affords. See 1 Chron. 17:9; 2 Sam. 7:10; Deut. 32:8; Acts 17:26. It is also true that they have become the greatest and best empire the world has ever known, encircling the globe and making the desolate places to be inhabited, Isa. 49:6, 8; 35:1; 55:12.

6. The old man's adoption was really prophetic for the inspired record indorses it. Now the sons of Reuben, the first born of Israel. . . . his birthright was given unto the sons of Joseph the son of Israel. 1 Chron. 5:1, 2; Jer. 31:9. The characteristic given to the tribes does not show they would be of the best spirit, though as a whole it is true to nature—human nature. The prophecy of Balaam was a wonderful

revelation (Num. 23:8-10, 20-24; 24:5-9, 14-17), and is in accord with Jacob's blessing. They were to dwell alone and not be reckoned among the nations. The Anglo-Saxons are separate by natural barriers; cut off from the continent of Europe they are a nation by themselves and they are so recognized by the nations of the continent. Their lives—their manner of living, their motives, their attitude toward the world, separate them. They were to increase immensely and Balaam saw them in the last days a mighty nation and wonderfully successful, so great he would choose their last end for himself. They were to be very strong, and nothing would permanently prosper against them. They would be represented by the lion and would be victorious—he shall eat of the prey, and eat up the nations, his enemies. Isaiah says it in this language: "For the nation and kingdom that will not serve thee shall perish. 60:12. It was a "great company," that went up with the dead and before the final return a great company is to return thither (Jer. 31:8) and they are dead, Israel is lost, is dead though nominally Christian, and the Jew is dead—without their Savior. The whole nation is, in a way, dead. But in another way, the way the world looks, the Jew is alive, but the house of Joseph is dead and the bones of the house of Joseph are going back. Ezek. 37:1-14. And yet they are to take the Jew back, Isa. 49:5, 6; Jer. 3:18. It is the need of the Jew that will take the bones back or be the cause of their return. The two are not identical, the one, Jacob, dead, represents the nation as a whole, the other, Joseph's bones, represents the one branch that is lost and the other branch as known. Their identity will be made known when they are again united.

Let us notice for a moment a few other scriptures that corroborate the correctness of this story: The house of Joseph—Israel—was divorced from the law (Isa. 50:1; Jer. 3:8; Hosea 2:2), but Judah today is clinging to the law and God held on to her even in the Babylonian exile. The house of Israel was to become Gentiles (Genesis 48:19), a fulness of Gentiles (Rom. 11:25), which is the equivalent of the former passage. They should also become the stone of Israel, and the shepherd as Joseph was, Gen. 49:23. Hosea says, "Call her name Lo-ruhamah, for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah . . . . . and she conceived and bear a son. Then said God, Call his name Lo-ammi; for ye are not my people and I will not be your God." 1:6-9. Notwithstanding, they were to have no mercy shown and were not to be known as God's people, "the number of the children of Israel should be as the sand of the sea which cannot be measured or numbered," and in this place, this last condition, they were to become a Christian nation, "the sons of the living God," Verse 10, and while in this state of affairs Judah and Israel are to be gathered together and organize a government—appoint themselves one head. Verse 11. Benjamin was one of the ten, 2 Sam. 19:16, 20, 43, and the house of Joseph was composed of ten, 1 Kings 11:28,

30, 31, but one was given to Judah, and that one was Benjamin, ch. 12:21-23. Benjamin remained with Judah until after the establishment of the Gospel and Judah's rejection of it, and were then lost in identity and were undoubtedly among the last to unite with the nation in exile. Jer. 6:1. They were to be brought into the tradition (for that is the meaning of the Hebrew word rendered bond in Ezek. 20:37) of the covenant.

Apropos of this story are some facts coupled with tradition and the latter is truth and error mixed. I quote in full from a map that has recently come into my possession:

"This unique map, which every man with Irish blood in his veins should have framed, was brought to America from Ireland about 1850 by the father of George H. O'sullivan, of Brooklyn, to whom it belongs. It is supposed to have been compiled by the Irish monks many centuries ago. Old Irish families trace their descent to the Milesians, who conquered the country, according to Bardic tradition, about 1700 B.C. The Milesians originated in Scythia, but migrated to Egypt, and thence to Spain, where they became rulers of the land. They are named after Miled, the head of the clan that went to Ireland. Of his eight sons, Eremon became king of all Ireland. There were 117 of his successors until the advent of St. Patrick. The Milesians had been preceded by three other races, the Parthalonians, who, according to tradition, came from Greece about three centuries after the deluge. They were all wiped out by the plague. Following them came the Firbolgs, who had scarcely taken possession of the land before the Tuatha de Danaan (tribes of the God Dann) arrived, also from Greece, and brought with them the Lia Fail, or Stone of Destiny, which they set up at Tara. They totally defeated the Firbolgs and remained in undisputed possession of Ireland until the arrival of the Milesians. The latter, the progenitors of all Irishmen whose names contain the O' or the Mac, developed a high civilization long before the Christian era. They had the clan system, the direct, legitimate line of nobility, and paid high honor to scholar, statesman and soldier. Their nobles were merely heads of clans and did not, as under the feudal system, own the land. This was the property of the whole clan in common, and certain parts of it were set aside for the support of the chieftans. It was a perfectly democratic system. After the introduction of Christianity by St. Patrick, Ireland soon became one of the centers of civilization, and its missionaries did much to spread Christianity in western Europe."

A lot of error, no doubt, with some truth. Then we have tradition that in Ireland in one of the lakes is an island on which is a tomb called Jeremiah's tomb, that he came to Ireland with Zedekiah's daughters and united one of them in marriage with the then reigning monarch. The facts are that Dan and others on the coast of Palestine were in the habit of traversing the sea, that there is a stone in the coronation chair in the city of London that came from Ireland and Scotland, and has been called Jacob's pillow (see

Gen. 28:18, 22; 2 Kings 11:14), that Jeremiah was commissioned to root out, and to pull down, and to destroy, and to throw down; to build, and to plant (Jer. 1:10), and that he was with the king's daughters in Egypt, Jer. 43:6.

Let us state briefly: Israelites came to Ireland, they had a ruler, a government. God consecrated and perpetuated this government by sending his commissioned servant to establish a kingdom for him and fulfill his promises to his servants of old. Where this stone is, is God's house, and David shall never lack a man. Jer. 33:17.

(The end).

## Letters.

### About the Story Book.

Dear Restitution Herald:

Thinking some of the readers of the paper might like to hear from us, and what we are doing, I write a few lines. We are still striving to keep in the straight and narrow way. There are so many things to draw one away, that it behooves us to take heed lest we fall. Now, sisters, there is a matter I wish to speak to you about, viz., Are we not going to have the book for children? It occurs to me that we ought to have one or more books especially suited to our children's need. I fear we too often neglect putting the truth before our children while their minds are tender and easily bent (taught). I realize that times are tight now, and that we are having a great many calls for money, but I feel that the teaching of our children is a very important matter, and we all believe that the Lord's coming is near at hand, if we have on the wedding garment and are ready to go in to the marriage we will not need any hoarded up money.

If Bro. Lindsay is willing, suppose we start a book fund and run it in the paper each week until enough is collected to publish the book. I will start the fund with \$5.00, and promise to take two books.

I have noticed that after the doll and toy age with children they seem to have a strong desire for book reading. Of course we have the public library from which they can get all kinds of fiction, but why let them read so much foolishness during vacation when they could be learning something about God and his wonderful plan?

Now sisters, let's hear from each of you that have a little fancy pin money, and if any of the brethren use tobacco, and want to leave it off and help start the book fund, we will appreciate it. With Christian love. Yours in hope,

Mrs. Ernest Crundwell.

### BAPTISM.

IS BAPTISM essential to salvation? The legal age was an age of types and in the gospel age we have two, baptism and communion. In Heb. 8:5, we learn that the types had to be kept according to God's command. Baptism, then, must be observed according to the commands given in the Bible.

As a type it represents the death, burial and resurrection of Christ. Also that the

candidate has been crucified and buried to the world and that he has risen (born of water) to walk in newness of life, that is, to begin the Christian life. Jno. 3:5; Rom. 6:3, 4. Christ never appeared to the world after his crucifixion. And he says, "Ye are not of the world." And we are commanded to separate ourselves from the world, 2 Cor. 6:14-17. Let the dead bury their dead while we carry on the Lord's work, is Christ's command to us.

### Mode.

Baptism as a type represents burial and resurrection, and there is but one mode that will do that, and that is to bury the candidate backward, and when he is under the water the breath of life is cut off, and in type, he, by faith, has followed Christ the head down into death. Then, by the power of the administrator, he is lifted out, resurrected in type to walk in newness of life.

Paul defines baptism thus: "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 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. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Rom. 6:4, 5; Col. 2:12.

In Rom. 6:17, Paul thanks God that the members of the church at Rome had obeyed from the heart the form of doctrine that was delivered them. To keep up the form both the administrator and the candidate must go down into the water. The administrator represents Christ, who went down into death to lift us out. Acts 8:36-40.

"But," says one, "I think the minister could go down into a dry place, such a little change in the form would not matter." "Yes," says another, "We can just put a little on the head and that will do." Let's follow that form delivered unto us.

### Object.

1. To get into Christ, the door, the way. In 1 Cor. 15:22, we read: "For as in Adam all die, even so in Christ shall all be made alive." No life for anyone out of Christ. The Bible points out only one way to get into Christ, and that is to be baptized into him. "Know ye not that so many of us as were baptized into Christ were baptized into his death? For as many of you as have been baptized into Christ have put on Christ." Rom. 6:3; Gal. 3:27.

2. Baptism is for the remission of sins. The wages of sin is death. Rom. 6:23. We must have remission for past sins and God has promised to remit our sins when we obey him in baptism. Then Peter said unto them, "Repent and be baptized every one of you for the remission of your sins." Ananias said to Paul, "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 2:38; 22:16.

When God promised the earth to Abraham he required Abraham to seal his faith by circumcision. Rom. 4:11. Baptism is our circumcision and is the seal of our faith. Col. 2:11, 12.

Therefore we must have the one faith when we are baptized, that is, we must

believe the gospel. Mark 16:15, 16; Acts 8:12. Reader, is baptism essential?

J. H. Anderson.

An occasional effort even of an ordinary holiness may accomplish great acts of sacrifice, or bear severe pressure of unwonted trial, specially if it be the subject of observation. But constant discipline in unnoticed ways, and the spirit's silent unselfishness, becoming the hidden habit of the life, give to it its true saintly beauty, and this is the result of care and lowly love in little things. Perfection is attained most readily by this constancy of religious faithfulness in all minor details of life, consecrating the daily efforts of self-forgetting love.—Sel.

There may be living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Sel.

### Characters From Bible.

"The woman who was a model mother."

"The woman who was a model wife."

"The woman who was false to her husband."

"The woman who was beautiful but deceptive."

"The woman who was a grand old maid."

"The woman who was loyal to her mother-in-law."

"The woman who was a warrior."

"The woman who was consecrated."

"The woman who was a medium."

"The woman who was wicked."

"The woman who was hospitable."

"The woman who saved her people."

We search the world for truth; we call  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And weary seekers of the best,  
We come back laden from the quest,  
To find that all the sages said  
Is in the Book our mothers read.—Whittier.

I will tell you my rule. Talk about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. Knowledge and timber shouldn't be much used until they are seasoned.—Sel.

### Daily Thought.

Blessings may appear under the shape of pains, losses and disappointments, but let him have patience and he will see them in their proper figure.—Addison.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. 12:11.

Satan finds some mischief still for idle hands to do.—Sel.

To give and to lose is nothing; but to lose and to give still is the part of a great mind.—Sel.

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How to Obtain Eternal Life.

Dear Brethren in the Lord:

In Jno. 3:16, we read, 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. Now, brethren, Christ came into the world to save sinners and to save the lost. He did not come to save them who had been saved. He says in one place, I am come to the lost sheep of the house of Israel. Now someone may ask, but how do you obtain eternal life? Go with me to Mark 16:15, 16. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Jesus says in one place, Except ye be born again ye cannot inherit eternal life. He says again in one place, Ye cannot inherit life unless ye are born of spirit and of water also.

Now the only way to obtain eternal life is to be baptixed into Jesus and walk with him until you must enter the valley of the shadow of death.

Your brother in him,  
Ora L. Worley.

Daily Growth.

The teaching of the scriptures is that, whatever the experience of the outer life, the growth and enrichment of the inner life should never be interrupted nor hindered. This is the divine purpose for us. Provision is made in the grace of God for this continuous work. We need never be harmed by anything that breaks into our life. Indeed, there is nothing that touches us in any way that may not be made to minister good to us. Woundings of the outer life may become pearls in the soul. Losses of earthly things may become gains in the spiritual realm. Sickness of the body may result in new health and increased vigor in the inner man. It is the privilege and the duty of each child of God to move upward and forward day by day, whatever the day's experience may be.

This is the meaning of the promises of peace which are found so frequently in the Bible. We have no assurance of a life without strife, trial, trouble, earthly pain and loss; but we are assured that we may have unbroken peace within, while the outer life is thus beset. “In the world ye shall have tribulation.” “In me ye shall have peace.” —Sel.



# THE RESTITUTION HERALD.

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Number 40.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa.  
311 Park Street.

### A BURNT OFFERING.

WHEN WE wish to learn what God wants us to do, we go to church, don't we? Or, perhaps you can't go to church, so you ask your mamma to tell you about it.

And when we are particularly thankful for something, we all gather at the church and we have a good meeting. Then to the people whom we love, we give presents. That is because we are happy, and we wish to make others happy. And if we love them a very great deal, we give them the best that we have.

Now if you will listen I will tell you about a wonderful gift that one man was willing to give.

You know I have told you about Abraham and how he always tried to do right. Sometimes he did not know just what was right, and then he would go away by himself and pray. And God would always answer him.

You see there were no churches then. And there were no Bibles for people to read, because they had not learned to make books. So God talked to those who loved him, or sent angels to them. Wasn't that nice?

Abraham had grown very rich. He had many cattle and sheep and a great deal of money. And for all these things he was very thankful. Quite often he would pick out the very finest lamb or calf from his herds and burn it on an altar as a gift to his heavenly Father. And God was pleased with these gifts, for he knew that Abraham loved him; just as your father knows that you love him when you ask to help him with his work.

There was one thing, though, that Abraham and Sarah wanted. And oh, how they did want that! They had no children, and every time Abraham talked with God he prayed for a son. At last, When Abraham and Sarah had both grown very old, God sent them a little son. This made them so very happy that they made a great feast and invited in all their friends. They named the boy Isaac.

As Isaac grew up his father taught him many things. He learned to care for the sheep and the cattle, and how to burn gifts on the altar in return for the good things God had given them.

Then one night, when Isaac had grown

## TO THE FELLOW WHO'LL TAKE MY PLACE WHEN I AM GONE

0

**H**ERE is a toast I want to drink to a fellow I'll never know—  
To the fellow who's going to take my place when it's time for me to go.

I've wondered what kind of a chap he'll be and I've wished I could take his hand, Just to whisper, "I wish you well, old man," in a way that he'd understand.  
I'd like to give him the cheering word that I've longed at times to hear;  
I'd like to give him the warm handclasp when never a friend seems near.  
I've learned my knowledge by sheer hard work, and I wish I could pass it on  
To the fellow who'll come to take my place someday when I am gone.

Will he see all the sad mistakes I've made and note all the battles lost?  
Will he ever guess of the tears they caused or the heartaches which they cost?  
Will he gaze through the failures and fruitless toil to the underlying plan,  
And catch a glimpse of the real intent and the heart of the vanquished man?  
I dare to hope he will pause some day as he toils as I have wrought,  
And gain some strength for his weary task from the battles which I have fought.  
But I've only the task itself to leave with the cares for him to face.  
And never a cheering word may speak to the fellow who'll take my place.

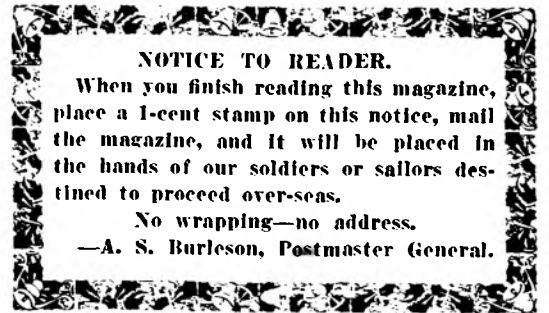
Then here's to your health, old chap; I drink as a bridegroom to his bride;  
I leave an unfinished task for you, but God knows how I tried,  
I've dreamed my dreams, as all men do, but never a one came true,  
And my prayer today is that all the dreams may be realized by you.  
And we'll meet some day in the great unknown—out in the realm of space:  
You'll know my clasp as I take your hand and gaze in your tired face.  
Then all failures will be success in the light of the new found dawn—  
So I'm drinking your health, old chap, who'll take my place when I am gone.—Sel.

quite large, Abraham heard a voice calling him. He knew it was God's voice so he answered at once, "Here I am!"

Then the voice said, "Take your son, Isaac, whom you love, and go into the land of Moriah, and offer him as a burnt offering."

Can you think just how sorry Abraham must have felt to have to give up the one thing that he had prayed for all his life? I don't think he slept much that night. But not once did he say "why," or "I don't want to." God had given him his son, and now he was willing to return the gift.

He was up earlier than usual next morning and cut the wood for the burnt offering. Then he placed it on the back of a donkey, and taking two servants and his



son, he started on his way.

On the third day he saw the place a long way off, so he told his servants to stop. He took a knife and the fire himself, and Isaac carried the wood. As they walked together, Isaac said, "Father, here are the fire and the wood, but where is the lamb for a burnt offering?"

And Abraham said, "My son, God will provide himself a lamb for a burnt offering."

At last they came to the place God had told Abraham of. He built an altar, and laid the wood in order. Then he bound Isaac and laid him on top of the wood. How frightened Isaac must have been when he saw his father life the knife to kill him. But God was watching, and now he called, "Abraham!"

You may be sure Abraham stopped quickly and said, "Here am I."

Then the voice said, "Do not harm the lad. For I know that you love and obey God because you were willing to offer your son."

Then Abraham cut the cords that bound his boy, and looking behind him, he saw a ram caught by his horns in a thicket. Oh, how quickly he took the ram! It was the lamb that he had told Isaac that God would provide, and they offered it together now as a burnt offering, instead of the child.

Then the voice of the angel called again and said, "Because you have obeyed me, your family shall become great and be a blessing to all nations. They shall be greater in peace and stronger in war than their enemies."

It was with a song of praise and happiness and thankfulness that Abraham and Isaac went back to the place where the servants were waiting, and started on their long homeward journey.

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

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

**The Great Warfare.**

**WE** WILL proceed to trace the course of events upon earth during the brief period dominated by the personality of the Little Horn. During this particular period the outburst of wickedness upon the earth will be more formidable and far greater than in any time past or future. Our Lord refers to it in these words: "For there shall be great tribulation, such as has not been from the beginning of the world until now, no, nor ever shall be, and except those days had been shortened no flesh should have been saved; but for the elect's sake those days shall be shortened." Matt. 24:21, 22. Old Testament and New Testament alike proclaim it to be the worst convulsion that can ever take place. The prophet Jeremiah in describing it pictures the earth as reverting to a chaos of, perhaps, worse dimensions than that referred to in Gen. 1:2. These are Jeremiah's words: "I beheld the earth, and lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved to and fro. I beheld, and lo, there was no man, and all the birds of the heaven were fled. I beheld, and lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and before his fierce anger." Jer. 4:23-26.

The prophet Isaiah takes up the sad refrain thus: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up from the midst of the pit shall be taken in the snare: for the windows on high are opened, and the foundations of the earth do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly. The earth shall stagger like a drunken man, and shall move to and fro like a hut; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." Isa. 24:17-20.

But for a succinct account of most of the terrors of that period we are dependent upon the Apocalypse. And these words from Rev. 9:6, seem to express the very worst that can be expressed in words: "And in those days men shall seek death, and shall in no wise find it: and they shall desire to die, and death shall flee from them," than which there is no more vivid description of real desperation.

This time of trouble shall fall upon Jew and Gentile alike. As regards the location of the nations of the world at this time, these are the days of the ten toes of the

image of King Nebuchadnezzar's dream. Also they are the days of the ten horns, and afterwards the Little Horn, of the fourth beast of Daniel's vision. This Little Horn corresponds with the "king of fierce countenance," of Dan. 8:23, who is none other than Paul's "man of sin," and John's "beast." These are also the days of the ten horns of the beast of Rev. 13:1 and 17:7, 12. Revelation 17 and 18, prove to us, even if we had not the statement of Isa. 14:4, reinforced by the testimony of other prophets, that the Little Horn will be king of Babylon, and that he will rule over all those parts of the earth which he, with the assistance of his ten tributary kings, can reach; that is almost certainly as much of the earth as is represented by the whole image in Nebuchadnezzar's dream, and that will be the whole extent of the ancient empires of Babylon, Medo-Persia, and Greece.

Now, it does not materially concern us, who belong to the Body, to assign either names or localities to the ten tributary kings; it is sufficient for our present purposes to be fairly certain of the limits of their aggregate extent. Of course, they will be evolved from the chaotic confusion of the nations of the world at the time when mighty and terrible wars will be of continual concurrence. As regards the kingdoms of the world other than these ten, nothing definite is revealed, except that they will be well affected towards the Beast, and will worship him. Rev. 13:3, 4.

Each vision had something to say about the great kingdom, and from the seventh chapter onward the interest has centered in the career of one personage who becomes its head. They show that he wields a power greater than Nebuchadnezzar, Cyrus, Alexander, for a definitely limited period, and they all agree in placing his activity in the time immediately preceding the setting up of God's kingdom on earth.

Chapter seven pictures the struggles of the four future kingdoms, and having emphasized the diverse character of the fourth beast, relates the rise of the Little Horn, which thenceforth becomes the head of the fourth kingdom, and, for "a time, times, and half a time" wages war against, and wears out, the people of the saints of the Most High. Chapter eight treats of the same person, in his origin, conduct toward Israel's sanctuary, defiance of the Prince of Princes: and it declares his sudden doom. Chapter nine also speaks of him as the Desolator. First, a measured time is given of God's dealings with Israel down to their national redemption; then the contact of the Desolator with the chosen nation is shown; the length of time he shall exercise his will upon them is declared to be one seven—that is, for seven years. During half of that period—that is, for three years and a half—the league made with him shall stand firm: daily sacrifice and oblation (i.e., the meal offering) shall have been renewed by the Jews in their temple. But when the Desolator attains the zenith of his power, he will treacherously break the league, and for the remaining three years and a half the abomination is set up in the holy place.

Before considering the career and per-

sonality of the Desolator as delineated in this chapter, we deem proper to remind the reader, if only for the sake of clearness, that, taking the angel's speech at its face value, we find that from verse 21 to the close the prediction is concerned with the acts of one king. Hence, having due regard to the formal character of the communication, it is not possible to apply the language to systems like Mohammedanism, Papacy, etc., nor to stretch it over many centuries. The prophecy deals with the brief, eventful reign of the last Gentile Emperor, and its intent is to amplify and round out the briefer statements found in earlier visions.

We have seen already that the last king of the north is not a lineal descendent of royalty, but owes the scepter to a political ferment. Like many a hero of ancient and modern times, the man of prophecy pushes his way to prominence by an extraordinary combination of great qualities. The circumstances attending his elevation may be summed up as follows: first, the revolution; then, the plebiscite; then, the despot. He is a man of transcendent greatness, a master of craft and cunning, a general, a statesman, a man of irrepressible enterprise and unflinching courage, full of resources, and ready to look in the face a rival or foe. From an obscure station, without the advantages which rank and wealth afford, by sheer force of his ambition and his talents, combined with favorable circumstances, he attains a position which for a time puts him before the world as the greatest monarch of all time. By his suavity he secures a small following and executes a coup d'etat which renders him master of the situation. Once in power, he disarms prejudice by personal magnetism, and by the exercise of a specious generosity, wins many adherents to his cause.

With the twenty-third verse we enter the "one seven," of chapter 9:27, where its first general frame was given by the revealing angel. It is plain, clear, simple. It is bounded by the appearance of an unanointed prince who enacts a covenant with the Jewish masses and the appearance of the anointed Prince to verify the utterances of the prophets. The last seven is divided into two equal periods of three and one-half years. The opening of the final seven is signaled by a treaty between the Desolator and the Jewish masses. The first half is not developed. The middle point is marked by the stoppage of sacrifice and meal offering. The last half is undeveloped also. The concluding event is the perishing of the Desolator in the flood-tide of divine indignation. What in the ninth chapter is condensed in a single verse, the present vision enlarges, as by a magic lantern, into twenty-three verses. Verses 23-31, develop the first half of the one seven, during which, in virtue of a treaty, the Jews enjoy the undisputed exercise of their religion; three years being occupied by the Desolator's wars, victories, and consequent rise into absolute power. These are the 1260 days of Rev. 11:2, during which the two witnesses testify in the streets of Jerusalem. The period of their testimony will be concurrent with the time of the Desolator's rise to supreme

power.

In all the turmoil and terror the Jewish nation will preserve its identity, and shall be settled in their own land prior to the appearance of the Desolator, though for how long a time we cannot say. The Desolator's treaty with the Jews will be a stroke of policy dictated by expediency; for all the while he harbors secret designs against them and "works deceitfully." No sooner is he firmly established than he undertakes a campaign against Egypt, and is victorious. The powerful military machine of the king of the south is paralyzed by the activity of the emissaries of the king of the north among the closest members of his entourage. The two kings enter into a treaty. The negotiations are characterized by duplicity: each king seeks to take advantage of the other and conceal his real purpose; "they speak lies at one table." The southern monarch appears outwitted in diplomacy as well as out generalled in the field; for the king of the north returns to his land laden with "substance."

### SIGNS OF THE TIMES.

#### A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

IF WE give Christ's words a figurative interpretation, what nation, power, or system will be represented by the sun, the moon or the stars? What parts to the physical world; what to the political and ecclesiastical world? This narrative shows plainly that Jesus was not careless or without order in his speech, for he mentioned everything in the order in which they should occur, and his disciples so understood him. Please remember that his disciples ask him one question embodying two events; and he answers them in their order. One event was the fall of Jerusalem; the other his return. Both were considered by him and his disciples as being literal. He spoke of the two as such and named certain signs and wonders that should take place immediately preceding each event. His object in doing so was to give warning to any of his disciples who might be living at the time of the events, and that they might take heed and seek safety.

Continuing the subject of signs, let us refer to Christ's words as recorded by Luke 21:25, 26, "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth, distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Those signs which are mentioned in connection with the sun, moon and stars may be termed physical signs. If they are not such, why did Christ locate them there? Why did he not locate all of them on the earth among the other signs? If when he said sun he meant Caesar, or the moon he meant the next in office, or the stars he meant the subordinates in office, why did he not say so. That he did not is evidence he meant it literally. True the word sun may have a figurative or symbolic meaning, as in some visions, but this was no

vision or else he would have told his disciples so.

In all of the evangelist's account the word nations is used in its literal sense, and is so accepted by all; but why make sun symbolic. If all the signs and wonders, the darkening of the sun, etc., related to things on the earth why did Jesus separate sun, moon and stars from the others by that expression, "and upon the earth"? The truth is he located them just where he intended. He said the signs should be in the sun, moon and stars, and the rest on the earth.

Jesus said, "There shall be signs in the sun." "Immediately after the tribulation of those days shall the sun be darkened." Joel says, "The sun shall be turned into darkness." Neither intimated that the sun would be blotted out and forever unable to shine, as would be the case if a king were deposed and robbed of his regal power; but only darkened for a time—long enough to excite unusual notice.

While I believe the signs here mentioned shall be real, literal, visible signs, I do not think they have ever been made manifest. I am aware that many students claim that the dark day of May 19, 1780 fulfilled that part of the prophecy. But let us look at it a little further. It is argued that it must have been so because it was not an eclipse, for the moon was not in the right position to produce an eclipse on any portion of the earth.

It is claimed that it had the chief element of a sign because it gave the impression to most people who saw it that Christ was about to come. That it was no ordinary manifestation no one denies. That it caused people to think of Christ's return may all be true and yet not be the sign to which Christ himself referred. If it be true that it was the sign, then "the tribulation" spoken of must have ceased 138 years ago May 19, 1918, for the sun was not to be darkened until after that tribulation. Again, Christ in speaking of these signs said, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Luke 21:34. It is very evident that every being alive 138 years ago has passed away, hence that could not have been the generation which should see the fulfillment of all "these things," and therefore it could not have been the sign to which Jesus alluded. It is also argued that Nov. 13, 1833 witnessed the fulfillment of the falling of the stars. That is almost 85 years ago. We do not believe this was in fulfillment of Christ's prophecy for the same reasons as given regarding the darkening of the sun.

Again, the generation that should see one of these signs should see all of them, for it should not pass till "all these things be fulfilled."

From the so called darkening of the sun till the so called falling of the stars was 53 years, so but few, very few, who saw the former lived to see the latter. And very few who witnessed the latter are now living, and none of them have seen the moon turned to blood in fulfillment of that prophecy.

Again, a sign is for the living and not for the dead. If all the signs and wonders and the encompassing of Jerusalem with armies had occurred 138 years before the city was destroyed, they would have ceased

to be signs, because those then living would have passed away, and the signs would have lost their significance. Therefore I hold that the display of signs and wonders at the close of this dispensation will all be displayed before the eyes of one single generation, who shall be living at the time they will be made manifest.

Not long after the hand-writing was placed upon the wall before the bewildered gaze of the proud and haughty Belshazzar, king of Chaldea, till a fearful judgment fell upon him and he was slain. Not long after the signs, wonders, frightful sights and encompassing with armies appeared to the city of Jerusalem, till death with all its horrors, was inflicted upon the people and the city laid in almost total ruin. So will it be at the closing of the Gentile dominion, the judgments will soon follow the signs. As the signs were given in ample time for the Christians to flee from destruction at the hands of the Romans; so also the latter signs and wonders will be manifested only in ample time for the elect, who are to be members of the bridal party, to be rescued from those terrible and impending calamities. It is then they will hear the welcome invitation, "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." Isa. 26:20.

Our Savior could have had no other purpose in view, when he called attention to these signs, and the condition of nations, at the close of this age, than to put them all on their guard to watch for his return, in order that they might not be overtaken as a thief.

He first called attention to the signs that should be manifested in the heavens, which they could easily read; then to other conditions that should exist in the moral, social, religious and political elements, adding that when they should see all these things, "know that my coming is near, even at the door." For this reason we who are living, as we believe, in the last days, should be willing to devote much time in studying this wonderfully interesting subject.

Of all the signs he mentioned on that occasion, that of the fig tree stands out in bold relief as the key to all others. After having given them the complete answer to their question he says, "Now learn a parable of the fig tree." As much as to say to them, "I am going to give you a sure sign; one about which you cannot make a mistake, viz., the fig tree." Because it is a tree which never buds or puts forth leaves until the season is just right. Therefore I want you to watch the fig tree and when it begins to put forth its leaves then you may know that summer is nigh. In like manner, when you see all these things come to pass you may be sure that the kingdom of God is nigh at hand.

What appear to be calamities are often the sources of fortune.—Sel.

A fool's heart is in his tongue; but a wise man's tongue is in his heart.—Sel.

Labor rids us of three great evils: irksomeness, vice and poverty.

Labor is the girdle of manliness.—Sel.

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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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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.

If there is a call for it, the editor agrees to meet any comers to the Illinois Bible School at the train in Chicago on Monday, Aug. 12, to see that they are properly escorted through the city. If this is desired by any, be sure to write us over which road you expect to reach the city, and at what hour. We will then meet you at the depot and use as much time as there is at our command to see the city. But you must be sure to write as above directed.

Remember that you can have a vacation outing of two weeks at the Illinois Bible School, get the Bible work, hear good preaching, get boat rides, etc., and the whole cost need be only what you want to make it above carfare.

Heavy frost on the night of June 21st did vast damage to crops in Michigan and Indiana where we were at the time. We may look for such things and meet them with patience for we are approaching the end of the age.

At this writing we are returning from the Bible School work in Michigan and Indiana. Every day of that work brought cause for joy. We often hear criticism that the work of the Master is lagging and that nothing is being done. Too often such reports are made for the advantage of those who would like to see it lag. In these meetings we have observed the amount of downright, hard work done by those whose hearts are in the work, and we feel to say that the spirit of devotion has never been excelled anywhere by our people. The hard work necessary to entertain the number attending these schools has been done willingly and in love for the truth without one cent of remuneration financially. One result of the work is that seven in Michigan and nine in Indiana put on Christ by baptism, to say nothing of the vast amount of good done for others in various ways. With such a report to present, if there is one person who has contributed to this work financially, who now regrets it, we should like to know it.

We are pleased to hear the report that Bro. Austin remained over after the Mich. conference and on Tuesday baptized three more. The work in Michigan is not dead after all.

We are away from the office so much of the time and work is piled so high in the shop that friends must not expect us to reply to all personal letters. You hear from the editor every week and can in this way keep tab on him a great deal better than he can on you.

Sister (Mrs.) Ernest Crundwell, Brownwood, Texas, writes that she and family will move to Los Angeles, Cal., in August. Will any brethren in or near Los Angeles please take note of this.

Bro. Delos Andrew is home at Oregon, Ill., from Oregon state where he has spent some time. Having just turned 21 years of age he is now registered in the draft. We have not seen him yet but those who have say his health is much better than when he left.

Remittances.

Mrs. Catherine Ritenour; Mrs. Simon Jacobs; Mrs. Lydia Chapman; Mrs. Cantwell Drabenstott; J. A. Vaden; H. S. Lasher; Wm. Brickey; M. A. Woodward; Ora L. Worley; Mrs. Geo. Nell; Mrs. Idona Romine; B. A. Cummings; Mrs. Bert Sheets; Miss Emma Jackman; D. E. VanVactor; Marshall Logan; Miss Lydia McChesney; Willis Roose; Mrs. Dora McChesney; Mrs. J. H. Morse; M. L. Kauffman; Alex. Allan; H. H. Chamberlin; M. W. Perrine.

TRACT FUND.

Balance March 6, 1918,	\$56.13.
Mrs. J. H. McClary,	1.00.
I. O. Rogers,	.50.
M. W. Perrine,	1.00.
Total,	\$58.63.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise

could not have it.  
S. H. Reeve, \$2.00.  
Ella L. Hanson, 4.00.  
Mrs. Bert Sheets, .50.  
Mrs. J. H. Morse, 1.00.  
Alexander Allan, 1.00.

Notices.

California Conference

The second California Conference will be held from Thursday, July 11, to Sunday, July 14. The event can be made one of combined edification and comfort and should be largely attended by all interested people living in the southwestern part of the country.

All expecting to attend should correspond immediately with the secretary, Miss Grace Steffa, Pomona, California. It is necessary in order to make arrangements for rooms, etc.

Iowa Conference.

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

Reports.

Report of Bible School.

The Indiana Bible School which was held at the North Salem church was said to be the best ever held in the state. The attendance and interest exceeded the expectation of all who participated in making it such a decided success. Hunger for the truth was manifested by members of all ages. Bro. Lindsay's lessons on prophecy were greatly enjoyed and Bro. VanVactor aroused a keen interest in his lessons on Christian Work Efficiency. Sisters Idona Romine and Lottie Logan conducted classes for the children who are too young to be benefited by the advanced lessons given by the other teachers. There was also preaching in the evening, and while those living in the vicinity of the school were unusually busy with replanting and resetting of plants destroyed by the frost, there was a full house each evening. The total number enrolled at the school was one hundred. Meals were served at the home of Bro. and Sr. Marshall Logan, who contributed greatly to the success of the school by throwing open their home and entertaining with such a degree of grace as to make all feel that it was good to be there.

Close to a thousand meals were served. Much of the foodstuff was donated by friends of the school.

Free-will offerings of money amounted to \$91.45, with an expenditure of \$46.45, leaving a balance of \$45.00, to add to the balance of the state Berean Treasurer.

On Sunday afternoon twelve auto loads of brethren drove to the lake five miles distant and the following brothers and sisters were assisted in putting on Christ by baptism: William Porter, Forest Stilson, Orville McChesney, Robert Cuffel, Thelma

Railsback, Mary Senff, Madge Roose, Fern Kanarr and Doris McChesney.

An expression was taken as to the desire of those present for more Bible School work in the future, which resulted in a unanimous vote.

Indiana Berean Board.

#### Report For June.

Services held, 21. Sermons, 11. Lessons, 10. Baptisms, 1. Funerals, 1.

Expenses, \$41.69. Car fare, \$32.38. Hotel bills, \$4.81. Transfers, \$3.60. Messages, \$.90.

Places served, Clarksville, Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Pleasant Prairie, and Varina.

Three of our regular appointments were missed this month. On Saturday before the second Sunday when I arrived at Belle Plaine I found the Iowa river so high that I could not get over to Koszta, and a section of the bridge was out besides, so no one was there to meet me, and having only a little while till next train I hastily decided to go to Gladbrook, as I was due there on Monday. So from Tama I called Bro. Clark and arranged the matter, then, owing to a change in schedule, missed the train and had to stay at the hotel till the early morning train. A lady at the depot restaurant smoked some glass for me. So I viewed the eclipse. The river bottom was like a lake. The town of Chelsea was still submerged, some houses still being surrounded by water. Also school houses and farm houses in the country.

Then the third Sunday I was called to Varina for the funeral of Sister Etta Selleck-Martin, granddaughter of Sarah J. Garton, and a daughter of Bro. and Sister Wm. Selleck.

She was a kind, cheery, young woman, and will be greatly missed, as she leaves besides her own people, her husband and three small children, the oldest being twins. Services were held at the Selleck home. It was a very hot day, so the services were brief. I went to the funeral on Sunday overland by car from home with Otis Howard, from Marathon, who happened to be visiting his brother, Fletcher, near us. I met them in Sac City as I was about to go on the train, so waited till Sunday morning. This caused me to miss Waterloo and Clarksville, which is to be regretted, but funerals should be given preference. However, we would recommend to you, if possible, to set funerals on some other day than Sunday, to give regular appointments a chance. I was at Clarksville, however, the 5th Sunday. We held two services at the home of Bro. and Sister Mead and one in the afternoon at the U. B. Church. Our audiences were all small, but interested, and our brethren are very zealous and faithful.

I was at Hickory Grove twice, the regular first Sunday appointment and again the fourth Sunday, instead of at Pleasant Prairie, as Hickory Grove so wished, owing to their Children's Day exercises the fourth Sunday night. I preached in the forenoon, to a larger audience than usual and the children's exercises were good and well executed, showing much work on the part of those who drilled them. The day's enjoyment was marred, however, by the auto accident of Bro. Isaac Fish. His brakes were not working well, and on the

way to the church the car started backwards toward home on a hill and Ike thought he could back it in the road to take a new start. The women all got out, but floods had washed the fill in the road at the bottom of the hill, making it so narrow that he missed it and the car went off the bank. He jumped out and rolled away in front of the car that was rapidly chasing him. Ike beat in the race and also in the number of bruises, sustaining only a slight arm injury, while the car turned clear over and landed right side up with broken top and windshield. The sermon that day being simple, Sister Fish was able to keep her seat and listen, and said she understood most of it.

We have been compensated at Pleasant Prairie for not having our preaching Sunday by having good times at our Thursday night lessons. Our last was the best for a long time, both in number and interest. After finishing our lessons on the atonement we have begun studying the sermon on the Mount. We will have two July appointments at Pleasant Prairie, the first and fourth Sundays.

We had good meetings at Eagle Grove. The first night I got there late and it was also raining hard, so we had our meetings Tuesday and Wednesday nights at the church. The attendance and interest were good, better than usual.

Our lessons at Ft. Dodge were also very good. We had the pleasure of having with us Bro. and Sr. Southwick, of California.

At Gladbrook we had Sister Wilson with us, after long absence. We had only one meeting that Sunday but it was well attended. We were honored with the presence of two new babes, it being the first time Fred Berry's and Clarence Rosenberger's had their infants out to such a place. At night a heavy rain and hail kept us from meeting. Some hailstones looked an inch and a half in diameter.

Our July appointments will be as follows: first and fourth Sundays, Pleasant Prairie, also every Thursday night at Bro. Momsen's. Second Sunday, Koszta, and Gladbrook Monday and Tuesday following. Third Sunday, Waterloo, Clarksville on Monday, and Eagle Grove on Tuesday and Wednesday.

J. W. Williams.

## Obituary.

John T. Howell.

John T. Howell was born near Coopers-town, Ill., June 1, 1844, and died at his home in Cooperstown, June 26, 1918, being 74 years and 25 days old.

The deceased was married to Malinda Logsdon, Oct. 5, 1865. To this union were born ten children, three preceding him to the grave. The wife, seven children, and a number of grandchildren are left to mourn his loss.

He united with the Church of God of the Abrahamic Faith at Ripley, Ill., about the year 1888. The exact date we do not know. Services were held at the residence by the writer, after which he was laid to rest in the cemetery at Cooperstown.

May it be the Father's will to hasten the coming of his Son back to earth to remove sorrow, sickness and death, and to

establish righteousness and peace.

J. W. Cooper.

## The Sunday School.

By Alta King.

### PRAYING TO GOD.

Lesson 3.

July 21, 1918.

Lesson Text.

Matt. 6:5-15.

Golden Text: If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. Jas. 1:5, 6.

Memory Verses: 1 Tim. 2:1-3.

### Questions and Comments.

In last Sunday's lesson we studied about one of the things very necessary for the babe in Christ to do if he would grow in the Christian life. What was it? Since the church as a whole does not show the proper sign of growth (see 1 Cor. 3:1-4), what have the individual members neglected?

In today's lesson we consider another acquirement just as necessary to Christian growth and just as much neglected. Our object shall be to get a clear idea of how to pray. Jesus teaches this clearly in Matt. 6:5-15, to his chosen twelve. First he shows them what kind of spirit or state of mind must prompt prayers acceptable to God. Matt. 6:5-8. And he gives a prayer illustrating this spirit.

Study verses 5-8 carefully and state exactly the spirit he commends (two words will do it) and the spirit he condemns. See Matt. 14:23; Mk. 1:35; Lu. 6:12, and decide whether or not Jesus intended verse 6 to be taken literally. What lesson did he want them to gain? Discuss the advantages of prayers offered in privacy and solitude, over prayers offered in public. What word shows that we should come to God in the simple, loving confidence of a child? Contrast this with the old Jewish manner of regarding God. Dan. 9:4; 2 Sam. 7:18.

The thing condemned in verses 7, 8, is condemned because it is based on lack of confidence in God's willingness to give. Asking many times for the same thing in the same prayer shows that we expect to receive it, not because God knows our wants and is willing to give them, but because we, by our much loud speaking and many repetitions make him realize our needs and induce him to grant them by our efforts.

Read verse 8. "After this manner therefore pray ye." These words show that the prayer of following is illustrative of the principles of humility and trust he had just been teaching. It is not intended to teach a set form of wording, time, or place of delivery. Jesus gave a concrete idea of what he had been teaching in the abstract and wanted his disciples to catch the spirit of simplicity, humility and trust in offering prayer.

Study the prayer and show how it illustrates the love and trust of a child mixed with filial fear, respect, which keeps

love from leading to presumptuous familiarity; love for and interest in the welfare of the world, humility through acknowledgment of our dependence upon him for our needs, both spiritual and material, and rendering all credit and honor to him.

In the lesson Jesus teaches private, personal prayer. However, public prayer is not prohibited. 1 Kings 8:22, 23; Acts 4:24. The few public prayers recorded are for needs to meet special instances. As a rule they make no reference to the things requested in this prayer which should be the constant prayer of our hearts.

The following scriptures emphasize what Jesus taught concerning prayer in this lesson. Heb. 10:22; Mark 11:24-26. When asking for special favors what should we always say to avoid setting our will against God's? Mark 14:36. In these last days we should heed especially Eph. 6:18; 1 Thes. 5:17; 1 Tim. 2:1-3, 8; Jas. 5:16.

#### General Notes.

Unexpressed prayers from the heart may be offered in the greatest of privacy in the confusion of a throng, but the possibility of such prayer should not lead us to neglect seeking God often as Jesus did through expressed prayer in true privacy and quiet.

"Your Father knoweth what things ye have need of before ye ask him." This being true, why should we ask? The definite expression of our wants, either in thoughts or words is merely the result of true, sincere desire. If the definite expression does not take place there is no real, deep desire. God does not require the definite expression of our wants merely for the sake of making us ask, but because what he gives will not work to our good unless the desire is real and definite enough to find expression either in words or silent thought.

The prayer Jesus gives in Matt. 6, as a sample prayer breathes forth simplicity, reverential, filial love and trust, love for the world before love of self and humility through acknowledgment of our dependence upon God for all our needs, both spiritual and material.

Closer is the Lord's protection

Than a near, investing wall;

Closer than a moat around me,

Closer than a tower tall.

Closer than a suit of armor

Or my hands and feet can be;

For against my own assailing

His protection keepeth me.—Sel.

Private prayer is the fountain of Christian living. It is the source of all public prayer that is helpful.—Sel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will be in Holbrook, Nebraska.

#### Berean Report.

The executive board of the National

Berean Society met at the home of the President on June 15, 1918. Sister Lydia Railsback conducted the devotional services.

The Organization Committee reported a growing interest.

The Tract Committee reported over 3,000 tracts sent out so far this year, which is more than were sent all of last year. The work is crippled by lack of funds.

The Social Correspondence Committee reports increased interest in their work, 150 letters have been written and many have been answered showing their appreciation upon receiving these letters.

The Isolated Committee reports some work done in their department.

A detailed report of the various committees will be given at the end of the year.

Plans by which each department of the organization may extend its work were discussed.

We hope to have the new Lesson Books ready in time for distribution at the various conferences. As the Berean year begins in October, all societies who can start the new books then, should do so.

Plans for the conference which is to be held at Holbrook, instead of Omaha, were discussed. Programs will be sent out later. Let all who can plan to attend.

Dessie McDonald, Rec. Sec.

We have received word from the Nebraska Bereans that the National Bereans will be entertained at Holbrook instead of Omaha, because the two Nebraska conferences are to convene together at Holbrook. Notice of the time of meeting will be given later.

The Executive Board requests all members of committees who have left over stationery, especially envelopes, to send it to the Cor. Sec. The supply is almost exhausted and we do not want to have more printed until after the conference.

Evelyn K. Harsch, Cor. Sec.  
5439 Ohio St., Chicago, Ill.

The Executive Board of the National Bereans met in Chicago on June 15. Eight members were present. We had a very satisfactory business meeting (as was stated in our report), followed by a very enjoyable social time seeing the city. The Executive Board stayed over Sunday to meet with the Chicago Church. Bro. Frank Siple, a member of the board, preached an excellent sermon at the morning service.

The Aurora, Ill., Bereans went in a body to meet with the Chicago Church on Sunday, June 16. We, and the Executive Board of the National Bereans were entertained at dinner at the home of Srs. Leila E. Whitehead and Julia T., and E. K. Harsch, who are living together since the death of Sr. Ruth Whitehead. We spent the afternoon in a good, old fashioned visit and had the pleasure of meeting Bro. Garton, of Marathon, Iowa at this time.

N. B. The Chicago and Aurora Bereans are setting a good example by sending in the above notes. We would enjoy hearing from other Bereans and their work, etc. Our column is supposed to be a "Get Acquainted Column," and should be as interesting as the editorials in our church pa-

pers. Sr. Ruth Whitehead's death notice appeared in our column because she had always been a staunch Berean.

#### THE FIRST-BORNS.

FROM ANCIENT times the firstborn was regarded as inheriting superior privileges above other sons, but these rights were more plainly specified under the law of Moses. These rights were always in the power of the father to transfer to another son if the first born proved unworthy, as in the cases of Cain, Esau and Reuben.

The firstborn males both of beasts and of men were specially dedicated to the Lord as his possession. Under the law the Lord said to Moses: "Sanctify unto me all the firstborn... both of man and of beast; it is mine." Ex. 13:2. If the parents wanted the son for worldly work they could redeem him by paying five shekels into the Lord's treasury for the use of the priests when the son was a month old. Num. 18:16.

To sanctify means to separate and to consecrate wholly to God from all worldly uses and to devote to the service of God. To separate from all earthly employment.

The following rights belonged to the firstborn by birthright:

1. Authority and pre-eminence above the rest of the family, next to the parents.
2. The first and special blessing of the father.
3. The priesthood, previous to the consecration of Aaron.
4. The patriarchal or kingly rights.
5. A double portion of the parental inheritance. Deut. 21:17.

All this was sold by Esau for a mess of pottage.

The blessing sold by Esau to Jacob reads: "Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be everyone that curseth thee; and blessed be he that blesseth thee." Gen. 27:28, 29.

Reuben being the first born of Jacob had all the rights of primogeniture which he forfeited by misbehavior, so his father transferred his rights to Joseph. Gen. 35:22.

"Now the sons of Reuben, the first born of Israel, (for he was the first born; but forasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel: and the genealogy is not reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." 1 Chron. 5:1, 2.

That is, Reuben's birthright was divided up among more worthy sons. Joseph gets the double landed inheritance for his two sons Ephraim and Manasseh, Judah receives the royal, Messianic blessing, and Levi the priesthood.

The reasons for these favors being bestowed on the tribes of Levi and Judah are: the Levites were the smallest tribe, and the most faithful to God in the wilderness, and at the time of the calf worship. Ex. 32. Judah took a firm stand at the time of the sale of Joseph, and saved his life, and at Pharaoh's court was the leader

and spokesman for his brethren, and a hostage for Benjamin. Hence, in his blessing Jacob represents him as a lion's whelp, with his hand in the neck of his enemies, and to whom his brethren would bow, as the holder of the royal scepter until Shilo comes. Gen. 49.

"And now thy two sons, Ephraim and Manasseh, are mine, . . . and let my name (Israel) be named on them, and the name of my fathers, Abraham (faithful, and father of a multitude) and the name of Isaac (submissive, obedience), and let them grow into a multitude in the midst of the earth." Gen. 48:16.

On this, Adam Clark says: "Let them ever be counted as a part of my family. I now adopt them into my family, and they shall be my sons and have an equal interest in all the temporal and spiritual blessings of God's covenant with Abraham. Strictly speaking, this made thirteen tribes of Israel."

The parallel of this is seen in Paul as the thirteenth apostle. Rom. 1:1.

In blessing Manasseh and Ephraim, Israel crossed his hands and put the chief blessing of the first born on Ephraim, the younger. Gen. 48. After this blessing and adoption of these sons of Joseph into Jacob's family, Ephraim is regarded as a representative of the ten tribes.

They shall come with weeping, and with supplications 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. 31:9.

Previous to this all the rights of the first born were offered to the nation of Israel.

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born. And I say unto thee, Let my son go that he may serve me, and if thou refuse, I will slay thy son, even thy first born." Ex. 4:22, 23.

Here God offers to natural Israel all the rights of a first born son, but when the nation proves to be unworthy of the highest spiritual honor, that of a "kingdom of priests," Ex. 19:5-9, he gives this honor to the tribe of Levi.

"Take the Levites instead of all the first born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord." Num. 3:45.

As the mediators between man and God the chief qualifications were holiness, purity and sinlessness, but when "both prophet and priest became profane and forsook God (Jer. 23), he cast off the Levites till a godly first born son should appear, the Messiah of prophecy of whom David said:

"Also I will make him, my first born, higher than the kings of the earth. My mercy will I keep from him forevermore, and my covenant shall stand fast in him." Psa. 89. Jesus is the first fruits and "the first born from the dead," the inheritor of all the blessings of all the first borns, Col. 1, and thanks be to God, he shares these blessings of the first born with his body, the church, who are also "a royal priesthood," and of "the church of the first borns who are written in heaven." 1 Pet. 2:9; Heb. 12:23.

I understand that the party sent from

Britain recently to make a survey of Palestine will plot it out according to the plan given in Ezek. 48.

Ephraim and Manasseh each have an equal portion with the other tribes, while a thirteenth strip of land of equal width, or about 23 miles wide, is measured off for "a holy oblation," for the priests and for the faithful remnant of the Levites, the sons of Zadok.

How wonderfully Moses and Ezekiel agree! Also in Rev. 7, the house of Joseph had a double portion.

"And Israel said unto Joseph, Behold I die. . . moreover, I have given thee one portion above thy brethren." Gen. 48:21, 22.

"For the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, save cities to dwell in with their suburbs for their cattle and for their substance." Josh. 14:4.

In setting aside the first borns for the younger, or later borns, we doubtless have types of how the natural, carnal man fails, and how a new birth from above is necessary to overcomers. How, at conversion we put off the old man Jacob, for the new man, Israel (Rom. 6), just as the old man, Saul dies, and the new man, Paul, prevails with God, and impulsive, faint hearted Peter, after conversion, becomes Cephas, a stone.

Thus Cain fails and Seth succeeds him. Ishmael is superceded by Isaac; Esau by Israel; Reuben by Joseph; Eliab by David; Manasseh by Ephraim; Sarai by Sarah; Leah by Rachel; natural, fleshly Israel, under the old covenant, by spiritual Israel under the new covenant, and the first Adamic creation by the second Adamic, new creation. Col. 1; John 1.

Yet side by side, the natural and spiritual will run parallel till the end of the millennium, if not beyond.

"All things are double, one against another, and God hath made nothing imperfect." Ecclesiasticus 42:24.

W. L. Crowe.

#### THE BATTLE OF ARMAGEDDON.

What are the Inducing Causes of it?  
(From The Jewish Era, April, 1918).

THE LEARNED Bible scholars to whom the Editor addressed this question have replied as follows:

"The gathering cause I take to be a rising of the nations against the intolerable tyranny of the Beast, whose capital, for the time at least, is Jerusalem, where he has set aside his covenant for seven years and for three and one half years has exhibited himself as God. I do not believe the gathering cause is Israel, though the heart of Jehovah is naturally exercised about the remnant. Beast and False Prophet are overthrown and the armies of the nations also in Armageddon.

Much love in the Lord.

C. I. Scofield."

"In answer to your question as to the inducing cause of the gathering of the armies of the nations against Jerusalem at the battle of Armageddon, would reply I think it is the mighty united effort of the

Beast and the False Prophet with Satan to destroy the faithful remnant of Israel and thus annihilate the worship of God and his channel of blessing to the world.

I think we should connect this battle of Armageddon with the overthrow of apostate Christendom, as described in the 17th chapter of Revelation, and the overthrow of literal Babylon as the seat of satan's empire, described in the 18th chapter of Revelation, and the overwhelming victory achieved by our Lord and his armies from heaven when the Beast and the False Prophet are taken, as described in the 19th chapter of Revelation.

All of this results in the deliverance of the faithful remnant of Israel and the acceptance by the Jewish nation of Jesus as their Messiah and king, the chaining of satan and the establishing of the millennial kingdom, as described in the 20th chapter of Revelation.

Sincerely yours,

Wm. E. Blackstone."

"The inducing causes are two. One is the opposition of the Jews to the blasphemous pretensions of the Beast. They also undertake to fight against him. He, therefore, aims to exterminate the nation and summons his allied armies.

The other inducing cause is the opposition of distant nations to the arrogant imperial pretensions of this autocratic 'horn.' The opposing armies meet at Armageddon, the judgments of the Lord in that 'great day of God the Almighty' fall upon them, and but few escape to tell their peoples. Their conversion follows and Israel is restored by them to Palestine and Jerusalem, henceforth the great city of God.

Sincerely yours,

W. J. Erdman."

"The nations and their armies are under the leadership of the Beast, the little horn of Daniel 7. He and the Roman Empire which he controls, are possessed by satan. It is satan's power which induces the nations to advance against Jerusalem. The second Beast of Rev. 13, having two horns like a lamb and speaking as a dragon, is the personal anti-Christ, who there sits in the temple of God in Jerusalem. He, like the Beast-head of the nations, the prince that shall come (Dan. 9), is also satan controlled. Satan knows that heaven's King is about to appear. He knows that he will be manifested over Jerusalem and his feet will stand upon the Mount of Olives, Zech. 14. Therefore satan gathers the nations before Jerusalem. John tells us, 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army,' Rev. 19:19. He thinks he can prevent the King from taking possession of Jerusalem, and the blinded nations actually attempt this, perhaps with aeroplanes carrying high explosives. Then comes to glory flash of an opened heaven and the stone smites in judgment. I have greatly enlarged on this in my book on Revelation.

Cordially yours,

A. C. Gaebelein."



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**What a Boy Can Do.**

- Be frank.
- Be polite.
- Be prompt.
- Be obliging.
- Obey his parents.
- Keep himself tidy.
- Keep out of bad company.
- Never laugh at a coarse joke.
- Never be disrespectful to old age.
- Be kind to his brothers and sisters.
- Take the part of those who are ill used.
- Never make fun of another because he is poor.
- Never tell or listen to a story which he would not repeat to his mother.—Sel.

Let it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whosoever shall think anything of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple? —Sel.

Am I acting in simplicity, from a germ of the divine life within, or am I shaping my path to obtain some immediate result of expediency? Am I endeavoring to compass effects, amidst a tangled web of foreign influences I cannot calculate; or am I seeking simply to do what is right, and leaving the consequences to the good providence of God?—Sel.

Appear I always what I am?  
And am I what I am pretending?  
Know I what my course is bending?  
And sound my word and thought the same?  
—Anonymous.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity . . . . . we have had our conversation in the world. 1 Cor. 1:12.

Love is of God; and every one that loveth is born of God, and knoweth God. 1 Jno. 4:7.

Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step.

Iron was known in very ancient times. Tubal Cain, of antediluvian fame, was an iron-smith.—Sel.

Speak ye every man the truth to his neighbor.—Zech. 8:16.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, July 7, 1918.

Number 41.

## NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.

No wrapping—no address.

—A. S. Burleson, Postmaster General.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### A WEDDING.

IT HAD been a lonely day for Dorothy and her mother. Mr. Hart had gone to the big city several miles away and would not come home until the next day. Big sister, whom Dorothy loved almost as much as she did her mother, had been married only two days before and gone to a home of her own. The big house had been so quiet since then that Dorothy just couldn't play alone.

She watched the sun set and twilight creep over the earth, and then drawing her small chair close to her mother's big one, she said,

"Mother, I don't want big sister to go away. Why can't she come back and stay with us?"

"Your sister doesn't live far away, and you can see her often," said Mrs. Hart gently. "Sister has gone to make a home for herself and Jim, just as father and I started twenty years ago."

Dorothy was silent, but her mother saw two big tears roll down her cheeks, and drop in her lap.

"Little girl," she said, as she took Dorothy's hand, "did you know there were many different kinds of weddings?"

Dorothy looked up surprised.

"Why, no, mother I thought all weddings were alike," she said.

"No, dear. Nearly every different nation has a different marriage ceremony. And many of them never have a minister at their weddings. In some countries the girl never sees her husband until after the ceremony is over. The father of the girl sells her to her husband for money or jewels and she is compelled to go. If her father is especially good, he will ask the girl if she is willing to go. But more often she has to do as she is told. There were several marriages described in the Bible

## NEVER ALONE

**L**ONELY; no, not lonely while Jesus standeth by,  
His presence always cheers me, I know that he is nigh.  
Friendless; no not friendless for Jesus is my friend,  
I change, but he remaineth the same unto the end.

Weary; no not weary while leaning on his breast,  
My soul hath full enjoyment in his eternal rest.  
Helpless; yes, so helpless, but I am leaning hard  
On the mighty arm of Jesus and he is keeping guard.

Waiting; yes I'm waiting, he bids me watch and wait,  
I only wonder often what makes my Lord so late.  
Joyful; yes so joyful, with joy too deep for words,  
A precious, sure foundation, the joy that is my Lord's.—Sel.

that were like this."

"Please tell me about one of them. Please, mother," begged Dorothy.

And as Mrs. Hart cuddled the bright little head in her lap, she told her this story:

Abraham had grown very old and was still living among the Canaanites. He had given the care of all his wealth over to his eldest servant. And, now, when he thought it was nearly time for him to die, he called his servant and said:

"You must swear to me that you will not take a wife for my son from among the Canaanites. I want you to go to my own country and take a wife for Isaac from among my relatives."

"But if the woman is not willing to follow me, what then?" asked the servant. "Shall I take Isaac into that country, then?"

But Abraham answered him:

"You shall never take my son there. The God of heaven, who brought me here and promised this land to my family, will send his angel before you. And you shall take a wife for my son from there."

So the servant gave his promise, and soon afterward he started on his errand. He had ten camels with him, much wealth and a few other servants.

One evening, when the women came out to draw water, he made the camels kneel down by a well just outside the city of Nahor. Then he prayed that the woman who would give him and his camels a drink of water might be the one God had chosen for Isaac.

Before he had finished praying a beautiful young woman came out of the city and filled her pitcher at the well. The servant went to meet her and said:

"May I have a little water from your pitcher?"

She gladly gave him a drink, and when he had finished, she drew water for all his camels. When the camels were done drinking, the man gave her two bracelets and an earring made of fine gold. Then he said:

"Won't you tell me whose daughter you are? Has your father room for us for awhile?"

And the young woman said: "I am Rebekah, a grand-daughter of Nahor. We have room for you and feed for your camels."

Then the man worshipped God, saying, "Blessed be the God of my master, Abraham, for he has led me to the house of my master's brother."

Rebekah was pleased over the gift, and surprised that the man was her uncle's servant, for Abraham and Nahor were brothers. She went at once to the house and told them what she had heard. Her brother, Laban, went out quickly and brought the man to the house. He cared for the camels and they placed a supper before the man, but he said:

"Before I eat, let me tell you my errand."

Then he told them of the wealth of Abraham, and that Isaac was to have it all. He told them of the promise he had made to Abraham, how he had prayed at the well, and how Rebekah had come in answer to his prayer.

"And now if you will deal kindly with my master and let Rebekah go with me, tell me," he said. "And if not, tell me. So that I may know what to do."

"God has led you here," said Laban and her father, "and we must not refuse. Take her with you."

Then the servant gave her many lovely gifts, and he gave many things to her mother and brother.

In the morning the servant wished to start back to his master, but they wanted Rebekah to stay with them awhile. But the servant was anxious to return to his master and she was willing to go, so they blessed her and sent her away with the man.

Before they reached home, they met Isaac walking in the fields. The servant told him of the things he had done and Isaac was well pleased. He led Rebekah to his mother's tent and they lived together long and happily, for Isaac loved her.

"And that was all the wedding ceremony they had. Quite different from sister's wedding, wasn't it?" said Mrs. Hart.

"Oh, yes! But I'm so glad they were happy," sighed Dorothy.

Man's use and functions are, to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.—Ruskin.

The world is his who has patience.

**THE COMING CONFLICT;  
or. The Time of the End.  
by Vladimir Gelesnoff.**

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

THE victory over the south will so strengthen his position, and increase his prestige, that he will deem it no longer necessary to observe his obligations toward the Jews. "His heart is against the holy covenant," and he only awaits a pretext to violate the agreement. He will not have to wait long. At the time appointed he invades Egypt the second time, but the enterprize is not successful. Egypt is supported by a naval power, and the "ships of Kittim" render such assistance as frustrates the design of the northern monarch. Grieved by the disappointment, he abandons the expedition and returns to his own land. This failure furnishes him the desired pretext to act against the Jews. Earlier in the chapter we have seen that, prior to the appearance of the Desolater, the Jews had been under the domination of the south. The Desolater will attribute the failure of his expedition, perhaps with some reason, to aid rendered Egypt by the Jews. Thus he will declare them disloyal subjects, traitors, enemies of the State, and find ample justification for the adoption of repressive measures against them. Their national hope and expectation of the return of their King will lend themselves to substantiate the charge, and the ancient accusation will be revived, "they act contrary to the decrees of Caesar, saying that there is another king—Jesus" (Acts 17:7). It is a matter of no little interest that the Desolater is urged to the adoption of a reactionary policy against the Jews by some of the people of Israel, who aid him to the utmost of their ability. He shall "have regard unto them that forsake the holy covenant." He marches upon Jerusalem, intent upon breaking his covenant with the Chosen Nation, swoops upon the city like a vulture, abolishes the sacrifices by armed force, and substitutes the abomination of desolation.

At this point of time, as clearly marked by the act, the period of "a time, times, and half a time" of chapter 7:25 begins. This mystic measure of time is the correlative of the forty-two months of Rev. 11:2, during which the sanctuary is down-trodden by the nations. Also it is the period of 1260 days of Rev. 12:6, 14, of the woman's sojourn in the wilderness. Also it is the period of the forty-two months during which the beast, having received the headship from the Dragon, wields undisputed authority over every tribe and people and tongue and nation (Rev. 13:5).

On the stoppage of the daily sacrifice begins the unparalleled tribulation spoken of in chapter 12. Thenceforward fierce persecution will rage. "Flatteries" as

well as brutal coercive measures—sword, flame, captivity, spoliation,—will be used to induce the Jews to renounce their faith. Rev. 13:11-18 details the deceptions which the Desolater will practice through his coadjutor. His deceptions will succeed so far that some of those who have understanding shall fall temporarily. But the act of denial will prove a worse torture than the rack and the flames, and, as in the persecutions which marked the early days of Christianity, many will be anxious to testify what they before recanted in fear of death. So many of those who fall shall pass through the refining which makes them "white even unto the time of the end."

The thirtieth verse records the fact that for the first time in his career the Desolater meets with a reverse, and is "grieved." It is just that reverse that leads him to accept Satan's gift of world-supremacy. The scene enacted almost two millenia ago in the wilderness of Judah will be repeated, with different results. Perhaps from the very mount from which our Lord was shown the kingdoms of the world, and the glory of them, the Desolater will view them again, and, dazed by the imposing sight, bow down and worship the god of this age. In compensation for this act of homage the Dragon gives to the beast his throne, his power, and great authority—all that Christ refused in the days of his humiliation. From that moment onwards down to the close of his meteoric course, the king of the north has uninterrupted success. None can stand before him or impede his sway. "He prospers," and this instills into his contemporaries mingled feelings of awe, admiration and surprise. "Who is like unto the beast? Who is able to make war with him?"

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods. . . . Neither shall he regard the gods of his fathers, nor the love of women, nor regard any god: for he shall magnify himself above all." This king will rise into power out of a chaotic world, and this chaos, or great tribulation, will have prepared men's minds to acknowledge him as the lawful governor of the human race. He puts into operation a gigantic plan to blot out from the earth, and from the minds of men, the worship and the knowledge of the true God, or any god that has formerly been worshiped. His attempt does not consist in merely a flat denial of the Deity, but in a revelation of himself as the Divine one, "showing himself that he is God" (2 Thes. 2:4). This plan is described in detail in the 13th chapter of the Apocalypse. The beast, the Desolater, the manifestation of Satan in human form, proceeds to instruct the world to worship himself, and it does so: "And they worshiped the beast." Another agent appears in that other beast of Rev. 13:11-18. We find from this passage that his work is to glorify the Desolater, by exercising all his power before him, by causing men to worship him, and by giving life to an image of the first beast.

The human mind is captivated more easily by gorgeous theatricals than by the consideration of abstract truth, and the

king will utilize this tendency to the utmost. We can readily picture to ourselves the place assigned for the worship of the image thronged with a concourse of people; couriers have sped to every part of the vast dominion, and in obedience to the beast's edict the tributary kings and governors of the provinces have assembled. Here will be functionaries of every kind of service, in brilliant uniforms. These will be, doubtless, marked by differences of speech, and dress, and manner. Peoples, tribes, tongues have gathered in obedience to the imperial mandate, and are now assembled around a glittering image. This wierd assemblage witnesses a spectacular display of powers, signs, marvels, which fills them with wonder. Nor is the bewitching power of eloquence overlooked. "Marvellous things are said against the God of gods." With all the solemnity belonging to state functions the court prophet, having at his command the whole army of rhetoric, delivers a brilliant harrangue in which he proves by arguments, logical, original, clever, cogent, the claims of the beast to divine honors. As a crowning proof, the false prophet causes fire to come down from heaven, and presently, at his word, the image becomes instinct with life and begins to speak. The multitudes are dumbfounded; the miracles will have silenced scepticism; and when the signal for the act of adoration is given, they all prostrate themselves upon the earth and "worship the beast."

The record now reveals the curious fact that this man "showing himself that he is God" is himself a worshiper. "In his place shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." That this god is a personal being is clear from what follows. By the help of this strange god he captures fortresses, and to this super-human aid the success of his career is due. The Apocalypse fills out and makes clear this point, which is barely hinted in the older book. There we learn that the secret of his power and success is due wholly to Satanic energy. We may remark, in this connection, that prevailing ideas on the subject of idol worship are wholly misleading. Idolatry as popularly understood has never existed. Even among the bushmen of South Africa it is not the emblem that is worshiped, but the power or being which the emblem represents. In touching upon idolatry, the apostle is careful to explain that the idol in itself is nothing. "The things which the nations sacrifice, they sacrifice to demons, not to God, and I would not that ye should have fellowship with demons." (1 Cor. 10:20).

While the Desolater is thus occupied with the religious affairs of his kingdom apportioning the land among his devotees, the king of the south, thinking the time opportune for regaining independance, commences to "push" at him. The king of the north hurls himself against him like a whirlwind, with army and navy. On his southward march he halts in "the glorious land" to indulge in slaughter. Adjacent provinces also suffer, but Edom, Moab and the Ammonite nobles escape his fury. Egypt lies prostrate at his mercy. He becomes absolute master of all its treasures,

and the captive Libyans and Ethiopians follow in his train. Towards the end of the three and a half years "tidings" from the east and the north trouble him, and he shall go forth in great fury to utterly destroy and make away many. Again he taries in Palestine, where he plants the royal tent between the Mediterranean and the holy mountain. Here he "comes to his end, and none shall help him."

The angel has painted the great scenes of the seventieth seven within its general frame, or brief outline, as given in chapter 9:27. Then follows a resume of its last half, which will be considered in the next chapter.

(To be continued.)

## GOD'S ETERNAL PLAN.

### Part Two.

**I**N A former article under this heading, of which this may be considered a continuation, we saw that God's plan of salvation in this age, was by a new way of life as distinguished from the old way under the law. We are now to consider the difference of life offered and the conditions under which it is obtained in these two ways.

The offer of life to Israel through the righteousness of the law was indeed a great favor when we consider just what that meant. If the wish had ever come to those Hebrews for the opportunity of life under similar conditions as Father Adam was given, they realized that wish in the covenant God made with them at Sinai. But was it not a better chance for life, seeing they were given in the law a perfect knowledge of good and evil?

The individual offer of long life was given to Israel upon this condition: that the man that doeth all the things written in the law should live by them. This was not an offer of everlasting life, but life as the wages of righteousness. The apostle tells us that the man who works out his own righteousness would be entitled to life as a reward, not of grace, but as a debt. Rom. 4:4. Everlasting life is never a debt; it must always be the gift of God's grace, as we read: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

With the fall of Israel God had refused to deal more with men in the flesh. Never again will he give men in the flesh of sin another trial for life, since the law had proven all men to be under the bondage of sin through the result of one man's offence. Therefore, God appointed that all men should die once, but after this the judgment (krisis—a judging, or trial). Heb. 9:27.

We see, then, that since the cross no man in the flesh has been on trial, on probation—all are already condemned as unworthy of life and the day of judgment will declare that fact.

The time appointed for judging the world that all may be found guilty before God, is in the future. Then the opportunity for life will be offered, not to retry men in the flesh, but to try the secrets of men's hearts whether or not they are in sympathy with righteousness, whether or not their hearts will respond to the preaching of the everlasting gospel. We are assured by the scriptures that a great multitude will respond, that

the whole world will ring with the exultations of the voice of this great multitude, saying: "Salvation to our God which sitteth upon the throne and unto the Lamb."

Evidently, then, probation will not end with this age, but on the contrary, "When the judgments of the Lord are in the earth, the inhabitants thereof will learn righteousness."

It is only by understanding the judgment as the world's great day of salvation, we can have a proper appreciation of the extent of God's favor to us of this age in a special and great salvation.

The present age is not for the conversion of the world. It is a day of salvation only to the called of God, to such only as hear his voice and to no others; thus the scriptures said beforehand, "Today if ye will hear his voice, harden not your hearts." This warning supposes a responsibility to God for rejecting the gospel and a threat of coming judgment of wrath and indignation upon all such as are disobedient to the light. However, the Old Testament is full of prophecies concerning the joy and the blessings that God will cause to come upon those who love righteousness in the age to come, but very little is recorded about this great salvation of this age; in fact, it is not referred to except in the dark sayings of the prophets which even the angels could not learn though they desired to look into them to understand what the Spirit did signify. The present age stands in relation to the age to come as special, spiritual and premature and it might be called a pre-millennial age. Our Lord came preaching that the kingdom of heaven was at hand and all things were now ready; but for one to enter the kingdom the condition was, "He must be born again." He must be of a spiritual and premature birth. This thought is embodied in Paul's words when speaking of how he was permitted to see the Lord; he says, "And last of all he was seen of me also, as of one born out of due time." Born prematurely.

Salvation in this age is special, because a great reward is offered as a prize to those who attain life in this age. It is spiritual, because God is dealing with those in this age on probation, as with those who are alive from the dead. It is premature, because this world is yet under the reign of satan and those who are seeking life and immortality must suffer for the sake of righteousness—to fill up, or supplement the sufferings of Christ in the flesh.

### The Central Truth.

The central truth in all that concerns God's plan of salvation, is to know just what Christ by his death accomplished for us that we might return to God and receive in his grace the blessing of eternal life as his children. For centuries men have labored to know the exact philosophy in salvation through the death of Christ, but they have generally failed to support these pagan philosophies by the scriptures.

The true philosophy and the one supported by God's word is found comprehended in the word "Redemption." The significance of this word together with its Greek equivalent is,—deliverance from the bondage of sin by a ransom. This is

the thought where we read that the whole creation was subjected under sin. The only hope held out for the groaning creation is deliverance from the bondage of corruption by a ransom, that we might return to God and to the glorious liberty as his children. Rom. 7:14; 8:21; 1 Tim. 2:6.

The inability of men in the flesh thro' sin to attain unto the righteousness of the law, commended God in establishing another righteousness, not of works of the law, but of faith. Rom. 3:5.

This is not a personal righteousness, but a moral rectitude by a faith energized by love of righteousness. The man who believed unto this righteousness, though he be imperfect in the flesh, he is perfect in mind and in the integrity of his heart. This is what the apostle means where he says, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. 7:25.

It was God's purpose that the one who should bring in this faith righteousness, or the one who should be the author, or beginner of the faith, should himself be a man made in the likeness of sinful flesh that he might be a surety, as in the office of high priest, for all who should come unto God by him, by his mediation. Thus we read, "Forasmuch then as the children are partakers of flesh and blood (or—as much as the children of God have been partakers), he also himself likewise took part of the same, that through death he might... deliver them who through fear of death were all their life time subject to bondage (the bondage of sin). For verily he took not on the nature of angels, but he took on him the seed of Abraham." Heb. 2:14-15.

We find this righteousness of faith tried and severely put to the test in the sufferings and death of the man Christ Jesus. For by entering into life by his own blood he had proven that faith and love to God were a higher righteousness than that of the law, since it triumphed over and superceded it. Men under the law served God that they might obtain long life, but this man through the "eternal Spirit" of love of righteousness was willing rather to lay down his life in obedience, not to a command, but in obedience to the will, or wish of the Father.

Having now brought in a better hope of life through faith, Christ was thereby constituted the mediator of the new covenant, having obtained eternal redemption from the law for all who should follow in his steps.

In the new covenant the law is written upon the heart by the Spirit of the living God and all the requirements of the law are fulfilled in the mind of the believer. This is the law of the spirit of life in Christ Jesus. It is the law of the divine nature in Christ; so John could say, "He that hath the Son hath life;" and Paul could say, "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness.

Here, then, is the true philosophy of salvation through the death of Christ. Here is such an arrangement, that fallen man may start to run for life on a level with the sinless Son of God, for the believer being baptized into the death of Christ, is justified from all past sins, but now being risen with him, being baptized

(Continued on page 327).

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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 now at work on the new Berean Outlines of Study and hope to have them ready for distribution by the time the fall conferences convene.

We have sent Bro. F. E. Siple in our stead to conduct a series of meetings at Bosworth, Mo. We have tried to work in a little vacation for the summer, but with added work in the shop and many calls for special meetings, we are allowed only the privilege of thinking how nice it would be could we have had it.

It lies within the bounds of a probability that Bro. Albert Siple and wife may drive through from Hammond, La., in their car to be at the Illinois Bible School and conference in August. We have the promise of a large school this year.

Robert, Bro. Conner's youngest son, is on his way "over there." He, together with all our boys, has our daily remembrance before the throne of One who is a mightier King than all others, for their general welfare. May God watch over them.

We have sold the small job press advertised some time ago and now we will have a little more room to get about.

Bro. Delos Andrew, of the Oregon, Ill., church, has left to join the navy. A final meeting was held on Wednesday evening, at which time a discourse was given and communion held, as a farewell to our brother.

We have on our list about 300 delinquents. By far the larger number of these mean to renew without doubt, but they do not do so, neither do we hear a word from them one way or the other. We do not like to speak of this through these columns, but it takes 3 cents now to send a personal notice and that counts up fast. Do you have the love of the truth at heart? Then won't you please look at your label and if it isn't up to date won't you please hasten to make it so? We need every cent of the money to put in the shop.

Sunday, July 7, was very pleasantly spent with Bro. Siple and our Dixon, Ill., congregation. In spite of rain the brethren gathered in goodly number and it was truly a pleasure to meet with this faithful band again. We also had the pleasure of a visit with our daughter, Hazel, who is in the nurses' training school there.

Bro. Alden Overholzer and family, of Springfield, O., known to many of our people because of their visit to the Ill. conference two years ago, are the proud possessors of a new Studebaker. How the little Fords will dodge into the grass when he comes along!

The last week has been notable in this office for the new subscriptions that have come in. In each instance it was because some good brother or sister had said a good word or "loaned" the Herald. Keep the good work going.

Sunday, July 7, was the anniversary day for the church at Lawrenceville, O. It was the second anniversary and the day marked the cancellation of the debt that was incurred at that time. We have very pleasant memories of the time spent with the brethren there and at Brush Creek. We are glad that now the place of worship is clear from debt. May it be headquarters for all who love truth and righteousness.

**Remittances.**

Chas. O. Kepley, Mrs. M. D. Newell, Geo. T. Updike, Mrs. Alta P. Cole, Wm. H. Huls, Mrs. C. E. Wissinger, Miss Rhoda Holly, Mrs. Adaline West, R. A. Daniels, John Elworthy, W. H. Lindsay.

## Notices.

**Iowa Conference.**

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

**SUBSCRIBERS ATTENTION!**

Since we began the publication of The Restitution Herald we have seen the price of paper doubled; in fact, there has been nearly a 100 per cent. increase in almost everything we have to buy for the shop.

Now, to add to our burdens, there is an increase of about 15 per cent. in cost of power, and the new postal rates will nearly double our expense in that direction. According to the new postal law, the increase per year, each July 1st, to July 1, 1921, is such that where we have been sending papers to California and such distant points at the rate of a cent per pound, the rate then will be 10 cents per pound! These conditions oblige us to discontinue the cut rates on the Herald, and hereafter, until further notice, the subscription rate will be \$1.50 straight, or 4 trial subscriptions for 3 months for \$1.25.

Knowing our friends and brethren will see how we are situated, we feel assured of their continued, hearty support.

—The Editor.

## Obituary.

**James William Frier**

was born June 10, 1853, in Clinton Co., Ind., and died at his home in Seircleville, Ind., July 3, 1918. Bro. Frier had been afflicted for some time and realized his short lease on life, but was saved the distress of knowing the exact time which came so suddenly and so soon. He had suffered an attack of heart trouble during the day, but had apparently recovered and after a hearty supper, started down town. He stopped with a neighbor for a few minutes and was suddenly attacked and was taken back home where he died in about twenty minutes. The doctor happened to be present but could give no help.

He was the son of John M. and Amelia Frier and one of eleven children. The family was of English stock, the father having come to this country when seven years of age.

He was married to Elizabeth Olive Thatcher, Nov. 21, 1879. To them were born two children, Mrs. Nona D. Cue, who is at present in the West, and Charles E. at home.

He was converted and baptized by Eld. J. F. Wagoner about 1874, and united with the Hillisburg Church of God of the Abrahamic faith, where he has been an active, substantial supporter of the cause of the truth as it is in Christ Jesus, and was one of the church trustees at the time of his death. In the affairs of this life he has been engaged in farming and stock buying, and was successful in gaining a competency. In these activities he had the respect of his fellowmen and a name for honesty and fair dealing. In his domestic relations he was a loving husband, and a careful, conscientious father, holding the contentment and good cheer of the fireside circle above every other earthly possession.

He leaves one brother, George, of Greensboro, Md., his two children, Nona and Charles, and his beloved wife, to remember his many virtues and kindnesses, and to profit from the influence of his well spent life.

The care, the toil, the joy, the love,  
He had with us but yesterday,  
Has ceased. His life is hid above  
Until the morning's glorious ray,  
When Christ in all his regal glory,  
Fulfills the gladsome, age old story.  
Funeral services were held at St. Paul's  
M. E. church on Saturday, July 6, at 3  
o'clock. A very large assembly of friends  
and neighbors were in attendance to show  
their respect and sympathy, and many  
floral tributes testified of their love and  
esteem. We spoke words of comfort and  
hope from Matt. 28, Acts 2 and Rev. 1:18.  
Then Bro. Frier was laid to rest in the  
St. Paul's cemetery to await the full fru-  
ition of the purchased possession in the  
resurrection morning.

D. E. VanVactor.

#### Zorado Woodward

was born in Steuben Co., N. Y., June 10,  
1838, and departed this life June 28, 1918,  
aged 80 years and 18 days.

She was united in marriage to Isaac  
Masterman, July 5, 1855. Eight children,  
twelve grand-children, twenty-two great-  
grandchildren and two great-great-grand  
children survive her. The children are  
George, of Ashtabula, O., Mrs. H. C. Breece,  
of Garrett, Ind., Mrs. Frank Reed, Bert,  
Mark, Hoyt, Marshall and Marmery, of  
Walkerton, Ind. Her husband died Sept.  
16, 1916, and her oldest daughter, Mrs.  
Wm. Bunch, April 18, 1913. She leaves  
one brother, Horace Woodward, of Walkerton,  
the only survivor of her family.

She and her husband and two daughters,  
Mrs. Reed and Marmery, were converted  
and baptized by Elder Barkley about thirty-  
five years ago. She has lived a consistent  
life, was a devoted mother, a kind  
neighbor, and will be missed in the com-  
munity where she has lived for many  
years.

Funeral services were held from the  
residence, Monday, July 1, at two o'clock,  
and burial was made in the Walkerton  
cemetery where our sister awaits the com-  
ing King and his resurrection.

D. E. Van Vactor.

## Reports.

### Michigan Conference Report.

The Annual Conference and Bible School  
of the Church of God of the Abrahamic  
Faith in Michigan met at Dutton, Tuesday  
evening, June 18, 1918, and continued over  
the following Sunday.

Meeting called to order by our Pres.,  
Bro. Blakely. Opening hymns, Nos. 28  
and 110. Words of welcome by Bro. Blake-  
ly. Sermon by Bro. Austin from Jno. 17:1.

Ministers present,— Bro. S. J. Lindsay,  
Oregon, Ill.; Bro. F. L. Austin, Fontheil,  
Ont.; Bro. F. E. Siple, Oregon, Ill.; Bro. B.  
W. Cummings, Blanchard, Mich.; Bro. F. V.  
Blakely, Grand Rapids, Mich., and B. W.  
Woodward and wife, Dutton, Mich.

It was a pleasure to us all that Bro. and  
Sr. Good of Elbert, Col., could meet with  
us in conference.

The following officers were elected:

Pres., F. V. Blakely, 1037 Lafayette Ave.,  
S. E., Grand Rapids.

1st V. Pres. B. W. Cummings, Blanchard,  
Mich.

2nd V. Pres., A. K. Richardson, Coats

Grove, Mich.

Sec'y, Miss Mildred Coats, Coats Grove,  
Mich. Address, Hastings, Mich. Rfd. 7.

Treas., Lawrence Bridegam, 2035 Horton  
Ave., Grand Rapids, Mich.

Evangelist Com., M. A. Woodward.

Conf. Com., Bro. G. E. Coats, Bro. Bert  
Sheets and Sr. Laura Briggs.

Our hearts were greatly rejoiced to see  
so many of the young people in attendance.  
At the invitation given by Bros. Lindsay  
and Austin, six came forward for baptism.  
They are Mrs. Bertha VanSickle, Adrian,  
Mich.; Lois Blakely, Cecil Blakely, Ward  
Stevens. Forest Clark and Cecil Blaine.  
They were assisted in putting on the all-  
saving name of Jesus by Bro. Blakely.

A most interesting letter was received  
from Bro. R. A. Daniels, of Sault Ste. Ma-  
rie, Mich.

The Bible School had a morning and aft-  
ernoon session, with preaching in the ev-  
enings by Bros. Lindsay and Austin. We  
were especially favored in having with us  
two so gifted and learned speakers as  
Bros. Lindsay and Austin.

The Bible lessons took up the study of  
the most fundamental and vital subjects  
of God's Word. Wed., 10 a. m., Bible school  
led by Bro. Lindsay from Ezek. 37. At  
2 p. m., Bible school led by Bro. Austin,  
"The Two Adams." Evening, preaching by  
Bro. Lindsay, Subject, Love. Thur., 10  
a. m., Bible school led by Bro. Lindsay; les-  
son taken from Ezek. 28. The present war  
in the light of prophecy. At 2 p. m., Bible  
lesson by Bro. Austin, a continuation of  
the Two Adams. Fri., 10 a. m., Bible school  
led by Bro. Lindsay; lesson, Restitution.  
At 2 p. m., Bible school. Bro. Austin con-  
tinuing the second Adam. Evening ser-  
mon by Bro. Lindsay; lesson read, 2 Thes.  
2. Subject, "The Man of Sin." Sat., 10 a.  
m., Bible school led by Bro. Lindsay. Dan.  
7:27. Joseph is the type of Christ. At 11  
a. m., Bro. Siple having been sent by the  
National Berean Society, he organized a  
State Berean Society of Mich. In the even-  
ing Bro. Austin preached on The Gospel  
of the Kingdom. The Kingdom of God and  
the Glad Tidings of the Kingdom. Sunday,  
10 a. m., Sermon by Bro. Lindsay, Subject,  
Conversion. At 2 p. m., Sermon by Bro.  
Blakely. Lesson read, 1 Cor. 2; 1 Pet. 5.  
Put on the all-saving name of Jesus Christ.  
Communion service administered by Bros.  
Austin and Blakely. Sunday evening ser-  
mon by Bro. Austin. Acts 1. Subject, The  
Second Coming of our Lord.

The attendance was very good, but all  
were sorry that some were so very ill as  
not to be able to attend. We were nicely  
entertained by all of the friends at Dutton  
and we thank all for their kindness to us.  
Conference came to a close by singing,  
"God be With You Till We Meet Again."  
It was the desire of the brethren at Dut-  
ton that Bro. Austin remain for a few  
days longer for preaching, as others were  
thinking of putting on the all-saving name  
of Jesus.

Emma Jackman, Sec.

## The Sunday School.

By Alta King.

OBEYING GOD.

Lesson 4.

July 28, 1918.

Lesson Text,

John 15:8-17.

Golden Text: If ye love me ye will keep  
my commandments. Jno. 14:15.

Memory Verses: James 1:22-24.

### Questions and Comments.

There are two kinds of obedience to  
God's laws. Name them. Rom. 7:6; 2 Cor.  
3:6. Discuss the nature of each and illus-  
trate with a concrete example.

According to 2 Cor. 3:6-9, God is the au-  
thor of two covenants. The first, the law  
covenant which covenants certain things  
to man if he disobeys God's law. The sec-  
on, the new covenant, which covenants  
certain things to man if he repents of his  
disobedience.

What things are covenanted to trans-  
gressors of God's laws? 2 Cor. 3:7, 9; Gen.  
3:13-24. How many of the race of mankind  
are under this covenant? Rom. 3:10-19.  
Why? Rom. 5:12. What relationship exists  
between God and those who know and  
serve him only through his law covenant?  
Gal. 4:1-7; 21-26; Gal. 3:22-24. Upon what  
emotion is such obedience based? Heb. 2:15;  
Rom. 8:15.

What is covenanted to man by the new  
covenant? Heb. 10:16-18, 8:16-18, 9:15; 2  
Cor. 3:6, 8, 9. What relationship exists be-  
tween God and those who know and serve  
him through the new covenant of mercy?  
If necessary read again Gal. 4:1-7, 21-26, 3:  
22-24; Rom. 8:15. Upon what emotions is  
the new covenant obedience based? Matt.  
22:36-40; John 14:15. Obedience under which  
covenant works to the purification of  
mind and heart and therefore to our et-  
ternal salvation?

Read 1 Jno. 4:18. We are being saved  
just according as we get rid of the law  
covenant relationship of slaves and its cor-  
responding obedience based on force and  
fear of force, and advance in the new cov-  
enant relationship of children and its cor-  
responding obedience based on love and  
gratitude.

Is there any reward for rendering ob-  
edience to God's laws as the young man  
had obeyed them, in Matt. 19:17-20? See  
Rom. 10:5. That is, obedience to God's laws  
will make our present mortal life full and  
complete. But if we lack the spirit of new  
covenant obedience, which is love and  
gratitude inducing us to sacrifice all in  
God's service, we can not gain perfection.  
The young man lacked this spirit and was  
rendering law covenant obedience. Matt.  
19:21, 22.

Is being honest because "honesty is the  
best policy," rendering spiritual obedience?  
Is there great material gain in being hon-  
est because honesty is the best policy?

Had David learned to render spiritual  
new covenant obedience to Jewish sacrifi-  
cial laws? Psa. 51:15-19. Had Saul? 1 Sam.  
15:3, 8-23. Explain how God's commands to  
be baptized and partake of the communion  
may be obeyed in the letter only. Do the  
scriptures support your explanation?

How may we obey the command, "Thou  
shalt not kill," in the letter only?

### General Notes.

God's two covenants, the one covenant-  
ing condemnation and death to transgres-  
sors of his laws, the other covenanting for-  
giveness and life to repentant transgres-

sors, are both made known in condensed forms to Adam and Eve. "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The covenant bringing condemnation was made known in a more detailed, elaborate form to Israel, a people chosen by God to become a righteous people with higher morals and culture than other peoples around. While they were under this covenant in this special way the condemnation for sin was meted out swiftly and directly and sin was restrained in them as in no other people who were left to receive the condemnation of God's broken laws through the laws of nature.

The covenant, covenanting forgiveness and life to repentant transgressors was also made known in a more detailed, elaborate form to Abraham when God said, "In thee and thy seed shall all the nations be blessed."

This covenant was further elaborated when the gospel was preached through Christ and the apostles.

The law covenant bringing condemnation was enacted by Moses and other Jewish rulers and the laws of nature. It is now being enacted through other earthly rulers and the laws of nature. Rom. 13:1-4.

The new covenant of mercy is enacted by Jesus alone and now only in favor of the chosen, elected few who are to make up his body.

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## Letters.

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Tulsa, Okla., July 3, 1918.

Dear Bro. Lindsay:

I am writing you about our meetings. Bro. J. H. Luman, of Sapulpa, Okla., came and held meetings for us the fourth Sunday in June and decided to come regularly the second Sunday in each month.

Will you please announce through the Herald that he will preach at Springdale schoolhouse, Tulsa, Okla., one mile north of Tulsa fair ground, Saturday night before the second Sunday in July; also on Sunday at 10:30 a. m. and Sunday night.

The reason I ask this is that if there are any of the faith who take the Herald in or around Tulsa they may know of the meetings and come.

Mrs. Mittie Chandler.

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2 Corinthians 5:1 to 4.

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**I**N OUR early Christian life we found this scripture very hard to understand. It is one of the many texts given to prove the doctrine of the immortality of the soul. The general exposition given is that the earthly house here spoken of is the human body and that house not made with hands is our resurrected body. That this cannot be so applied we wish to prove by scripture. In the 18th verse of the fourth chapter the apostle writes, While we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal. In this Paul is comparing the temporal and the eternal things. The things which we

see are temporal, the things which we do not see are eternal.

Now in Rom. 8:18, Paul writes, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Here we have the present time (temporal things) and the things to be revealed in us (eternal things) compared.

In further proof we give the following. Indeed the earnest expectation of the creation longs for the revelation of the sons of God (the eternal things). For the creation was made subject to frailty (not voluntary, but by him who placed it under); in hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together till the present time. And not only it, but ourselves also possessing the first fruit of the spirit, even we ourselves groan within (or among ourselves), waiting for sonship,—the redemption of our body.—Diaglott translation. The creation was made subject to frailty and has an earnest expectation for the revelation of the sons of God, or waiting for the sonship,—the redemption of our body. The creation in these texts embracing not only the earth, but man.

With these thoughts before our minds we are now ready to notice 2 Cor. 5:1-4. For we know that when our earthly house, which is a tent, is destroyed, we have a building from God, an house not made with hands, eternal, in the heavens. But yet in this tent we groan, earnestly desiring to go permanently into our habitation which is heavenly, and surely if we go in, we shall not be found destitute. But yet, we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life.—McKnight. I give this translation because it is much clearer than the common version. Our earthly house, in verse 1, is called a tent, and an unsubstantial building liable to be removed. Our present political, social, industrial and religious arrangements make up the earthly house which must in time give way to the more substantial things, the kingdom of God, as the eternal cosmos. In Heb. 11:10, Paul writes that Abraham looked for a city which hath foundations, whose builder and maker is God. This present cosmos built by man is in every particular a failure. For six thousand years human governments have proven a failure. The one that will have a foundation is that just government over which Christ and his saints will rule. Its foundation has the purpose of the Eternal One to stand on. If we accept that this earthly house is our human body, we have, as the sects say, an outer man, the human body, and an inner man, the soul. In the second verse the writer says, In this tent we groan, earnestly desiring to be clothed upon with our house which is from heaven. Is it not true that every prayer we utter is, Come, Lord Jesus, come quickly, and that God's will be done on this earth as it is done in heaven? Who would not pray to be delivered from the body of this death? This present world is given over to all manner of strife and lawlessness. This old cosmos is much like the

Israelitish cosmos in the day of that wicked prince when God said; Whose day is come when iniquity shall have an end.

This present arrangement is becoming deluged in blood and murders, and God's forbearance cannot last much longer. In the fourth verse we read, In this tent we groan (not our immortal souls) being oppressed; in which (oppressions) we desire not to be divested, but invested, that the mortal may be absorbed in life.—Diaglott. The climax here reached is that the mortal may be absorbed in life. To the Philippians (3:20, 21) Paul writes and expresses the same hope. Our polity begins in the heavens from whence also we are expecting a Savior, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself. Our polity (government) begins in the heavens. Our polity will be made up of heavenly rulers of which Christ will be the head. When this creation is redeemed from its present corruption the eternal things will have been inaugurated. Then will this present, corrupt, political, social, industrial and religious fabric become a part of the heavenly cosmos. Then there will be one ruler who will rule in justice and equity. The old cosmos will have been destroyed. Let us all pray and work for the accomplishment of God's purpose; viz., As truly as I live all the earth shall be filled with the glory of the Lord. Num. 14:14

I wish briefly to call attention to a few thoughts in verses 5-10 inclusive. We are always confident, knowing that whilst we are at home in the body we are absent from the Lord. What body is here spoken of? Answer, Not the human body. Why? Because we cannot be absent from ourselves. The pronoun we includes the all. It cannot be made to relate to something within us. The body and the we must be two distinct and separate objects. It is not reasonable to say that this body is that body of which Christ is the head, the church. Col. 1:18. When we are freed from the present surroundings, that is invested with the life, we will be present with the Lord. This can only be accomplished when Jesus descends from heaven and gives us our immortal bodies. In the eighth verse Paul writes, We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Is not this in harmony with the hope expressed in 2 Tim. 4:8? Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day (the day of his coming); and not to me only; but unto all them also that love his appearing. In the first verse of this chapter he tells us what he will do when he comes, he shall judge the living and the dead. Paul's hope was centered in the resurrection when Christ should appear. In the tenth verse the word body appears again. Does it mean body? Let us see. We must all appear before the tribunal of the anointed so that each one may receive the things through the body, according to what was performed, whether good or bad.—Diaglott. We ought first to determine who will have the privilege of standing before the tribunal of the anointed. We have only become his by faith, repentance, and obedience. It is not reason-

able to say that only those who are worthy can stand there. The Psalmist says, The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Young translates, The wicked rise not in judgment. Psa. 1:5. Therefore we believe that the overcomers alone have a part in this tribunal incident. The word body in this verse must mean the same as in verse eight. We must receive for the things performed through the body (the church). We are held accountable for the things performed while in the ecclesiastical body and not while aliens, for at that time we were without Christ, having no hope and without God in the world. We were then aliens from the commonwealth of Israel and strangers from the covenants of promise. But now, having been reconciled both unto God in one body by the cross are no longer strangers and foreigners, but fellow citizens with the saints and of the household of God. Our acts are noticed when we become a part of the body of which Christ is the head. We must all appear before the tribunal of the anointed so that (in order to) the receiving of the things through the body. For the things we have performed while in the body.

Now if we live righteously in Christ Jesus we will stand or rise in this judgment, and if not, we will not stand or rise. For Jehovah is knowing the way of the righteous, and the way of the wicked is lost.—Young.

Your brother waiting for the destruction of our earthly house,

D. C. Robison.

#### SIGNS OF THE TIMES.

##### A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

SINCE the fig-tree never puts forth its leaves until the very near approach of summer, so also know that the signs which he mentioned will not be made manifest until the near approach of his return. As the budding fig-tree foretells the nearness of summer, so also this cluster of events will all transpire (not a portion, but all of them) in close proximity to each other and just prior to the release of the world from the long, dreary winter of sin; just before the world bursts the bonds of oppression and misrule to merge into the glad some summer time of earth's jubilee and harvest.

Our Master could not have made use of a more appropriate parable to represent the latter day condition than that of the fig-tree. Shorn of its leaves and fruit in autumn, it passes through a long winter, exposed to cold and storms, then to spring up in new life under the influence of the spring-time sun and showers, when it adorns its tender branches with a richer and more beautiful dress, and yields a more abundant fruitage. A fit emblem of the Jewish nation which was once the envy of all other nations, about whose glory and renown the Queen of Sheba once said, "The half had never been told." Stripped of its national garments, robbed of its precious fruitage, it has been exposed to the cold, wintry storms of bitter persecutions for nearly 2520 years, until it would seem as though no life remained in either its

branches or roots.

But listen! What strange sounds do we hear from the east? It is said the other nations are now preparing a way for the return of the Jew to Canaan. Surely the fig tree begins to show signs of life. The branches, which seemed dry and dead so long, really look brighter and manifest greater strength and power of resistance than ever during the long, weary winter of exile. In some countries strong hopes are being entertained that ere long they will be returned to their own land and be recognized by the world as a nation. Such news brings joy and gladness to all, and great rejoicing fills the hearts of those laboring in the Lord's vineyard; for we know summer is coming soon. But bright as the prospects may appear, let us not grow impatient if it should require a few years more to establish a Jewish commonwealth in the Holy Land, but wait patiently, watch fervently and labor zealously. Let us remember that all the other signs of which our Savior told his disciples will not occur a great while before Israel shall be living in his native land, in "unwalled villages," apparently "at rest," "all of them dwelling without walls, and having neither bars nor gates." See Ezek. 38:11, in which they will not have any means of defence. Before this stage of their national history shall have been reached all the rest of this cluster of signs will have been manifested, "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. 24:30.

From the reading of this verse we conclude that the sign of the Son of man, follows very closely after the darkening of the sun and moon and the falling of the stars, etc., else why should Jesus use the adverb of time "then" with reference to the order of those signs and the sign of the Son of man, if the one did not shortly follow the other? Our Savior mentions the "sign of the Son of man" as the last one in the list of signs; then adds, "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. 24:30. Matthew speaks of the sign of the Son of man, while Mark and Luke omit it. Matthew and Mark speak of his coming in the clouds; Luke says, "in a cloud." Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord cometh with ten thousands of his saints." The Diaglott reads, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord came with his holy myriads," which may mean a great many more than ten thousand. Jude 14. I prefer the Diaglott rendering, because it would seem that many times ten thousand will be found worthy to be associated with Christ and to reign with him on the earth one thousand years.

It will be the Jews who will be living in the Holy Land at the time Christ comes with his myriads who will be privileged to behold this wonderful manifestation of his glory. The believers in Christ who are worthy and ready will not be the ones to see his coming and to mourn; for they will have been taken away to meet the Lord in the air, and to be forever with

him, and to share his honor and glory. They will be taken away as Elijah was, at the thief-like coming of our Lord, when he calls them from the field, from the mill and the various occupations which they may be following. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40-41. I do not believe that they will be taken away a great while before the terrible calamities fall upon the nations, as predicted by the prophets and by our Savior. I base this upon the manner of God's dealings in the past. Noah entered the ark only seven days before the flood began. Lot had gone but a short distance when the cities of the plain were enveloped in destructive flames. The saints had barely left Jerusalem when Titus, with his Roman horde encircled the Holy City to lay it in total ruins. So also will it be when the nations will be in their greatest distress; when perplexity will rob the wise of their memory, reason and will, and when everything will seemingly be thrown into chaos, that the righteous will be taken out of the way of danger, "until the indignation be overpast." It is at this time the righteous dead will come forth and together with the righteous living will be caught away to meet their Lord in the air.

(Continued from page 323).

in one Spirit into one body, he is now being dealt with as a new creature, created in Christ unto righteousness.

But this plan would be incomplete without some provision made for the forgiveness of our sins through the flesh. Here is the very strength of the new covenant; for God in his mercy is pleased and he is just to forgive us our sins and to cleanse us from all unrighteousness. He is pleased in his mercy to forgive us our sins if we come to him in contrition of heart and confess them. He is just to forgive us because we are no longer under the law, but under grace. And he knows if we do sin it is not by intention, but is the result of sin that dwells in us: for this is his covenant,— "Your sins and your iniquities will I remember no more."

We see, then, that salvation is all of God's grace through faith. It is all in that great redemption that he in his love for a lost world through sin wrought out for us, yet we find this great plan crowded into one short verse of the scriptures, "Being justified freely by God's grace through the redemption that is in Christ Jesus."

Alex. Allan.

Study of God's word and prayer are necessary to Christian growth. Obedience is Christian growth. Each act of obedience is a gain of so much Christianity and makes the next gain easier. Each act of disobedience is a loss to our stock of Christianity and makes the next gain harder to obtain.

What is meant by our neighbor we cannot doubt. It is every one with whom we are brought into contact, whosoever it be, whom we have any means of helping.

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Something that's all the better for being put off until tomorrow—the speaking of an angry word.

Still in mutual suffrance lies The secret of true living; Love scarce is love that never knows The sweetness of forgiving.—Whittier.

For every evil under the sun There is a remedy, or there is none; If there be one, try to find it, If there be none, never mind it.

Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening.—Holmes.

Manners are the final and perfect flower of noble character.

We think things are calamities and trials and sorrows. Only names! They are spiritual gymnastics and have an eternal value.

Tact is the life of the five senses. It is the open eye, quick ear, judging taste, keen smell, and lively touch.

This very sage advice was given by an aged priest: "Always treat an insult like mud from a passing vehicle; never brush it off until it is dry.

For happiness after all, is not dependent on external conditions, but comes from within. It is the result of one's attitude toward life—toward work.

Imagination is a window. If too wide it means a weakened wall and light in hurtful excess.

The heart made cold by adversity warms at the touch of sympathy.

No man has a right to do what he pleases unless he pleases to do what is right

We never regret the kind words we have spoken, nor the retorts we have left unsaid.

Sympathy—it is the touchstone to every secret, the key to all knowledge, the open sesame to all hearts.—Elbert Hubbard.

Pity ever healeth envy.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, July 25, 1918.

Number 12.

## NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.

No wrapping—no address.

—At S. Burselson, Postmaster General.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### ESAU AND JACOB.

I HAVE a true story for you today about twin boys, who lived long ago in a very different country from ours. They were the sons of Isaac and Rebekah, and their names were Esau and Jacob.

These boys were not at all alike in any way. Esau, when but a tiny baby, had a very red skin and hair all over his body. Not tiny hairs like you find on your hands and face, but longer hair, such as we find on some animals. As he grew up this did not change, so that he could not have been very handsome. Do you think so?

He learned to use the bow and arrow very well. He liked to hunt, and spent most of his time in the fields. He would prepare the meat of the animals he killed for his father, and because of this, Isaac loved him the better of the two boys.

Jacob was a fine looking boy. His skin was smooth and soft, and, because his mother loved him more than she did Esau, she always tried to have him get the best of every thing. She was rather selfish about this sometimes, and took things for Jacob that his father had meant Esau to have. Jacob did not enjoy hunting, but liked best to till the soil.

One day when Isaac had grown old and blind he called Esau to him and said,

"My son, I know not how soon I may die. I wish you to take your bow and arrows to the field and take me some meat. Dress the venison as I like it best, and bring it to me, so that I may eat it and bless you before I die."

Rebekah heard this, and, as soon as Esau had gone to the field, she called Jacob to her and said,

"Your father has sent Esau to the field for some venison, so that he may give him a blessing. Now you must obey me. Go and bring me two young goats and I will dress them as your father likes

## THE LAST HOUR

Little children, it is the last hour. I Jno. 2:18

**T**HE SUNSET burns across the sky;  
Upon the air its warning cry,  
The curfew tolls, from tower to tower;  
O children, 'tis the last, last hour!

The work that centuries might have done  
Must crowd the hour of setting sun,  
And through all lands the saving Name  
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,  
O laborers, press in, press in!  
And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

It is a vineyard of red wine,  
Wherein shall purple clusters shine;  
The branches of his own right hand  
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,  
O tardy workers as you reap,  
For wasted hours that might have won  
Rich harvests ere the set of sun.

We hear his footsteps on the way!  
O work while it is called today,  
Constrained by love, endued with power,  
O children in this last, last hour!—Sel.

best. Then you shall take him the meat and he will bless you instead of Esau."

Jacob, I think, was a little afraid to do anything quite so wrong. He said,

"Esau is a hairy man and I am not. Father cannot see me, but if he should touch me, he will know I have deceived him and I shall receive a curse instead of a blessing."

Rebekah was anxious for him to have the blessing, for that would give the best of all that Isaac had to Jacob. So she commanded him to go at once and obey her. And he obeyed.

When she had prepared the meat, she dressed Jacob in some of Esau's clothing and put the skins of the goats upon his hands and neck. Then Jacob carried the meat to his father and said,

"I am Esau. Come and eat some of my venison, so that you may bless me."

Isaac thought it was strange that the voice should sound so much like Jacob's, so he said,

"Come near me, so that I may touch you. Then I will know whether it is Esau or not."

When he felt of the clothing he knew that was Esau's, and the goat skins made him think it was Esau's hands. So he ate of the meat and drank some wine that Jacob brought to him, and then gave him this blessing:

"May God give thee plenty to eat and drink. Let people serve thee. Be lord over thy brethren. May evil come to those who do evil to thee, and good to those who are thy friends."

Jacob then went out of the room. In a very short time Esau came with the meat he had prepared. As he brought it to his father, he said,

"Arise, father, and eat some of my venison, that you may bless me."

"Who are you?" asked Isaac.

"Why I am your oldest son, Esau," said the boy.

Then in a trembling voice, Isaac said,

"My son, your brother came while you were gone and deceived me. I have given him the blessing I meant for you."

Oh, what a disappointment that was to Esau! He wept bitterly for a time and then he said,

"Have you no blessing for me, father?"

"I have given everything good to your brother," said Isaac. "You shall live as a warrior, and shall be a servant to your brother. But when you become a ruler, you shall fight with him and free yourself."

This made Esau very angry and he came to hate Jacob so much that he planned to kill him as soon as his father died. Rebekah was told about it, and she at once began her plans to have Jacob sent away. It was not long until she had coaxed Isaac to send Jacob to her brother's home. Jacob remained with his uncle for many years and when he finally returned, Esau was ready to be his friend.

STAND UP, O heart! and yield not one inch of thy rightful territory to the usurping intellect. Hold fast to God in spite of logic, and yet not quite blindly. Be not torn from thy grasp upon the skirts of his garments by any wrench of atheistic hypothesis that seeks only to hurl thee into utter darkness; but refuse not to let thy hands be gently unclasped by that loving and pious philosophy that seeks to draw thee from the feet of God only to place thee in his bosom. Trustfully, tho' tremblingly, let go the robe, and thou shalt rest upon the heart and clasp the very living soul of God.—Hinton.

WHERE then is our God? You say, he is everywhere: then show me anywhere that you have met him. You declare him everlasting: then tell me any moment that he has been with you. You believe him ready to succor them that are tempted, and to lift those that are bowed down: then in what passionate hour did you subside into his calm grace? in what sorrow lose yourself in his "more exceeding" joy? These are the testing questions by which we may learn whether we too have raised an altar to an "unknown God" and pay the worship of the blind; or whether we commune with him "in whom we live, and move, and have our being."—Martineau.

Men do not lack strength; they lack the will to concentrate and act.

**THE COMING CONFLICT;  
or, The Time of the End.**  
by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

THE ANGEL's speech, thus far, has traced the rise, progress, and rule of the Desolater and has related his actions towards Daniel's people. The special bearing of this vision on the people of Israel, expressly stated at the outset (10:14), is amply borne out by the repeated references in the prophecy itself to the people, the covenant, the temple, the sacrifices, the apostasy from the law, the glorious land, and the holy mountain. The fact that this prophecy concerns the Hebrew people only, is again reaffirmed at the close. Michael stands up "for the children of thy people," and at that time "thy people shall be delivered."

This unweariedly reiterated reference to thy people settles once for all our understanding and interpretation of this prophecy. Many generally received interpretations would be discarded if only the readers of the book of Daniel would strictly adhere to the language of the revealing angel. Certain interpretations in vogue would have no place were it not for the deplorable eagerness of Christians for "ready made" views and for their disinclination to think for themselves. Many who are prominently identified with certain theories of prophetic interpretation display an ignorance of the letter which is truly astonishing.

It is not possible to read the Old Testament and not notice that the position assigned to Israel is so peculiar that all the historic facts recorded are selected for their special bearing upon that people. Israel is the pivot of God's revelation. As each planet moves in its own orbit and all together circle around the sun, so each prophet moves in his own special sphere and all combined revolve around one center—Israel's kingdom. If the last king of the north occupies a prominent place in prophecy, it is not for his own sake, but because, in God's purpose, he is destined to have close connection with God's chosen people at the time of their greatest national crises. In like manner, the rivalries between the kingdoms of the north and south are accorded a place in the present vision only because the Jewish state becomes involved in their strife for world-supremacy.

Before drawing his speech to a conclusion, the angel takes an after-glance at the period initiated by the stoppage of the daily sacrifice, characterizes it as a "time of trouble," and points out the glorious outcome for Daniel's people. His words are as follows: "At that time shall Michael stand up, the great prince that stands 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, even every one that shall be found written in the book." The reference to Michael proves that the phrase "at that time" does not refer to the time when the Desolater comes to his end, but to the taking away of the daily offering, and that the last paragraph of this prediction (12:1-4) is a recapitulation of the events related from verse 31 to the close of the chapter.

The standing up of Michael marks the beginning of intervention in behalf of Israel which issues in their deliverance. The intervention of Michael and the events consequent thereupon are fully described in the Apocalypse. The twelfth chapter tells us of war in heaven. In this majestic war, yet to take place, Michael and his hosts are arrayed against the dragon and his hosts. "They fought," says the seer, who in spirit saw the war, as we shall see it in the time of its progress—"they fought," and the holy ones prevailed. The principalities, powers, world-rulers of this darkness, the spiritual hosts of wickedness in the heavenlies will then at last be cast out into the earth. Then a shout of triumph rises in heaven, emphasizing the far reaching consequences of the event; a loud voice proclaims, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore, rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12:11-12.

The cause of the beast's malignant treachery is now apparent; it is due to the excess of Satan's wrath at his defeat by Michael. Having been ejected from the heavenly domains, his rage and fury will be a thousandfold whetted against the Jews. His plan forms itself into an attempt to exterminate the Jews and to draw to himself the allegiance of as much of the human race as possible, and for the period of forty-two months following his ejection from heaven he will hold an unfettered sway over all mankind, except an election of Jews and Gentiles.

Our Savior, Christ, in speaking of this period affirms that it shall have the same broad features as the days of Noah (Matt. 24:37). At that time human society was in a state of the most terrible corruption, violence, and anarchy—a chaos, in fact, second only in its terrors to that which is yet to take place in the days immediately preceding the second advent, when horrors similar to, yet worse than those of the antediluvian age, will be enacted among men.

The bitter persecution and sad plight of the Jews during that time is graphically described by our Lord in Matt. 24:15-28, and, perhaps, is still more vividly represented in the 12th chapter of the Apocalypse, from the 13th verse onwards. That chapter is a short, detached historical synopsis of a definite period of time—namely 1260 days—which is also treated in other parts of the Apocalypse with more attention to other details. The vision of the sun-

clothed woman driven by the dragon into the wilderness, where she is nourished by God, is in some measure a recapitulation of the experiences of Israel during the Desolater's heyday, and its object is to point out the relation between the visible and invisible actors in the great drama of the last days.

And now the angel gives us a glimpse into the glories of the kingdom. The 33rd and 35th verses of the 11th chapter have noticed the many Jews who will lose their lives in the persecutions under the beast. Those Jewish martyrs are once and again brought before us in the Apocalyptic visions (Rev. 6:9; 11:7; 13:7; 14:13). Those who will survive the horrors of those days will be delivered from their plight, while those who suffered martyrdom will come forth in resurrection. This resurrection is described thus: "And many of them that sleep in the dust of the earth shall awake, some to eonian life, and some to shame and eonian contempt." This is a particular resurrection limited to Israel alone. The resurrection of the Chosen Nation differs in several particulars from that of the church, which is his body, and especially this one, that, whereas the members of the body ALL rise in glory, the members of the Chosen Nation will rise, some to glory and some to shame. The righteous members rise to eonian life. This is not to be enjoyed in heaven, but upon earth. God has made provision for endowing the Israelites with bodies, earthly yet spiritual, glorious yet suitable for an existence upon the earth. Those of the Israelites who are not saved, will rise to shame and eonian contempt. Daniel himself will then rise from the dead with the rest of his nation. Dan. 12:13.

(Concluded next week).

**SIGNS OF THE TIMES.**

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.  
Lyman Booth.

PLEASE return with me to the signs which Christ said would be given prior to the sign of the Son of man, mentioned by Luke 21:25-26. I am aware that many believe that the heavens there mentioned means the political heavens: the sun is represented by the crowned heads of earthly governments, such as kings, emperors, etc. As the moon shines by reflecting the sun's light, so the lesser officers in those governments represent the moon; because they exercise no power or authority except that which is delegated to them by the higher officer. The stars represent a still lesser class of officers. The "sea and the waves" represent the great masses of people. To this view I shall have to object for various reasons. First, Christ was not speaking to his disciples upon that occasion in figurative language, but in plain, literal terms about literal objects. He told them plainly, "There shall be signs in the sun, and in the moon, and in the stars." He told them just as plainly what would come upon the earth, namely, "distress of nations, with perplexity." He then adds: "the sea and waves roaring." "Nations" is a term which we all admit is literal. We also admit they are on the earth which is equivalent to saying the sun is not upon

the earth.

In the second place, if sun, moon and stars are to be applied to nations, then the whole narrative had no reference to anything except those things upon earth, and to say the signs would be in the sun, moon and stars, and the distress of nations would be upon the earth would be misleading, if he intended all should take place on the earth. It is true the word "sun" in scripture does not have a uniform meaning. It may have a literal meaning in some instances and a symbolic in others. Its meaning is determined by the nature of the language with which it is used. The question is, has it a symbolic meaning in Luke 21:25? If so, then Christ should have told his disciples so, as he often did when speaking in parables. It had been his custom to speak to the multitudes in parables, but there were none present but his disciples at this time, hence no need to use figurative terms.

In this connection I should like to refer to the application which Peter makes in Acts 2:16-21 of the prophecy of Joel 2:28-31. Peter had been preaching on the day of Pentecost. He and those of like precious faith with him had been speaking in, at least, seventeen different languages and the multitude accused them of being drunk; but Peter assured them that such was not the case and explained it by saying to them: "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

No one will dispute that this was a literal fulfillment of Joel 2:28. It is to be interpreted literally since the Holy Spirit was literally poured out on the day of Pentecost. If this occurred at the commencement of the Gentile dispensation, it was also at the very last day of the Jewish dispensation. This being a literal, visible demonstration of the power of the Holy Spirit, why should not the signs which mark the close of the Gentile dispensation, as mentioned in the 31st verse be interpreted literally also? Only a portion of this scripture applies to the day of Pentecost. One portion of the signs marked the beginning of Gentile times; the other their close; but according to Joel all must transpire before the great and terrible day of the Lord come. This prophecy with this literal interpretation agrees perfectly with the literal interpretation of Christ's prophecy as given by the three evangelists.

It is argued that the darkening of the sun refers to the removal of kings, emperors, and other crowned heads of earthly governments. If so, when will the sun in the political heavens be darkened? Will this be done by the removal of one, two, or three, or all of them? Will it be accomplished just prior to Christ's visible manifestation, when he comes with myriads of

his saints as spoken of by Jude? If the dethroning of kings and emperors be the darkening of the sun, has not that sign been in process of fulfillment all down the eighteen centuries just past? For several crowns have been removed during that time. Surely nations have been disrupted and kings, queens and emperors have been dethroned centuries ago. But if their removal be not a fulfillment of this portion of the prophecy, when will it be?

Strictly speaking, that which is dark is absolutely destitute of light. A light can be obscured and still not be darkened. The sun may be obscured, yet not darkened. For instance a cloud may obscure the sun from view, yet shine all the while. Again it could be obscured by a cloud of locusts, or by a cloud of grasshoppers. In the sixties a cloud of grasshoppers did actually spread over northwestern Iowa, so dense that they obscured the sun from view, yet the sun was not darkened. Such as these could not be counted as fulfilling this prophecy. The Diaglott rendering of Mt. 24:29 reads, "And speedily after the affliction of those days, the sun will be obscured, and the moon will withhold her light, and the stars will fall from heaven, and the powers of the heavens will be shaken." Cannot the being who spread a mantle of darkness over "all the land" when his Son hanged in agony on the cross, and who rent the veil of the temple from top to bottom, veil the sun so completely that no light from it would reach any planet belonging to our solar system? If not, why not? But some may contend that such a thing is impossible. But why so? Could not the Being who caused it to shine unceasingly from the time it was created, veil it so completely that no rays of light from it could escape beyond the veil? If not, then he is not omnipotent. If such a thing should occur and continue for only a short time, our whole solar system would be immediately affected to such a degree as to cause a shaking of the powers of the heavens. The sun being obscured, of course, the moon would withhold her light, for the reason that it shines by reflecting the rays of light from the sun.

#### THE GREAT SALVATION.

Heb. 2:3.

**W**HAT a wonderful thing it is to contemplate the mercy and favor which a merciful God has bestowed upon the human race by placing within the grasp of every human being this great salvation spoken of by the Apostle Paul, and the ultimate means which God has provided is within the reach of every individual,—viz., the gospel.

We do not forget that God the Father is the author of all good. Jas. 1:17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Therefore the God of heaven is the great source, not only of bringing the world of humanity into being, and giving them life, but placing before them the means of perpetuating that life.

Next to God the Father and nearest to him in the plan of salvation is his own blessed Son, sent into the world in his own likeness and in the likeness of man—sinful man, yet without sin, as a medium and

a means through whom we might obtain that life, and to whom he makes known his mercy: for he came into the world to bring life and immortality to light, and he brought it to light, or made it known through the gospel. This is the third source or means that God in his wisdom has invented for the good of mankind and for their salvation.

The gospel is the means that appeals to us more directly because it is written and we can see it, read and understand it. And we have the undisputed evidence that it came from God, and that Jesus, that part of the Word that was made flesh, came from God. And that he introduced and preached this gospel to the lost sheep of the house of Israel, and when they rejected it, he sent it by his apostles into all the world. Paul, the apostle to the Gentiles, declared that this gospel is the power of God unto salvation to every one that believes it. Now while God the Father, and Jesus Christ, the Son, are both of them back of and underneath to uphold it, yet the gospel as the moving power appeals to us because, as John says, "That which was from the beginning, which we have heard, and which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life." This means the gospel to us, for we have never seen nor handled Jesus; but to those apostles it meant both Jesus and the gospel which he preached. John further declares (1 Jno. 1:4), "And these things write we unto you, that your joy may be full." This means that by having and obeying the gospel and performing the things required by the gospel, we get into Christ and become an heir of God and a joint-heir with Jesus Christ to the great and precious things promised through him, which is gospel or good news.

This brings us into harmony with the Father and with the Son. Then we can indeed say as John did (1 Jno. 1:3) "And truly our fellowship is with the Father and with his Son Jesus Christ."

Then if we continue to walk in the light of the gospel as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin. 1 Jno. 1:7.

This makes and constitutes a grand, harmonious church, one with the Father, and one with our great head, Jesus Christ, and with every member of the body. This is the oneness which Christ prayed for (Jno. 17:21). That they all may be one as thou Father art in me, and I in thee. That they also may be one in us. Love is to be the ruling power. Eph. 5:25. Husbands love your wives, as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

But this condition can only be brought about by co-operation. God the Father, through Jesus Christ the Son, by means of his gospel, we work out our own salvation with fear and trembling. These four agencies working together, and all to one purpose, bring about the desired result,—the oneness and final perfecting of the church.

M. W. Perrine.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

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

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

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Oregon, Illinois.

## Editorials and Church News.

## F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.  
Adelme, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

The editor, being alone this week, has little time for editorials, so please excuse the lack.

We are announcing in this issue the Nebraska Conference which is to convene in August, conflicting with the Illinois Conference date. We are sorry that the dates must thus conflict, but as it seems the best that can be done this year, let us trust that next year we can make our dates harmonize a little better.

## HELPING FUND.

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

S. W. Lake, .50.  
Mrs. Eunice Lewis, 3.50.

## Remittances.

Mrs. Viola Wiggins, Earl Gesin, Chas. T. Lindsay, R. A. Daniels, Mrs. Evaline Storrs, S. W. Lake, Mrs. Fred Chapman, Mrs. Sarah Harper, Mrs. Eunice Lewis.

## Notices.

## Iowa Conference.

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Annual Conference of the churches of God in Christ Jesus in Nebraska will be held at Holbrook, August 17-25 inclusive. A very cordial invitation is extended to all the brethren to be present at this meeting.

C. A. Stowe, Sec.

## Baptisms.

Albert G. Alspach, his wife, Julia I. Alspach, and daughter, Catherine E. Alspach, were baptized in Eel River, near Denver, Indiana, Friday evening, July 12, 1918. This family had heard the preaching of Bro. Wagoner some years ago and have read The Restitution and studied the Bible for themselves, and thus discovered God's revelation and the requirements of the gospel message, and determined to enter the household of faith by obedience in baptism. They unite with the Indiana State Conference of the Church of God of the Abrahamic Faith at large, there being no local church near them. They contributed \$3.00 to the conference for the current year, setting a good example for isolated members. We stayed over night with these believers and enjoyed making their acquaintance and talking over the things pertaining to the kingdom of God and the name of Jesus Christ. We then went on our way Saturday forenoon to our appointment at Roll. Sunday afternoon William Long, father of Bros. Vaughn and Clayton Long, made the good confession and was baptized and received into the church at the evening service. May the blessings of heaven rest upon these earnest pilgrims in their quest for the haven of rest that remaineth to the people of God, is our prayer.

D. E. VanVactor.

## Obituary.

## Austin Leroy Campbell.

Austin Leroy Campbell, son of Wm. R. and Catherine Campbell, was born in Green Co., Ill., Dec. 7, 1854, and departed this life, June 6, 1918, aged 63 years, 6 months and 10 days. In his early youth he came to this (Schuyler) County with his parents, where he has since resided.

On Aug. 19, 1880, he was married to Amanda B. Legge, and to this union were born three children, Mrs. Chas. Thomas, Mrs. Fred Chapman and Mrs. Roy Doyle, all of this county, who with the wife and five grandchildren survive to mourn his passing. Also two nieces, Mrs. Pearl Bradley of Rushville, and Mrs. Hattie Vermillion of White Hall. His sister, Mrs. Sarah D.

Graves, preceded him in death only five weeks. Mr. Campbell has been a constant sufferer for two years and his faithful companion was at his side always ready to help and do all she could for him. In the year 1907 he was baptized into the Church of God by Mr. S. J. Lindsay of Oregon, Ill., and has since kept this as his faith. Mr. Campbell was a kind hearted man, always ready to lend his hand in a time of need.

Funeral services were held at his late home Tuesday afternoon, June 18, at two o'clock, conducted by Rolla Hightower. Remains were laid to rest in the Hughes cemetery to await the morning of the resurrection.—Exchange

## Reports.

The Northwest Conference of the Church of God convened at Corvallis, Oregon, June 20-23.

Bro. Darby talked to us on Thursday night on "General Assembly," Heb. 12:22-24. He spoke again Friday morning on "The Cause of the War." On Friday afternoon Bro. Smith gave us a very interesting and beneficial talk on "Christ the Hope of the World," Jas. 5:1-10. In the evening Bro. Darby addressed us again on "Will the War Make the World Better?" and after listening to him we felt convinced that Christ, and not war, will bring relief to this wicked world.

Saturday morning our regular business meeting was held. The meeting was called to order by the president, and the different reports read and accepted. Our evangelist's report was encouraging, showing he had delivered during the year eighty-four discourses, preached two funeral sermons, performed one wedding service, and received six into the church.

Election of officers and all other business matters were attended to after which we adjourned. That evening Bro. Darby again talked on "Obedienc." "

Sunday morning we had our Sunday School and there undoubtedly is some good seed being sown, and we trust it will all fall on good ground. So far it is bringing forth fruit, for Sunday p. m. we went down to the river and baptized four young people. May God bless and keep them in his fold.

Sunday night we partook of Communion after which Bro. Darby talked to us on "The Covenant with David."

After the sermon we bid each other good bye with the desire in each heart that if we never meet again on this earth we will all meet in the blessed kingdom of our Lord and Master.

Grace Cramer West, Sec.

## SUBSCRIBERS ATTENTION!

Since we began the publication of The Restitution Herald we have seen the price of paper doubled; in fact, there has been nearly a 100 per cent. increase in almost everything we have to buy for the shop.

Now, to add to our burdens, there is an increase of about 15 per cent. in cost of power, and the new postal rates will nearly double our expense in that direction. According to the new postal law, the increase

per year, each July 1st, to July 1, 1921, is such that where we have been sending papers to California and such distant points at the rate of a cent per pound, the rate then will be 10 cents per pound! These conditions oblige us to discontinue the cut rates on the Herald, and hereafter, until further notice, the subscription rate will be \$1.50 straight, or 4 trial subscriptions for 3 months for \$1.25.

Knowing our friends and brethren will see how we are situated, we feel assured of their continued, hearty support.

—The Editor.

## The Sunday School.

By Alta King.

### GROWING STRONGER.

Lesson 5. Aug. 1, 1918.  
Lesson Text. Luke 2:42-52.

Golden Text: The path of the righteous is as the dawning light that shineth more and more unto the perfect day. Prov. 4:18.

Memory Verses: Col. 1:9, 10.

#### Questions and Comments.

Review the steps necessary to be taken in order to get the right start in the Christian life and show why each helps to make a firm foundation for the growth of a Christian character. After the foundation is laid what must be done to insure Christian growth?

In 2 Pet. 1:1-7, Peter describes Christian growth. Verses 1-4, put faith as the foundation. To whom does Peter give credit for the faith he and his brethren possessed? Verse 1.

How is this first extension of grace and peace multiplied? Verse 2. To whom is credit for this? Verse 3. Since they had been called to glory and virtue, what promise had been given them? and what must take place before they could partake of the divine nature promised? Verse 4.

In the Revised Version, verses 5-7 read: "For this very cause adding on your part all diligence in your faith, supply virtue, and in your virtue, knowledge, and in your knowledge, temperance, and in your temperance, patience, and in your patience, godliness, and in your godliness, love of the brethren, and in your love of the brethren, love."

Why should Peter say, "For this very cause," etc.? For what cause should we add on our part all diligence?

Virtue means goodness. Good works must and always do follow true faith. Jas. 2:17, 26.

The practice of good works sharpens our sense of right and wrong and so knowledge grows out of virtue. Heb. 5:14.

Exact knowledge of right and wrong results in temperance. It is the lack of knowledge that produces extremists either in belief or practices.

Patience follows temperance naturally. Being temperate and self controlled means ability to view all sides of a question and this means patience (not indolent tolerance) with views and works opposing our own.

Patience develops godliness, for God himself shows infinite patience toward us.

Brotherly love will follow godliness. 1 Jno. 4:7, 8. And then we reach the last and highest step in Christian growth,—love. Love not only for friends and brethren, but for enemies and all men. Matt. 5:43-48.

In Ephesians 6:10-18, Paul describes the armor a growing Christian should wear. Study the verses carefully and try to show how each part of the armor serves as a means of protection against influences retarding Christian growth. See General Notes.

Does Christian growth have any definite purpose and result? 2 Pet. 1:8-11; Col. 1:9, 10. Notice the strength we gain must be used.

Discuss the nature of the "calling and election," and the "abundant entrance," into Christ's kingdom. Rev. 5:9, 10, 3:21, 2:26-28. Show why one must have reached the last step in Christian growth (love), before he can gain such an entrance.

Read the following scriptures on growth. Notice how they do away with any room for self righteous pride in whatever growth we may have gained. Psalms 18:35, 36, 29:11; 2 Pet. 3:17, 18; Phil. 4:13; Eph. 3:16; Acts 20:32.

Taking the boy Jesus as our example we see that Christianity is a growth. Luke 2:52. But in emphasizing this point let us be careful that we do not make it an excuse for our lukewarm Christianity, or for our babyhood, out of which we should have grown. Explain the Golden Text.

#### General Notes.

The Christian armor: Eph. 6:13-18. Its purpose is to enable the follower of Jesus to stand, having overcome all. (See margin on verse 13).

The whole Christian character, both as to belief and morals, is held together by truth. Simple truth must be clearly and firmly fixed in our minds if we would stand proof against the many deceptive errors, deceptive because they have so much the semblance of truth.

The breastplate of righteousness, the realization that we have only imputed righteousness now, is necessary to protect us from the inroads which self-righteous pride tries so often to make in our Christian life.

If our controlling aim in life is to help spread and live the gospel of peace, we cannot go far into the paths of worldly cares and sins, whatever our occupation may be, for the occupation will be made to serve the controlling aim.

The shield of faith, faith in God's promises based on his fulfillment of past promises, will enable us to ignore and endure the slurs and taunts of the wicked as Christ's faith enabled him to endure the taunts cast at him on the cross. Because of his faith they could not break his spirit.

The helmet of salvation, which is the sure hope of salvation, must be held high. With our eyes fixed upon it we cannot become discouraged or lukewarm. It is a lively hope bestirring us to Christian growth.

The sword of the spirit, the word of God, must be used actively against evils, both in belief and works. It is our one weapon.

## Letters.

Aurora, Illinois, July 5, 1918.

The Editor The Restitution Herald:

Dear Sir: Last Sunday upon opening one of your papers it was put into my heart to write and tell you that I appreciate the short paragraphs I find in your paper of which my father is a subscriber. I always look for them and find them helpful.

Sincerely,

Carrie H. Hardy.

How thoughtful of you, Sr. Hardy, to let us know that you are receiving good from our humble efforts.—Ed.

In sending in his renewal, Bro. Wm. H. Huls, Rockbridge, Ohio, says: "This is a great Gentile war. Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Now Gentile times are ending. We soon will have a change in the present war. The Turk with the Kaiser and Gog, or Russia, will soon land in Palestine, when God will destroy these wicked powers with brimstone and fire from heaven on the mountains of Israel. This will be the last and great war of God Almighty."

Goodland, Ind., July 14, 1918.

Dear Bro. Lindsay:

Your letter and its enclosure received. Thank you. Was so glad to hear of the results of the Bible School. It surely did pay richly.

Thought you might like to publish an appreciation of Sr. Grace Marsh's stories. I had not tried them out till this last week, but began with the first two at bed time. June and Otis were so interested and this afternoon (Sunday) when they were restless I suggested a story. Otis piped up with, "Read us some Bible stories, mamma." Best of all they reproduced the first two stories very accurately.

This shows good story construction. I had not appreciated their appeal until I saw the children's interest. We owe Sr. Grace a vote of thanks. ....

Mrs. Idona Romine.

A SAINT'S life in one man may be less than common honesty in another. From us, whose consciences he has reached and enlightened, God may look for a martyr's truth, a Christian's worldly simplicity, before he will place us on a level even with the average of the exposed classes. We perhaps think our lives at least harmless. We do not consider what he may think of them, when compared with the invitations of his providence we are leaving without help, with the glory for ourselves we are refusing and casting away, with the vast sum of blessed work that daily faithfulness in time can rear without overwork on any single day.—Thom.

When you hear an ill report about anyone, half and quarter it, and then say nothing about the rest.—Spurgeon.

Silence never shows itself to so great an advantage as when it is made to reply to calumny and defamation.—Sel.

## A FEW THOUGHTS ON DANIEL.

IN THE time of the end" we are much interested in the study of the prophetic word. As Bible students know, Daniel was one of those carried from Jerusalem to Babylon when the temple and city were destroyed by the king of Babylon. He is first brought into prominence by the revealing of the king's dream and the interpretation of the same. In his dream the king saw a great image composed of gold, silver, brass, iron and clay. This image was in the form of a man. After the dream was recalled, the prophet gave an interpretation. The image is divided into four parts, viz., head, shoulders and breast, belly and thighs, and legs and feet.

The king of Babylon was the head. In the interpretation the kingdom was made universal. We need have no controversy over the first kingdom as both sacred and profane history tell us it represents the Babylonian kingdom. There were to arise three other kingdoms. These four kingdoms were to fill up the time of Gentile rule. There is a fifth kingdom in the vision represented by the stone cut out without were to fill up the time of Gentile rule. There is a fifth kingdom in the vision represented by the stone cut out without hand, not human. In his interpretation, the prophet states that the God of heaven will set up a kingdom. The king saw until the image was destroyed by the fifth kingdom and it became universal in its dominion. Daniel's interpretation says, Wherever the children of men dwell, and the beasts of the field and the fowls of the heaven hath he given into thine hand and hath made thee ruler of them all.

These five kingdoms were each in time to become universal. The first four were to pass away, but the fifth was to continue forever. Each of these kingdoms was to rule over the earth and its inhabitants. The interpretation deals alike with the five, and the prophet says, The dream is certain and the interpretation thereof sure. History certainly tells us that these kingdoms are known as the Babylonian, Medo-Persian, Grecian and Roman. The last kingdom (Roman) is represented by the legs of iron, his feet part of iron and part of clay. The toes were part of iron and part of clay. This kingdom is represented in its divided state by the legs and feet and ten toes. There is something peculiar in the interpretation regarding the iron and clay condition of the image. It represents the kingdom as partly strong and partly broken. The iron and the clay represent two factors in a struggle for supremacy. The iron represents the ruling class. The clay plebian or ruled class. If we follow the history of these kingdoms, we can see that the iron class did not always gain the victory. The struggle in the world war is whether Prussian military power shall gain the victory, or a universal democracy. Prussianism is the iron, and democracy is the clay. This to our mind is the last struggle for supremacy. We are in the last phase of the image and will soon pass under the rule of the stone kingdom. How long these conditions will last is not revealed but we know a change must take place. In the interpretation of the dream the king is advised what shall come to pass hereafter and the dream is certain and the interpretation thereof sure. In describing the fifth

kingdom, the prophet states plainly the difference between it and the four preceding. First, it shall never be destroyed. It shall not be left to other people. It shall break in pieces and consume all these kingdoms and it shall stand forever. The prophet does not give a hint that the fifth kingdom is to be a spiritual kingdom. As the others were, it must be literal and universal, dealing with the inhabitants of the earth. The purpose of God is to be fulfilled through this kingdom as an instrument. The mission of the church is to call and prepare those who will rule during the kingdom age. The head of this ruling class has been perfected in the personage of Jesus the Christ. He is now at the Father's right hand in heaven to be revealed at the Father's pleasure. When he comes he will perfect those who are worthy and will make them his associate rulers. In Isa. 32:1 we read, Behold, a king shall reign in righteousness, and princes shall rule in judgment. The Apostle John enlarges this tho't and locates the place. Rev. 5:10. Thou hast made us unto our God kings and priests: and we shall reign on the earth. Paul in Rom. 8 writes, If, or since, children of God, then heirs of God and joint-heirs of Jesus the Christ..

This heirship embraces all that Jehovah promised to the seed of the woman, that he should crush the head of the seed of the serpent. In 1 Jno. 5, we learn that Jesus was manifested to destroy the works of the adversary, or the devil. The time is here in which human governments are taking unto themselves all the power. The legs of the image are divider into two elements, the iron and the clay. It is stated that they would not mix. This indicates that there would in the end be a death struggle between these two elements. This condition is noticeable in the past trouble between capital and labor. Labor at the present seems to have the advantage over capital as the demands for the latter seems to be greatly on the increase. The interpretation of the dream does not tell us of the end of the struggle. Viewing conditions as they now exist, we can see that in order to settle the question that there must be a government whose head must receive its power from a higher source than a body of men in an organized congress. He must be of quick understanding in the fear of the Lord. One who will not judge after the sight of his eyes nor reprove after the hearing of his ears. Our sluggish brain can not determine guilt without testimony. The divine ruler will possess these traits. May he come soon.

D. C. Robison.

## A LETTER FROM JERUSALEM.

From a Springfield, Mass., Exchange.

The following letter has been received by Mrs. Margaret D. E. Morse of Amherst from Mrs. Anna Spafford, a remarkable woman, who at 76 years of age, is still head of the American colony at Jerusalem, numbering some 100 persons, founded by herself and her husband, Horatio Gates Spafford, in 1881. For 37 years they have freely helped the poor and needy of every race and religion; and since the outbreak of the war, their ministrations have been untiring. When all Americans were ordered to leave the city, they stayed so as to establish and maintain a hospital.

JERUSALEM, March 14, 1918.

After having been shut up for more than a

year, without one word from the outside world, neither letter nor paper, you can imagine our joy when the British walked triumphantly into Jerusalem, delivering us and the people from the heel of the oppressor, twofold oppressed, one tyrant with another behind him, urging on to double cruelty, the Christian tyrant, teaching the heathen his tricks, twofold more cruel, treacherous and godless—all humanity, compassion or love considered weakness and immoral, not to be tolerated. You can then realize our gratitude, thanksgiving and praise to God who has sent us this wonderful deliverance through the brave and noble British.

It was a sight indeed worth seeing when the courageous Tommies walked into the city behind their noble officers, the governor taking the lead. What a shout went up from our oppressed but grateful people to God. We were on the balcony of the Grand hotel (which hotel we had converted into a hospital, where we had for nine months been nursing the wounded) when this glorious procession passed by. Out of a fiery furnace we felt ourselves delivered. I cannot keep the tears from flowing while I am writing this to you; not only to us came this deliverance, but to a poor, oppressed and starving people, whom we had endeavored to keep alive until succor came. Money that had reached us from kind friends before America entered into the war, enabled us to feed daily, on an average, 2,000 people. The first year of the war we had a plague of locusts which demolished every green tree, consequently depriving us that summer and the next of fruit; fortunately, the grain had been harvested before their arrival. The second year the plague of typhus raged and people died in great numbers, some fell at our door unable to stand. We carried them under the trees, making them as comfortable as possible, while we sought for some kind of conveyance to carry them to the hospital; some died before we were able to procure this.

Then arose a far more serious difficulty, to get the Turkish government to bury them. The characteristic Turk always procrastinates, which means tomorrow or next day after he will attend to it. You could scarcely imagine the miles we walked from one official to another before these poor creatures were put under the sod. Three of our household contracted the fever, but, thank God, they all recovered and we were allowed to nurse them at home.

Before the American consul was sent away by Jamal Pasha, word came to us that we were all to be sent out of the country. When the poor people heard of it, a great lamentation went up of despair: "Who now will feed and care for us?" This order meant about 100 people, many of them old and feeble, and many small children, 16 under 13 years of age, to be sent to parts unknown without means of conveyance. Looking this in the face, what could we do but turn to our God, and rising to our feet, we sang, "Praise God from whom all blessings flow." The next day my two sons-in-law, my adopted son, Jacob Spafford, and my daughter Bertha, called upon Jamal Pasha. In the course of conversation he said, "I never intended to send you away from Jerusalem; not one of you shall leave here, we need you. You will be kind to my people and also to those who come after us." He allowed us to buy wheat, all we needed, for Turkish money from the military depot, while others were compelled to buy with gold from the peasants. Our cattle were not commandeered, thus enabling to have always milk for our children and household, and many a poor, sick child outside our household was provided with milk.

The day the British entered Jerusalem, which was Sunday, at 9 o'clock a. m., the Turkish governor left Jerusalem at 4 o'clock the same morning, taking, but with our permission, our two horses and our wagon to carry his effects to Jericho; before leaving he handed his orders over to the mayor of the city to deliver the city over to the British. Our horses and wagon we do not expect to see again, but this loss is so insignificant, not worthy to be mentioned. Our gain was beyond expression.

We are working in conjunction with the British relief work, uniting our money sent us with theirs, thereby accelerating the work, the need being very urgent. We still have charge of the Moslem soup kitchen, which the governor, upon

leaving, left in our charge. From this place we give out daily 4900 portions, feeding this number of Moslems. Two of our household have charge of this. The British furnish the material, namely, rice for soup.

My adopted son has been giving lectures to the soldiers illustrated by magic lantern pictures of the country. Almost every evening we have many soldiers who join in with us in songs of praise to God. Christmas day we entertained at dinner about 20 officers, 4 generals and the governor; on New Year's day, about the same number of officers. Scarcely a day passes without some of our brave officers dining with us. We do not know how to express our gratitude to them. May God, through their hands and those who are with them, deliver the world from this fearful spirit of Germany. Who could have dreamed of such iniquity in this enlightened age? We have witnessed the havoc it has wrought with Turkey, and could choose rather to be under Turkey than Germany. There is no mercy in that iron heel. We pray that God may open all eyes to this fearful ambition that would destroy the whole world to satisfy its greedy ambition. It certainly is satanic, and I hope, the last manifestation of satan.

We are having our latter rains at present which is rather severe for our Tommies, but they are so cheerful and brave and so sure of success; God help and bless them....

I am so thankful that America has taken such a strong stand. It will do America good to share in this fight against barbarism, this savage cruelty the world has never known, and end it forever.

With kind greetings to all, I remain, Sincerely, your friend,

ANNA SPAFFORD.

A letter from Jacob Spafford gives further details. He says that the American Colony had charge of four hospitals with 600 beds and 40 of their number were devoting all their time, day and night, to nursing the wounded. "Notwithstanding the fact that there would be no one left to nurse the wounded, we must go!" But as Mrs. Spafford wrote, the Turkish governor would not carry out these barbarous orders of the Germans. "The only compromise that the Germans would accept was that the six American young men of military age, must be sent into exile. God mercifully intervened and it was still further reduced to two now, and four more when the Turks were compelled to retire, who, then, must accompany them. Again God intervened, and the point was waived; and when the Turks were compelled precipitately to withdraw, they left their wounded and poor in our hands to be cared for by us, knowing that each man would look after himself when the transition occurred. So it happened that the lunch prepared for our boys' journey was eaten by the Tommies.

On the 9th of Nov. there was a breaking up of the Turkish administration and thousands of Turkish men, women and children left that night; hence it was that when the final orders came on the 7th and 8th of Dec., that the city must be forcibly evacuated, they had not the force on hand to enforce it, and God saved us from that indescribable fate of misery and perdition that must attend such a step just ahead of the retreating army. Thank heaven, we did not know it until after they had gone! But we passed through enough anguish as it was, for on the 8th we were informed that the city was to be defended at all cost and there would be street fighting, the guns would be placed in the streets and the machine guns in the houses! No ladies or children were to occupy the upper stories. We moved all the children down and you may imagine that there was not much sleep that night! Not until 3 in the morning did our people at the Grand New Hotel (hospital) know that the military had decided to withdraw. They heard the clatter of horse hoofs which they thought was the beginning of preparation for street fighting; soon the commander came in to fetch his wounded aid and gave the welcome information. At home it was after 8 when we learned from the mayor that the governor with our horses, wagon and driver had left at 5 a. m., and that he had written a letter of surrender which he was to carry out now with two white

flags. Then was our mouth filled with laughter and our tongue with singing!

NEBUCHADNEZZAR'S DREAM.

Clippings sent us by a friend:

Editor Buffalo Express: We submit that in the dream of Nebuchadnezzar (Dan. 2: 26-45), the stone cut out of the mountain without hands, that breaks in pieces and consumes all these kingdoms, represents Christ (Isa. 28:16; Zech. 4:7-10; Matt. 21: 44). In this last text Christ speaks of the stone as grinding "to powder," those upon whom "it shall fall." Here we have Israel's sin, and judgment and fate of the Gentiles. Israel stumbled against this stone. In consequence the Jews were broken as a nation, as foretold in Deut. 28:47-58. But the Gentile world, in rejecting him, will be broken when the stone falls and will be ground to powder by the falling stone. It is strange that such a simple prophecy should be so misunderstood. But such is the case! Hypocrites have labored to prove all this as meaning the first coming of Christ in the flesh and have labored in vain, taking liberties with the word of God and reading into it what is not there at all. They say that the birth of Christ was the beginning of the striking of the heathen world. They speak of a spiritual kingdom which began with the Lord Jesus Christ, the stone which came down with a crash and has ever since been rolling along throughout the centuries, becoming bigger and bigger until finally it will roll itself into a great mountain, filling the whole earth.

This kind of preaching in the majority of the pulpits of today teaches that the kingdom spreads over the whole world through the agency of the church and that gradually heathendom gives way. We hear so much of that kingdom to be helped along by banquets and immense sums of money, which will bring in the kingdom. The Lord Jesus never gave the command that Gentile dominion should be broken through the gospel, nor did he attack the Roman Empire, which was then in full swing. Indeed, that empire was officially the means of his death on the cross. He did not smite the image on its toes. The image, so to speak, smote him. Now the stone is to smite the feet and on the feet the ten toes. Therefore, before the stone can smite, there must be ten toes (kingdoms) to smite. When the Lord Jesus came in the flesh the Roman Empire was a unit. The division into the east and west Roman Empires, as seen in the two iron legs of the Nebuchadnezzar image had not taken place. If no legs were then in existence, and no feet, with nothing seen of the ten toes (democratic kingdoms), how could the coming of Christ in the flesh be the fulfillment of Nebuchadnezzar's dream? As a matter of Biblical record, the stone will smite the image, when the ten toes, the final ten democratic kingdoms, are in existence.

Frederick B. Stanton.

Nebuchadnezzar's Ten Toes.

Editor Buffalo Express:—The four Gentile empires comprising the times of the Gentiles tell of deterioration. From the most precious metal, gold, it goes down to silver, brass, iron and clay. This does not

tell of progress and improvement in the affairs of the times of the Gentiles. The second is inferior to the first, the third is inferior to the second. The word inferior means earthly. The fourth is superior by its brute force and power to crush (Dan. 7:7). According to the modern conception of things, this image of Nebuchadnezzar's dream should have been reversed—the head, composed of the meanest, good-for-nothing stuff, clay mixed with iron, the clay to gradually give way to iron. Then the refining process continues and iron is changed to brass and brass to silver. Then coming to the enlightened days of the great twentieth century with its civilization, we reach the fine gold. This truly is a dream, too, but not a dream given by God, but one which the father of lies has inspired and preaches to the modern, up-to-date church through his 2nd Corinthian (11:13-15) ministry. The ten toes of clay and iron represent the final form of the times of the Gentiles. They are typical of ten kings (Dan. 2:44; 7:1), as are also the ten horns of the fourth beast in Rev. 17:12. There can be no doubt whatever about the ten toes and ten horns.

Has this division of the fourth monarchy been reached? Have we anything in history which corresponds to the ten toes in the dream image and the catastrophe connected with it? The Roman Empire, as such, does not exist at all and never has. Europe, the greater part of which, with Egypt, Asia Minor, Syria and North Africa composed the Roman Empire, is in a divided condition. The iron (monarchical form of government) and the clay (which stands for democratic rule) are there. We have "the great powers," kings and emperors, ruling within the territory of the Roman world. But the clay representing the earth does not belong to the statue at all; a foreign ingredient brought in, that is, democratic rule by the people. Socialism and its kin, anarchism, are looming up on all sides. The ancient Roman Empire will be revived and in that monarchy will be ten kingdoms in which clay is prominently present. None can deny that the people are more or less dictating to the kings at present in the 25 kingdoms and states that lie within the boundary lines of the ancient Roman Empire.

The ten-toe division of the times of the Gentiles does not yet exist. First, the Roman Empire has to be revived. Then the ten kingdoms,—England, France, Spain, Italy, Austria losing all north of the Danube, Bulgaria, Greece, Egypt free from England's viceroy, Thracian Turkey and Syria,—restored to the Jewish people with a king of their own (Dan. 9:27; Jno. 5:43) will come into existence. This ancient Roman Empire is now being formed through this present world war. God is using the world's nations to clear Europe and Syria of the heathen monarchies and restore the Jews, as he did when he brought Israel from Egypt by Moses. When the Jews are a nation again, the times of the Gentiles will end in just seven years, when Christ will set up his kingdom over the whole earth with the whole twelve tribes of Israel again reunited to all eternity. (Dan. 11:44; 7:9-14).

Frederick B. Stanton.

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#### THE SECOND COMING OF CHRIST.

DEAR brethren: In Hosea 6:1-3 we have these words: Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up and we shall live in his sight. Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning and he shall come unto us as the rain of the latter and the former rain unto the earth. Now in St. Peter 3:8 we have these words: But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. Again in St. Matt. 24:22 it reads: And except those days should be shortened

there should no man be saved; but for the elect's sake those days shall be shortened.

Now, dear brethren, the second coming is a solemn and a deep subject. We should think and study on it very much. The good Lord will be here before long, but are we prepared to meet him? When this great and awful war broke out in Europe three years ago, it was the beginning of Daniel's seventieth week spoken of in the 9th ch. of his prophecy; that is the 7 years of this war which is to end the times of the Gentiles. In the book of Rev. 1:7 it reads: 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. All the nations of the world are preparing for the last great battle that is to be fought in the valley of Jehosaphat, and during that battle we can look for the Lord. Bro. Reed said when he was here at our June meeting, that in several countries in Europe they were preparing the temple, and some time in the near future that it would be put together in the holy land. We are to witness terrible things just before our Lord's coming. One of these things is that when Anti-Christ commands, if we do not obey his words, he is going to behead us. In the book of Ezek. (37:8-9): After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste; but is brought forth out of the nations and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land; thou and all thy bands and many people with thee. Who is this great company spoken of as Gog? It is the great country of Russia that is coming down to take a spoil and to take a prey. Now in the 6th verse of this same chapter we have another country and its name is Gomer. What country is Gomer? It is Germany that is doing so much in this war now. Russia and Germany are called the two-horned beast of Rev. 13:11-12: And I beheld another beast coming up out of the earth and he had two horns like a lamb and he spake as a dragon. When these two great nations sign the peace plan and unite themselves together into one vast army, and start for the holy land, passing through the Dardanelles on their way to the land of Palestine, and that is the way they are to go. In conclusion let me say that the nations of the whole world will sign an article called the League of Nations, and will cry Peace and safety, and these form themselves into one vast army marching for the holy land. That is what they are trying to do at present. We may look for the Lord. So let us watch and keep our eyes open.

Your brother looking for Jesus,  
Ora J. Worley.

LO, I come with joy to do  
The Father's blessed will;  
Him in outward works pursue,  
And serve his pleasure still.  
Faithful to my Lord's commands,  
I still would choose the better  
part;  
Serve with careful Martha's hands,  
And loving Mary's heart.—Wesley.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, July 31, 1918.

Number 39.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### A DREAMER.

I WONDER if you remember the promise that God made to Abraham. That wonderful promise that Abraham's family was to receive all the land of Canaan as an inheritance. Then, when Isaac had grown up, his heavenly Father made the same promise to him.

"Because," he said, "Abraham obeyed my voice and kept my laws."

Only it was necessary for Isaac to live in the land of Canaan, as Abraham had done. You see, God always demands some form of obedience from his children in return for the things he promises to them. He had commanded Abraham to live in this country and to have all his family circumcised. And all the descendants were to be circumcised. This was to be a sign to mark the difference between God's people, Abraham's family, and the heathen people of Canaan.

Now these men did not wish their sons to marry the Canaanite women, so Jacob was sent to the city of Haran, where his mother's brother lived, to choose his wife. Here he lived for many years, until he became very wealthy. At last, however, his wife's brothers grew jealous of him and began to complain to their father.

When Jacob learned that the people no longer cared for him, he decided to return to his father, Isaac. He called his servants and had them gather his cattle and sheep together, that they might be ready for the journey. Then placing his wives and children on camels, and taking all his goods, they stole out of the country while his father-in-law was shearing his sheep.

On this journey an angel appeared to Jacob and told him that his name would be changed from Jacob to Israel, because he had the influence of a prince among all men. At last they came to the place where Isaac lived and here they put up their tents and made their home.

Israel had twelve sons and he was very proud of his family. But Joseph was born when he was very old and was with his father more, and, for that reason, Israel loved him most of all. He had made a gorgeous coat of many colors and when he presented this to Joseph, the other sons became jealous. As time went on, and Israel continued giving him the favors, the older

## THE BLESSINGS OF PEACE

**T**HE FAITHFUL, trusting child of God  
No anxious care or sorrow bears,  
He casts it on the Lord alone  
Who knows and for his children cares.

No trial greater than his strength  
Shall cross his pilgrim way below,  
For he who lives and seeth all  
Will make the way for him to go.

God's all-sufficiency is given  
In everything he may abound;  
With grace to conquer evermore  
His soul in peace shall e'er be found.

All things together for his good,  
Will work if he but let that peace  
Control, direct, and keep his mind  
Where hope and faith and love increase.

When gathering clouds are black below  
God careth for him none the less;  
All things must yield to him alone  
Who wills his precious soul to bless.

The peace of God surpassing all,  
And by the Holy Spirit given;  
Shall arbitrate and rule his soul  
And guide, in truth, his way to Eden.

Remember in the darkest hour  
When surging tempests round you roll;  
That deep and placid waters may  
Fill up the peaceful, trusting soul.—Sel.

brothers grew to hate Joseph. When he was sent out to work with them they would only quarrel with him.

One morning Joseph said, "I dreamed last night that we were binding sheaves in a field. My sheaf arose and stood upright, and then your sheaves all came and bowed to mine."

Now, you know, in those days a dream always had a meaning. The boys quickly understood the meaning of this one and said spitefully,

"Indeed, shall you reign over us? Do you think you shall have dominion over your brothers?"

You see it was always customary for the oldest boy to have his father's property, just as it is now in some countries. And as Joseph was the youngest, except Benjamin, they felt that it would not be right for him to rule over them.

Not long after, Joseph had another dream in which he saw the sun and moon and eleven stars bowing to him. This meant that his father, mother, and eleven brothers would come to him asking favors. When he told this to his brothers they hated him more than ever, and at last they began to plot to kill him.

### The Prophets of the Restoration.

**I**N THE restoration of Israel from the captivity at Babylon by Cyrus, about the time of Ezra and Nehemiah, we have the prophets Daniel (in part), Hag-

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—A. S. Burleson, Postmaster General.

gai, and Zechariah. See Ezra 6:14. So it is natural that in the rebuilding of a city and temple that were typical of the church and kingdom of God's Son we should find a good deal of prophecy of the coming and work of that Messiah. Not only of his first coming, but also of his second coming and kingdom. So we find such things in these prophecies.

We are not attempting an exposition of any of the great prophecies of the Bible, our understanding of them is too limited. The only prophetic book we expounded at any length was Jonah, and it being largely biographical we could do without much prophetic exposition.

As this article is short, and we have left only the prophecy of Malachi we will include a few remarks on the last of the prophets.

In Malachi we find the coming and work of Messiah prophesied, also the usual reproof and warning which we found to be so large a part of the prophetic office.

Malachi, like the Revelation of John, closes by commending those addressed to the scripture and to the coming of a future one. Malachi to the words of Moses and the coming of John Baptist, and the Apocalypse to the words of Jesus and his coming.

J. W. Williams.

Among the 100 "selected editorials" from as many secular papers of America, printed by the Zionist movement Publication society, the Cedar Rapids Republican is represented. The remarkable statement is also made that in all America there is no secular paper opposed to the ideals of the Jews in Palestine.—Editorial from a daily paper.

Be content to be a child, and let the Father proportion out daily to thee what light, what power, what exercises, what straits, what fears, what troubles he sees fit for thee.—Sel.

GOD forgive them that raise an ill report upon the sweet cross of Christ; it is but our weak and dim eyes, that look but to the black side, that makes us mistake; those that can take that crabbed tree handsomely upon their backs, and fasten it on cannily, shall find it such a burden as wings unto a bird, or sails to a ship.

—Rutherford.

**THE COMING CONFLICT:**or, **The Time of the End.**

by Vladimir Gelesnoff.

The Editor has read the continued article which follows, and because it contained for him so much food for thought, without committing himself, he has decided to give it to the readers of The Restitution Herald for their examination. When the article is concluded, opportunity for thoughtful criticism will be given.

THIS IS NOT the place for a disquisition on the meaning of the word "olam," rendered in our versions "everlasting," and used here both of the saved and the unsaved Israelites. It is sufficient to say that it has not the slightest reference to the final state of either saved or unsaved. Those questions are wholly outside the scope of this prophecy. They simply indicate the contrasted position between the just and unjust Israelites during the Kingdom age.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the eon and beyond." Our Lord throws valuable light on the subject of Israel's resurrection when, confuting the Sadducees, he replies that "they that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20:35, 36. These words lend no support to the popular notion that in resurrection men become angels. What he teaches is that the sons of the resurrection are not like, but equal, unto the angels—equal in two particulars: deathless and sexless. The risen Israelites will have glorified bodies, adapted to spiritual uses, and free from certain physical functions. We must not rob corporeity of its rights in resurrection, nor dissolve, under the idea of glory, the resurrection body into a gauzy texture ballooning in the sky. Such a conception is foreign to the whole word of God.

We have expressed the conviction that the connected prophecy of the Great Warfare was designed to illumine and amplify the visions of the seventh and eighth chapters, particularly the latter. Contributory evidence to this effect is afforded by the closing word of the revealing angel. "But thou, O Daniel, shut up the words, and seal the book, even until the time of the end: many shall run to and fro, and knowledge shall be increased."

Daniel was commanded to shut up both this vision and that of the 2300 evenings and mornings. This sealing has nothing whatever to do, as commonly supposed, with making the prophecy incapable of being understood. Such a notion is effectually disposed of by the announcement of the angel, "I am come to make thee understand," 10:14, and by the emphatic assertion that Daniel "understood" the thing, and had "understanding" of the vision. 10:1. The reason given in chapter 8:26 for the sealing of the vision is because "it belongs to many days to come." The sealing and shutting has to do with

fulfillment. The vision is located in the far-off future; many things must supervene before its accomplishment; its verification is deferred until a distant time.

The unsealing of this prophecy is a prominent topic of the Apocalypse. The book which has long remained sealed in the hand of the Throne Sitter, is taken and unsealed by the Lamb, and its unsealing leads to the enactment of these visions; the restoration of Israel, the kingdoms of the world becoming the kingdom of God and of Christ. Herein lies the reason why the visions and symbolism of Daniel figure so prominently in the final outpouring of the prophetic spirit. What was potential in the older book becomes operative in the later. But the unsealing belongs to the yet future Lord's Day, when God turns in mercy to the people beloved for the fathers' sakes. Meanwhile he carries out a purpose of grace among the nations, a purpose which roots itself in Israel's apostasy, "by their fall salvation is come unto the Gentiles," Rom. 11:11. This purpose was revealed to the apostle Paul, and is fully set forth in his epistles. So long as that purpose is in operation, so long must the prophecies relating to Israel remain in abeyance, "sealed" and shut up until the appointed time of visitation.

If the sealing of the book has been misunderstood, no less misunderstood has been the statement "many shall run to and fro, and knowledge shall be increased." The idea in vogue which applies this to means of locomotion and increase of scientific knowledge deserves a prominent place in the encyclopedia of religious vagaries. Such construction is altogether fanciful, and at variance with the context. The reference is to the diligent perusal and consequent understanding of the book by its readers at the time when its contents will be in process of fulfillment. Then many shall eagerly study, not read superficially, the whole prophecy of Daniel, and so the inward perception of its contents will become great. At present, as a nation, Israel is judicially blinded. They can read the old covenant only through a veil, 2 Cor 3:14. But when they shall turn to the Lord, the veil will be removed, and they will eagerly read and understand what they now neglect and are unable to perceive.

The prophet Amos, in describing this very time of trouble, in the eighth chapter of his book, speaks as follows: "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," Amos 8:11, 12. To this longing for the word of God the passage in Daniel (12:4) refers. In fact, both prophets treat the self-same thing, and differ only in this one particular, that, whereas Amos refers to the efforts put forth to hear God's word, Daniel contemplates the endeavors put forth in its study. Hab. 2:2 is another illuminating passage. The verb "run" is associated with and qualifies the verb "read"—quick reading, or reading at a glance. The verb "run to and fro" (soot) is perhaps best rendered

by "going about," and its force may be gathered from the two passages where it is used of the "eyes of the Lord," 2 Cor. 16:9; Zech. 4:10. As the eyes of the Lord scan the earth to find those whose hearts are perfect toward him, so will the believing Israelites in the time of trouble scan the prophetic pages in quest of light.

The angel has reached the end of his discourse. And how magnificent an end it is, not merely ideal, but real! It is the end of the seventieth seven, and crowded with marvels such as could only occur in a great bisecting epoch in history, as herald of a new and glorious age ushered by a resurrection. "Many of them that sleep in the dust of the earth shall awake." Not only shall Israel's ranks no more be thinned by death, but even the faithful who, in the bitter tribulation, have succumbed to death, shall come to life again; God's witnesses in the darkest hour of the world's history, whom their fellow-witnesses could never forget, nor be without. These and the survivors from the "time of trouble" shall meet again! Here is something new under the sun! The unyielding underworld shall, through the power of the heavenly dew, be fructified, and the departed of the chosen nation rise and bloom in light and life again.

(The End.)

**SIGNS OF THE TIMES.**

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman Booth.

THERE is still another sign which demands attention. Namely, "the stars shall fall from heaven." Will that literally occur? The record says so, can you believe it?

Has this sign taken place? Some say yes; others say not. I have already referred to this and contended that it has not, but I desire to say a little more. Astronomers say there are two classes of real stars: fixed, and falling. They teach that the fixed are many times larger than our earth and are suns to other systems. Some appear to be stationary but in reality all heavenly bodies move, but some move so slowly that they appear not to change their position in a hundred years. It has been stated that the north star (Polaris) has only moved 15 seconds of a degree in the last 4000 years. Astronomers also speak of wandering stars and shooting stars. Shooting stars have been observed for many years. In fact, almost every year, in the autumn they are more noticeable than at any other season of the year. But in Nov. 13, 1883, they were so very numerous that they presented an extraordinary spectacle.

This meteoric display excited much interest among astronomers and caused great excitement among the general public; but, as spectacular as it was, did it fulfill that part of the prophecy of Jesus when he said "the stars shall fall?" We think not for reasons previously given. While we hold that this will yet be fulfilled as literally as any of the other signs mentioned, we do not believe that any of the planets such as those belonging to our

solar systems which are commonly called stars will fall; because some of them are many times larger than our earth, and should but one of them fall and collide with our earth nothing would be left of the earth or its inhabitants. The stars that will fall will be like all other meteoric displays, small and perhaps harmless; but they will be so very numerous that they will fill the minds of the people with emotions of fear and their hearts will sink in dismay lest some overwhelming peril overtake them.

The star which appeared to, and led the shepherds to Bethlehem's manger was a real star, and the power which moved that star can as easily call many myriads of them to his service when needed. The same power which poured out of heaven the rain of fire and brimstone upon the doomed cities of the plain can and will, when the proper time shall have come, send out of heaven a shower of stars that will fill every beholder with awe and amazement.

All these signs, the darkening of the sun, the moon withholding her light, and the stars falling are all given as signs of Christ's coming. Now it is possible for all such things to occur separately and still not be signs of his coming. If, however, they should occur in close proximity, or at once, they would then constitute a sign; because the combination would be new, and would be so unusual as to cause universal comment.

Another thing to be considered in connection with this cluster of signs is, whom will they be shown, and for what purpose or for whose benefit? For whose benefit were the signs manifested before the destruction of Jerusalem? Was it for the wicked or saints? To whom did they serve as a warning to seek safety? Certainly the saints. So in this instance they will appear and serve as notice to those who are watching and waiting for Jesus' return, that his coming is very near. They will have but little effect upon the worldly class. "For as a snare shall it come on all them that dwell on the face of the whole earth. Luke 21:35. They will recall to the minds of the wise the words of caution which Jesus gave his disciples, which is equally applicable to his followers at this time, when he said, "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, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Immediately after the manifestation of the signs the saints will be caught up to meet their Lord in the air.

Then shortly after, at God's appointed hour, the sign of the Son of man will appear in the heavens above Judea's hills and vales, and while Israel stands with wondering gaze at the awe inspiring scene, lo the curtain is drawn aside, and beyond the sign they behold the Messiah with myriads of his saints descending to Mt. Olivet. And when the dread and fear shall have fled, when the excitement caused by the supreme grandeur of the scene shall have subdued, and when they learn

its full meaning, then with exulting joy will they exclaim, "Lo this is our God and we have waited for him."

We have examined closely the signs regarding the destruction of Jerusalem and the final dispersion of the Jews; also to those physical signs which are to be manifested in the sun, moon and stars. We leave them for the present and pass to notice the moral, social, ecclesiastical and political conditions as they will exist at the very close of this "the Gentile age."

While seated on the western slope of Olivet, and looking back upon Jerusalem and the beautiful temple he lifts the veil of the future and relates to his disciples certain events which he desired they should note as signs of his return to earth. He directed their attention first to the phenomenon which would be manifested in the natural world. As much as to say to them, "I am going away, but I will come again; but shortly before my return I will give certain signs in heaven and on the earth, so that you may know my coming is close at hand and you will have your work well done and will be watching for me and be prepared to receive me."

Being a prophet he knew that his disciples would not be living at the time the signs of which he was about to speak would be manifested, and hence they would not behold them. In relating to them the order and nature of the signs he did so for the benefit of the whole household of faith, and more especially to those who might be living at the time of their manifestation, because he foresaw that his apostles would reduce his words to writing and that they would be handed down from generation to generation till he should return. It, therefore, seems that we cannot give too much attention to those signs; because they were given for the purpose of putting every one of his disciples upon his guard so that they might not be overtaken as a thief in the night. Therefore whatever word of warning, admonition, comfort and hope that he gave to them with relation to those signs would apply with equal propriety to those living at the time of his return. Since every precaution was taken to bring all these things to our notice and for our good, we would, indeed, be very ungrateful not to devote enough study to acquaint ourselves with them and to be able to recognize them when manifested. In order not to be mistaken in signs one should be thoroughly acquainted with the sign and the object to which it points. It is true that many have been mistaken in relation to our Lord's return, because they were mistaken in what they supposed were sure signs of his coming. To many this present European conflict is a sure sign of our Lord's immediate return. But not more so than was the Civil war of '61 to '65. Although a small child at that time, I remember of people talking about the end of the world and kindred subjects, stating that the signs certainly indicated it. Religious publications gave forth the same views. Time has proven them to be mistaken. While wars and rumors of wars will be prevalent just prior to our Lord's return, we should not overlook the fact that other things spoken of by our Master must also appear at the

same time. One thing in particular must be in existence, namely, the budding fig tree. Trees must be planted before budding. If the fig tree herein alluded to (as many believe), is Israel, it has not yet been planted "in the goodly land," and consequently not in condition to bud and bear fruit; but we believe that the time is very near when it shall be pulled up from foreign lands and again planted in its native soil, never more to be plucked up. Judging from many articles in numerous publications we believe that the time of Israel's return to their native land is very near, and for this reason we may expect shortly to behold the signs which precede our Lord's coming and manifestation. Even now certain conditions of which our Savior spoke would appear to exist, the first of which we wish to notice is the moral and political condition of nations.

Your Father knoweth what things ye have need of.—Matt. 6:8.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Thy kingdom come, with power and grace,  
To every heart of man;  
Thy peace, and joy, and righteousness  
In all our bosoms reign.—Sel.

THIS PEARL of eternity is the church or temple of God within thee, the consecrated place of divine worship, where alone thou canst worship God in spirit and in truth. When once thou art well grounded in this inward worship, thou wilt have learned to live unto God above time and place. For every day will be Sunday to thee, and, wherever thou goest, thou wilt have a priest, a church, and an altar along with thee. For when God has all that he should have of thy heart, when thou art wholly given up to the obedience of the light and spirit of God within thee, to will only in his will, to love only in his love, to be wise only in his wisdom, then it is that everything thou doest is as a song of praise, and the common business of thy life is a conforming to God's will on earth as angels do in heaven.—Wm. Law.

Is that beast better, that hath two or three mountains to graze on, than a little bee, that feeds on dew or manna, and lives upon what falls every morning from the storehouse of heaven, clouds, and providence?—Sel.

Whate'er God does is well,  
Whether he gives or takes!  
And what we from his hand receive  
Suffices us to live.  
He takes and gives, while yet he loves  
us still  
Then love his will.—Sel.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4.

Large as this world is there are no hiding places for the iniquitous.

It is easier to avoid forming a bad habit than it is to break away from a bad habit.

**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. R. A. Daniels, Sault Ste. Marie, Michigan, writes,

"There is a service flag flying at our house with one star in it. My son, Karl, leaves for the M. A. C. tomorrow (14th), P.M., for mechanical training, Lansing, Mich., Agr. College."

Bro. F. E. Siple, our able assistant in so many ways, is now the proud owner of a roaring, ranting Ford, and he agrees to run a free jitney to meet all who come to the Bible School if they will only drop him a card informing him when they will arrive. This is just a small sample of Frank's good heartedness.

We are having a good deal of complaint from subscribers to the effect that they do not get the Herald regularly and some do not get some of the numbers at all. We do not know what can be done about it. We have not failed to mail out our paper regularly on Wednesday morning ever since we began its publication. There is so little chance for an omission to be made here in the office that from that

standpoint an omission seldom or never occurs. Speak to your postmaster about it and we will do the same here.

We are pleased to note that Bro. L. Bridegam of Grand Rapids, Mich., has been advanced to the position of office manager for the firm for which he works and at a substantial salary.

We have now finished the tract, "The Coming Conflict," by Gelesnoff. If any reader who has followed the article carefully, cares to write a criticism, we shall be pleased to give space to the same, provided it is written in the same scholarly, sweet-spirited manner as that in which the article is given. We can entertain only one at a time, so that the "first come first served."

**Remittances.**

- Mrs. Henry Fox; Mrs. Minnie Rogers;
- Mrs. J. J. Norgor; L. Bridegam; Mrs. O George; Miss Beth Richardson; Alexander Donaldson for Brooklyn Church; Mrs. Earl Kirkham; J. W. Williams; Rufus A. Curtis; Mrs. E. H. Wyman.

**HELPING FUND.**

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

- L. Bridegam, \$7.00.
- Brooklyn Church, 25.00.
- A Sister in Minn. 1.50.

**Notices.**

**Illinois Conference.**

Once again attention is called to the forthcoming Illinois Bible School and Annual Conference to be held at Oregon, Ill., August 13-25.

Able speakers and some of the very best of Bible teachers have been secured. This fact alone insures an excellent opportunity for students to grow in the knowledge of the truth.

You are cordially invited to come. As a backing, funds are needed, and our treasurer, Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., would like to hear from our Illinois brethren in a substantial way.

Almeda Glotfelty, Conf. Sec.

**Indiana Conference.**

The invitation of the Rensselaer church to the State Conference to meet with it this year having been accepted, we now extend a cordial invitation to all the churches collectively and individually, and all isolated members to be our guests for this season of refreshing. The time set is Aug. 29 to Sept. 1, inclusive.

We hope to have good speakers present.

If possible come prepared to stay for every session and let us endeavor to fix our minds on that era of peace that is soon to dawn, when king Jesus will have charge of affairs instead of the present faulty rulers, and thus be able for a time to forget the war and all the distressing things that are now transpiring on the earth.

The State President and Secretary will

probably prepare a program for publication later.

Will all who plan to come please notify Mrs. C. E. Prior so that all necessary preparation for their entertainment may be made.

Mattie Benjamin, Sec.  
Rensselaer Church.

**Nebraska Conference.**

In addition to the notice of the annual conference of the Churches of God in Christ Jesus in Nebraska, we wish to state that it will be held in Rankin's grove south of Holbrook.

We will have as speakers, Bros. Williams, Allard, Marsh and Austin.

We are also glad to know that Sister Edna Allard will be with us again to take charge of the song service.

The National Bereans have also planned to be with us this year.

The Ladies Auxiliary wish to announce that meals will be served on the ground at a charge of 25 cents each, that tents and bedding will be furnished free, but would request all those who can to bring their own pillows.

A cordial invitation is extended to all of like faith to be present at this meeting.

C. A. Stowe, Sec.

**Nebraska Conference.**

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the plan of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference, for the week beginning August 17th to 25th.

We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world and the necessity of meeting in prayerful conference of all of God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

**Iowa Conference.**

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Annual Conference of the churches of God in Christ Jesus in Nebraska will be held at Holbrook, August 17-25 inclusive. A very cordial invitation is extended to all the brethren to be present at this meeting.

C. A. Stowe, Sec.

**Reports.**

**Church of God, Bosworth, Mo.**

Bro. F. E. Siple has just closed a series of meetings at this place. Beginning July 10th and closing July 19th, he took up the following subjects:

Has Christianity Failed?, The Coming of

Christ; Explanation of Rom. 9:1-21; Prophecy, Dan. 1; The Dream-image, Dan. 2; Is This the Last War?, Jewish Tribulation; Gospel Principles; The Christ of the Scriptures; The Kingdom of God, and Earth's Brightest Day, making them so plain a child could understand.

The attendance was good considering the busy time, and the attention given was excellent.

We enjoyed having Bro. Siple with us, and were glad to know we had one of the faith of his ability to speak and knowledge of the gospel, so young in years.

My prayer is that he may be steady and true to the end; that he may reap a crown of life.

We hope he may have the privilege of meeting with us again in the future.

Your Sister in Christ,

Frances W. Williford.

#### The Work in Nebraska.

Since the last report from this state was published we have found ourselves almost too busy to prepare an outline of our work until now. But while the rain is falling on the drenched canvas over our head we will embrace the opportunity to tell the brethren at large what the Nebraska State Conference is doing and has done.

Meetings have been held at Arapahoe, Moorefield, Avery, Kennard and Cushing, with continued interest and more or less success. During our last effort at Moorefield we preached in three localities, assisted in the organization of a "Thrift Society," and on the last Sunday delivered three discourses and assisted in a Sunday School. At the close of the services the brethren of the Moorefield Church paid into the Conference fund one hundred and forty-six dollars (\$146.00).

Before leaving Moorefield the Federal Agent for that place, who had attended the Sunday meetings, very earnestly requested us to return to the town of Moorefield as soon as possible for a protracted meeting as he felt that our line of teaching, both religious and patriotic, would be of much benefit.

At Avery we found an earnest, sincere, and united church, ably led in the work of the Lord by brother J. E. Hammond. After a few days profitably spent at this place we went to Kennard. Here we have a membership of from 30 to 40. We remained with them over Sunday and then left for the west, taking with us an invitation from the local Council of Defense to return and address a patriotic meeting on July 8th. We gladly complied with their request, and on that date addressed a large and enthusiastic audience on "Militarism and the Bible."

At this writing we are engaged in a well attended meeting at Cushing. Altogether we delivered 31 discourses and assisted in 4 others, and baptized 1, making a total of 36 services in 22 days.

G. Eldred Marsh.

#### A PLEASANT TRIP.

One of the most pleasant trips which we have ever been privileged to make came to an end with our return from Bosworth, Missouri, July 20, 1918.

Leaving home the morning of the 9th, we pursued our course into Mo., arriving

at our destination safely the following morning, and commencing the ten days' series of meetings that night in Fair View school house. In spite of the fact that the date arranged was a most unfortunate one, coming in the midst of their threshing season, the brethren and interested friends turned out regularly and gave the best of attention.

It was our first trip into Missouri, and we enjoyed it very much. The people are open hearted and frank, and exercised the true Christian quality of making us feel like a member of their big family.

The meeting was one of inspiration and benefit to us, and we have reason to hope that a part of the seed which was sown at that time, will, before long, bring forth a gladdening harvest. That this may be the case is our earnest prayer.

Frank E. Siple.

### Letters.

Mr. S. J. Lindsay, Editor "Restitution Herald," Oregon, Illinois.  
Our Dear Brother Lindsay:

This morning the Church of God, at Brooklyn, New York, instructed me to send, in its name, to you the sum of twenty-five dollars, as a donation to be used as your best judgment dictates, in spreading before a darkened world the glorious knowledge of the love of God, as portrayed in the person of his Son, Jesus Christ our Lord.

We trust that soon this earthly work will be finished, for we expect the Lord's coming is near, and when he does appear, then all things that offend shall be done away, for righteousness only will endure. O, that he now was here.

Fond Christian love to yourself, and all connected with you in your work on The Restitution Herald, including, of course, the readers.

The Church of God at Brooklyn, N. Y.  
Alexander D. Donaldson,  
Treasurer.

The above letter explains itself. Because we have a few brethren who are thus liberal we can keep the paper going in these times of high prices. We are sure that everyone connected with The Restitution Herald in any way will be highly appreciative of the kind liberality thus bestowed. —The Editor.

#### BRITISH PROMISE NATIONAL CENTER FOR THE JEWISH PEOPLE.

##### A National Policy.

London, July 16. Great Britain has shown her sympathy with Jewish aspirations on numerous occasions, and as a further evidence of this feeling has promised the establishment in Palestine of a Jewish national center to which Jews from all countries who wish to unite in the spreading of Jewish influence, thought and ideals from Palestine to other parts of the world, can do so in complete harmony with other peoples.

George Nicoll Barnes, privy councillor and labor member of the war cabinet, made the above statement to members of the American Zionist Medical unit on their way to Palestine at an official meeting in

London yesterday.

Mr. Barnes said the government proclaimed its policy of Zionism because it believed Zionism was identified with the policy and aims for which good men and women were struggling everywhere. That policy was the policy of the allies in this war. It was the policy which he believed accorded with the wishes of vast numbers of the Jewish people, many of whom had cast wistful eyes to Palestine as a gain destined to be their national home—Sel.

### Obituary.



Mrs. A. Margaret Heinen.

Mrs. A. Margaret Heinen was born in Hanover, Germany, Sept 12, 1849. She came to America with her parents, Mr. and Mrs. Henry Ueltzen, about 1852 and since that time has been a resident of Jefferson County.

She was married to John D. Heinen Oct. 24, 1867. To this union were born seven sons and five daughters. Three sons and her husband preceded her in death. The children surviving are Mesdames Mary Norden, Julia Cordes and Gertrude Rinehart of Guernsey, Iowa, August Heinen, of Brooklyn, Ia., John Heinen, of Copeland, Kansas, Herman Heinen, of St. Louis, Will Heinen of Manila, P. I., and Mrs. Louise Buxton and Miss Catherine Heinen of Morse Mill. Fifteen grandchildren, two brothers and four sisters also survive to mourn her loss.

Some years ago she became a member of the Church of God and when the end came June 18, 1918, she passed away in peaceful submission to the Divine will.

Besides the above mention of her life marriage and death it is fitting that some further record be made of a life that was filled with good deeds quietly done and marked by an unflinching trust in God and an earnest desire to do his will in all things. Reared in a home of sincere piety, she carried the impress of that early influence through years of a busy and active life as wife and mother.

Her disposition was marked by those fine traits of charity and patience, which in the language of the Book she loved, "beareth all things, hopeth all things, endureth all things," and these traits were exercised for the welfare of her loved ones and of that larger circle of humanity outside her immediate family. There is a eulogy written by the pen of inspiration which speaks in no uncertain words of the abiding influence of lives like hers, "He that doeth the will of God abideth forever."

So will her influence abide in the deeds she wrought with patient care in the example of unwearied devotion to duty, in the memory and inheritance she leaves to her loved ones, a heritage richer far than gold or lands.

Her funeral services were held at the Evangelical Church at Dittmer, Mo. Rev. Kramer, the pastor of the church and Rev. George Steel conducting the services in the presence of a large concourse of relatives and friends, and her remains were laid to rest in the cemetery, to await the glories of resurrection morn, when the dead in Christ shall rise first and be forever with the Lord.—Exchange.

In the death of Sr. Heinen the church has met with severe loss and the gospel has lost a sturdy defender both by precept and example.

We called on Sr. Heinen in her sickness this spring, while holding a short series of meetings at Morse Mill, and found her "hungry," as she expressed it, to hear the gospel preached once more, and she expressed deep regret at not being able to attend at that time; however, she looked forward to the fall conference, to meet there, with sweet anticipation. She was baptized by Uncle John Foore in Dec., 1900. We shall miss her when we meet this fall.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### HELPING OTHERS.

Lesson VI. Aug. 11, 1918.  
Lesson text. Luke 10:30-37.

Golden Text: Bear ye one another's burdens, and so fulfill the law of Christ.  
Gal. 6:2.

Memory verses: 1 Jno. 3:16-18.

### Questions and Comments.

Our lesson last Sunday was "Growing Stronger." According to Peter, what is the highest point to be reached in Christian growth? Read Matt. 20:25-28. What other word besides "love" expresses the fully rounded out Christian life? Now show that today's lesson follows naturally last Sunday's lesson.

After studying Lk. 10:30-37, answer the following questions: Whom does Jesus teach us to help? The man helped was probably a Jew (v. 30) and held the Jewish attitude toward Samaritans. It was a man in need whom the Samaritan helped, not necessarily a brother in the church, nor a friend, but more than likely a traditional

enemy, and it was the mere fact of his need that prompted him to help. If the wounded man was a Jew, then the Samaritan manifested the true spirit of forgiveness besides giving material aid. Was he prompted by a mere sense of duty as outlined by law? Mention all the ways in which he helped, and show how his service involved personal sacrifice. Was his work done whole-heartedly or did he leave it half done?

According to verses 36 and 37, willingness to serve our fellowman makes us a neighbor and the relationship is mutual; any one in need of service is our neighbor. This answers the lawyer's question in v. 29.

Many like the learned lawyer, the priest and the Levite know by heart the two underlying conditions for obtaining eternal life, but their lives show that they do not know how to be a neighbor themselves, nor who their neighbor is. Let us, like the realize in our lives Jesus' definition of learned lawyer, be able to quote these verses as easily as he, and like the Samaritan neighbor by going and doing likewise.

Show how loving God with all the heart, mind and soul, involves repentance, belief in the gospel and baptism, the first three steps in the Christian life.

Deut. 22:1-4; Lev. 19:33-37; Rom. 15:1-2; Prov. 12:25; Matt. 10:42; Rom. 12:10, 15, show a few of the many ordinary opportunities for serving one another.

In Gal. 6:1-10, Paul shows two ways of service. Read v. 1 for the first. What does James say about such service? Jas. 5:19-20.

Connect the meaning of Gal. 6:2 with v. 1. Read General Note on the apparent contradiction between verses 2 and 5. The second way of service is found in v. 6. Read verses 7 and 8. Since Paul has been teaching unselfish service, what does he mean by sowing to the flesh and sowing to the Spirit? What will be the result of each sowing?

If we would reap the result of sowing to the Spirit, what quality must we manifest? V. 9. What is Paul's wise conclusion in v. 10? What must prompt all our services to one another if we would have them acceptable to God? 1 Cor. 13:1-3.

If we undertake the delicate work of restoring one overtaken in a fault, and are not prompted by love for the erring one and interest in his welfare, we may be sure of failure. We may fail if we have the love, but we are sure to fail if we do not do it thru love. The whole of Matt. 18:12-17 is permeated with love for the erring one. The instructions cannot be followed as a mere form. If the wronged one is not prompted by his own heart to do as told here, he had just as well leave it undone.

### General Notes.

Often we hear some one say, "What can I do? I cannot study without a teacher. I cannot teach or write." Often such inquirers have their hands full teaching and serving in their own families. Others have the most of their time idle on their hands. Such can find plenty to do by looking at the life of Christ. The world is full of the poor, the sick and the tired and overworked. Jesus did not wait for all such to seek him for help. He sought them. It is not likely that Dorcas waited for every one who needed a coat to come to her. We, too, may find plenty to do by keeping our eyes

open and wanting something to do. Such services may seem humble, but Jesus says the least shall be the greatest.

"Help whomever, whenever, you can;  
Man forever needs aid from man;  
Let never a day die in the west  
That you have not comforted some sad  
breast."—Ella Wheeler Wilcox.

"These things keep meekly hid,  
Myself and I  
And mine, and my,  
And how I did, or do."

"Service for others is just as essential to our real happiness and our highest welfare as is the fact that we work for our individual welfare. No man lives to himself alone."—Ralph Waldo Trine.

"Every man shall bear his own burden: The Greek word translated "burden" in this verse is a different word from that in verse 2, which means a heavy weight, something distressing to be borne. The word in this verse is used for a soldier's kit, and also for anything to be carried apart from any idea of weight. Therefore, "load" which the revisers suggest in their margin, is more appropriate. In one case the burden is a defect of character; in the other, it is the obligation of duty. The contradiction between the two verses is only apparent and verbal. We are to help each other out of evil ways; at the same time each man must do his own duty."—New Century Bible.

"Let us do good unto all men, especially unto them who are of the household of faith." If we have no desire to serve those of our own household, we are not likely to have a desire to serve an outsider. Charity (love) and service naturally begin at home and if they are the right kind, they will develop to include all men, even enemies. Jesus places love of, and service to, enemies as a higher step in Christian growth than love of brethren and friends only. Matt. 5:44-48.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will be in Holbrook, Nebraska.

The National Berean Society will hold its fifth annual conference at Holbrook, Neb., on August 19. Will the western Bereans in particular take notice and plan to attend.

As the treasurer, Leland Roose, has been called to war, send all money until further notice, to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

We are pleased to announce the recent organization of two state societies, Michigan and Minnesota. We wish them all Success.

### Promises For the Children.

The first commandment with promise for the children is for them to honor their father and mother. If they honor their father and mother their days may be long

upon the land which the Lord their God giveth them. If the children will hearken unto the Lord, he will teach them the fear of the Lord. The fear of the Lord is the beginning of wisdom, and those that do his commandments shall have a good understanding. Though a child be poor and is wise, it is better than an old and foolish king who shall be admonished no more. The Savior said "Suffer little children to come unto me, and forbid them not to come unto me, for of such is the kingdom of heaven." Matt. 19:14.

He took the little children in his arms and blessed them. In this way he showed his love for them. If you believe, whatsoever you shall ask in prayer, you shall receive. If the children do this and as they grow older keep the commandments, they have the right to the tree of life and may enter in through the gates into the city.

Ednah Cooper.

### GIVING.

SOMETIME AGO I overheard a woman make the remark that she was afraid the church collections would be rather small on account of so many war funds. I think our collections to carry on God's work should come first, for we read in 2 Cor. 9:7, Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.

Do not begrudge what you give, but make it a pleasure in giving to carry on the work God has given us to do.

We find many places recorded in the Bible where people have given all they had to Christ. The widow in Matt. 12:44, gave only two mites, but it was all her living.

God gave his only Son to be crucified on the cross for our sins, that by his death we might receive eternal life. Could there be any greater sacrifice than that?

Abraham had such great faith in Christ that he was willing to give his Son as a sacrifice to God.

In the latter part of Acts 4, we find everyone possessing lands or properties sold them and laid the money at the apostles' feet for distribution among the people as they had need.

In Acts 5:1-2, we find that Ananias and his wife sold their possessions, but kept part for their own selfish wants, and in verses 5 and 10, we read they were stricken dead as the result of their falseness.

Not only must we give of our money, but our time, the disciples gave up their occupations in life to follow the Master and do the work he had laid out for them.

In Matt. 10:8, we find Jesus instructing his disciples as to their mission: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

In Acts 20:35, Paul told the elders: "I have shewed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive."

J. E. Miller, Jr.

### Our House From Heaven.

Assertion is made in the fortieth Berean

Lesson that the words found in the 2nd epistle of Paul to the Corinthians, fifth chapter and second verse, "longing to be clothed upon with our house which is from heaven," was concluded in being the church. A few references were given in support of the thought.

As far as we have studied the assertion seems to be in error, for in reading the first sixteen verses of the 5th chapter of 2nd Cor., they cannot parallel with such a thought.

The reference in John 14:1-3, which states that in God's house there are many mansions, and that Christ goes to prepare a place for us, and that he will come again to receive us unto himself, and to keep us, does not seem to show a possibility that what he was talking about was the church. For if the church is in heaven, then the church is not at the present time among men nor will ever be until Christ comes and takes his elect.

But common knowledge and scriptural knowledge could not permit such an idea that the church is still in heaven, for Paul says in 1 Tim. 3:15, that men ought to behave themselves in the house of God (church building), which is the church of the living God, the pillar and ground of the truth. Since the house of God or the church is not the house which is from heaven, the question is, what is this house?

It will be well to look further in the rendering of the word house in this connection. The revised edition translates it habitation, and the Diaglott renders it, dwelling, or tent.

A habitation, dwelling or tent is a residence until in the event of destruction or being abandoned. What I mean by this I will endeavor to explain by scriptural example.

2 Cor. 5:1, reads, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." This verse shows that there are two habitations, one that is liable to destruction, and the other that is eternal, and in the second verse it goes on to say exactly which house or habitation we dwell in, the house wherein we groan and earnestly desire to be clothed upon by our habitation which is from heaven. These two verses are in direct parallel with the account given in 1 Cor. 15:42-49, inclusive. But the two accounts show two conditions (not natures) that this body is capable of possessing.

The first is life (carnal, liable to death), yearning for a clothing of habitation that is eternal, the second account is that of the carnal life being destroyed (death) requiring a resurrection to inhabit the house from heaven.

There are two natures as well as two habitations, and the nature or life possessed in the natural body to be dissolved cannot inhabit a spiritual body or habitation from heaven, nor can a spiritual life exist in a carnal, natural body. 1 Cor. 15:50; Jno. 3:3.

The clothing upon by this house comes in a collective stage, 1 Cor. 15:51-54, 1 Thes. 4:16-17, and not an individual affair, and at this time will the nature change as well as the habitation. Then shall we possess the life that was before

hid with God in Christ, Phil. 3:20-21.

These references also show that this comes at the appearing of the Lord for his elect ones which shall be gathered out of every people, tongue and nation, and so shall they ever be with the Lord.

We in our sins know that we shall die, but our earnest desire is that before death comes we shall be changed (clothed upon) and caught away with the resurrected ones to meet the Lord in the air.

The Chicago Bereans.

Grant us, O Lord, we beseech thee, always to seek thy kingdom and righteousness, and of whatsoever thou seest us to stand in need, mercifully grant us an abundant portion. —Sel.

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

A TRUE Christian, that hath power over his own will, may live nobly and happily, and enjoy a clear heaven within the serenity of his own mind perpetually. When the sea of this world is most rough and tempestuous about him, then he can ride safely at anchor within the haven by a sweet compliance of his will with God's will. He can look about him and with an even and indifferent mind behold the world either to smile or frown upon him; neither will he abate of the least of his contentment for all the ill and unkind usage he meets withal in this life. He that hath got the mastery over his own will feels no violence from without, finds no contests within; and when God calls for him out of this state of mortality, he finds in himself a power to lay down his own life; neither is it so much taken from him, as quietly and freely surrendered up by him.—Smith.

A SOUL cannot be regarded as truly subdued and consecrated in its will, and as having passed into union with the Divine will, until it has a disposition to do promptly and faithfully all that God requires, as well as to endure patiently and thankfully all that he imposes.—Upham.

Now shed thy mighty influence abroad  
On souls that would their Father's image bear;

Make us as holy temples of our God,  
Where dwells forever calm, adoring  
prayer.—Spitta.

HIS GREAT desire and delight is God; and by desiring and delighting, he hath him. Delight thou in the Lord, and he shall give thy heart's desire.—Himself; and then surely thou shalt have all. Any other thing commit it to him, and he shall bring it to pass.—Leighton.

For myself I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's. 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 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.

Glust. 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 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. Bible study on Wednesday evening of each week at the church.

Plymouth, Indiana, 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.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. John W. Hutchings, 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. Bible study each Sunday at 11:00 A. M., led by

members. Berean meeting 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 the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morning at 11.00 o'clock, for the breaking of bread and fellowship, the elders presiding. Bereans meet the first and third Sundays of each month taking the latter part of the church service. Particulars as to place of meeting the following Sunday can be had by addressing the secretary, R. W. Thompson, 544 Long Ave., Chicago. Telephone Austin 3312.

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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

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50 Leaflets for one year, ..... \$5.00.  
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Every lot is happy to a person who bears it with tranquility.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, August 7, 1918.

Number 40.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### THE HISTORY OF JOSEPH.

ISRAEL HAD kept his flocks in the vale of Hebron until the pastures were all bare. His ten oldest sons, who cared for the sheep, were compelled to search for new pastures. So, driving the flocks before them, they came to Shechem. This was a small valley about fifty miles away from their father's home. The grass was tall and green, there was shade for the animals, and water for them to drink. Here they decided to stay for a while.

Some time after they had gone, Israel called Joseph to him and said,

"Your brothers are feeding the flocks in Shechem. Go and see if they are well, and if the flocks are well cared for."

Now, you know, the only way to travel in those days was to walk or ride donkeys or camels. Either way would be very slow, and to have to walk fifty miles all alone would be pretty lonesome. Don't you think so? But Joseph was young and strong, and knew no other way to go, so he did not mind it at all.

At last he reached Shechem, but the flocks were all gone, and he could not find his brothers anywhere. Finally a man found him wandering in a field.

"Whom are you looking for?" asked the man.

"I am looking for my brothers," answered Joseph. "Can you tell me where they are?"

"They are gone from here," the stranger told him. "I heard them say they would go to Dothan."

So Joseph went on to Dothan. You remember I told you before how his brothers hated him because of his dreams. And now when they saw him coming, a dreadfully wicked thought came to them and they began to talk of killing him.

"Here comes the dreamer!" they said to each other. "Let's kill him, and throw him into some pit, and tell father some wild beast devoured him. Then we shall see what will become of his dreams."

Reuben, the oldest brother, did not wish to kill him, for he knew how the father would grieve, and felt sorry for him. So he said,

"Let's not kill him, but just drop him into this pit."

Now you know that would be a dreadful

## THE DEVIL'S BUSINESS

INVITE the boys to take a drink,  
Mix poison with their brains;  
Ensnare their princely power to think  
In rum's debauching chains.  
What though a mother's heart should break?  
And earth be filled with gloom,  
Since these are things that help to make  
The devil's business boom!

Oh, who shall heed a sister's tears,  
Or hear the moan of wife,  
Or count the bleared and blasted years  
That blot the drunkard's life?  
What though a childish heart must ache,  
And shame a soul consume?  
Since these are things which help to make  
The devil's business boom!

Yes, ask the boys to drink, for when  
They learn to drain the cup,  
Though they attain the strength of men,  
They shall not give it up:  
And drug them so they may not wake  
To flee their final doom,  
For hell itself was planned to make  
The devil's business boom.—Sel.

thing to leave Joseph in the pit to starve, but Reuben meant, when the brothers were gone, to take him to his father.

When Joseph came near them, they siezed him roughly and took off his clothes, even the pretty, colored coat his father had given him, and dropped him into a pit. This pit was an old well, but there was no water left in it. It was quite deep and was tightly covered. Joseph must have been greatly frightened as he waited to learn what they would do with him.

It was Reuben's turn to go the the field and watch while the rest ate their lunch. While they were eating they saw a caravan approaching. It was a band of merchants carrying spices and perfumes down into Egypt to sell them.

As they came near Judah said to his brothers,

"Let's sell Joseph to the merchants, and not kill him."

They all were willing to do this, so Joseph was drawn from the well and sold to the merchants for twenty pieces of silver.

Then they killed one of the goats and dipped Joseph's coat in the blood. They took the coat to their father and said,

"We found this. Do you know if it is our brother's coat?"

When Israel saw the blood stains on the coat he said, "Yes, it is my son's coat. Some wild beast must have torn him in pieces."

And he wept bitterly, for you know Joseph was the son he loved best.

Joseph was not dead, however, but had been carried into Egypt, and sold to the captain of the king's guard.

And I shall tell you more about him next time.

### NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.

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—A. S. Burleson, Postmaster General.

### The Writings of Solomon.

THE Proverbs are mostly Solomon's. At the end of the book we have some wise teachings of Agur and Lemuel. The Proverbs are especially valuable for the young. They teach wisdom on a great variety of subjects, family life, chastity, the control of the tongue and of the temper, industry, frugality, humility, obedience and many others. For instance, in his business maxims he warns us not to go security on another man's debt or note, but for those who are able to keep the worthy poor instead, which is certainly wiser and better.

If we get the drift of Ecclesiastes he would have us know that wealth, position, pleasure, knowledge and all else in life is vanity, that is emptiness, it does not satisfy unless we are godly, but with godliness we can be happy with or without these things. He brings us to this one satisfying thing which is not vanity, at the end of the epistle, or sermon, for it is the sermon on life by the wisest and most experienced man who ever did live, as is evident at the opening of the book.

Canticles is a song on courtship and marriage, and probably shows the bridegroom, Jesus, in type.

J. W. Williams.

### PERFECTION.

WE SHALL not reach perfection till we get into the kingdom, but it is the privilege of every one of us to be perfect now. An apple in June is just as perfect as an apple in October. It is a green apple; it has not reached complete development, but it is perfect in its stage of development.

Let us as Christians, though we have not reached and cannot reach perfection till we are made immortal, still be perfect Christians. Perfect in our stage of development and going on unto perfection.—The World's Crisis.

Let all those that put their trust in thee rejoice;...let them also that love thy name be joyful in thee.—Psa. 5:11.

That action is best which procures the greatest happiness for the greatest number.

## SIGNS OF THE TIMES.

A Series of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman Booth.

OUR SAVIOR told his disciples there should be "upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Men quote this to prove that our Lord is to come very soon. Others say that these same characteristics have been prevalent almost ever since Christ spoke those words, and therefore cannot be considered as a sign of his immediate return. Taking it alone it might not be considered as a sign, but when taken in connection with others it must be so considered. Other scriptures teach that Christ's second coming is to be preceded by very great revolutions, among which we note the following: "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, 2. This takes place when the king of the south pushes at the king of the north.

If the king of the north is Gog, as most writers contend, and he the ruler of all the Russias, then he is not yet in position to play his part in that great conflict, for this war has greatly reduced and weakened his power, so that his condition is well described in Ezek. 38, where the prophet says, "Thus saith the Lord God; behold I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws," in which condition he will remain for many days, but during which time I look for him to form alliance with many other powers as is indicated by the following: "And I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Then he advises Gog to be prepared, to be a guard for all his bands, for he says, "Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." Why was this word of caution given to Gog? Because the prophet says, "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God: it shall come to pass that at the same time shall things come into thy mind, and thou shalt think an

evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophecy and say unto Gog, Thus saith the Lord God; in that day when my people Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Thus saith the Lord God; art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother, and I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. Ezek. 38:8-23. The 39th chapter is a continuation of the description and overthrow of Gog and his allies upon the land of Israel.

From these two chapters we learn that the Jews are the people, and the land of Palestine is the country which Gog strives to invade and devastates. That they are living quiet and peaceable lives, and in apparent security, being under the protection of one or more strong nation. They will possess silver and gold in abundance, cattle, and will be enjoying a great commerce. This land restored to its former fertility, this prosperous people with their

untold wealth will excite the jealousy and cupidity of Gog, which causes him to conceive of an invasion on such a colossal scale. The magnitude of this invasion is proof enough to show that Gog considered the Jews a powerful people, or else under the protection of powerful allies. To gather together and equip and supply such a vast army would require considerable time, great expense and a vast amount of labor, which would indicate that he considered the Jews had enough wealth to repay him for all the time, labor, expense and sacrifice of life in the attempt to despoil that defenseless nation. Gog appears to be somewhat cautious or perhaps cowardly, even though he is supported by countless forces, for instead of massing his millions in the open, he tries to conceal them among the mountains. It is also evident that such a gigantic military movement could not be made in secret and hence they would very naturally expect to meet some opposing forces. Surely he could not gather all the north and east into his vast armies to invade another country without detection. In this instance it will be impossible for it is not likely that every Jew will return to Palestine, and consequently enough would remain and as spies would be able to report to the proper authorities the contemplated movements of Gog, and hence the readiness of the king of the south to meet and oppose him in battle. Thus it appears that the invasion of Palestine by Gog will end in his overthrow upon the mountains of Israel and will be followed by untold calamities upon other nations. It will be especially severe on Gog, for only one out of six who enter that conflict will be left. Ezek. 39:2. Speaking of this same time the prophet has said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

That the Jews will soon return to Palestine and organize some form of government is a matter that is looked for by a great many people. The Jews greatly desire it, and England and the U. S. A., are now looking with favor upon the movement. While Gladstone was Prime Minister of Great Britain he suggested the advisability of establishing a nation in Palestine and Syria which should act as an agent, or a commission nation between the east and west. He suggested that the nation occupying that position should be one in race and interest, and polyglott in language. Perhaps the grand old man foresaw the necessity of such a condition, but if he did, doubtless he did not understand just how and when it would be done. If he had, he no doubt, would have mentioned the Jew, for there is no other class of people so well qualified for that position as the Jew; because they have lived in every nation and speak all languages and are thoroughly acquainted with the manners and customs of all nations.

Think what would be required of the Jews should they accept such an agency. It would require an immense amount of capital and labor to transport and establish them in that land as a nation. Surely no other people are so well equipped for such a task as are the Jews. They have

the wealth, and their desire to be a nation again among the nations of the world would greatly lighten the task. Think of the wealth of the Rothschilds, the Barrings and many others. What would the other nations do should all of the wealth of such men be transferred to Jerusalem? Should such a thing take place suddenly what would happen to the financial centers of England, France, America, and in fact, all the leading nations? Would it not create a panic? Would not the gold and silver of most nations be in the hands of the Jews? For a time commerce and other lines of business the world over would be greatly disturbed, while the new center of the world would be prospered beyond telling and would be the envy of all other commercial centers.

### THE SADDUCEAN PUZZLE

God is "Not the God of the Dead, But of the Living." Luke 20:38.

Rufus A. Curtis.

AS THE above expression is frequently cited as proof that Abraham, Isaac and Jacob are still living, else God would not be their God, I wish to present a few thoughts on the subject. After the hypocritical "spies" had utterly failed in their craftiness, to trap Jesus by his answer to their question concerning paying tribute to Caesar, it is written, "Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother. There were, therefore, seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also, and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world (or age), and the resurrection from the dead (the eclectic, or 'first resurrection' out from among the dead ones), neither marry nor are given in marriage: neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection. Now that the dead are raised even Moses showed at the bush, when he called 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." Luke 20:27-38.

If the popular belief were true, that death is but an accident to the soul in its endless and boundless career; then, I ask, why would not the difficulty have begun immediately after the death of the woman? instead of at some future resurrection event? The Sadducees knew too well the teaching of Jesus concerning all future life being dependent upon a resurrection from the dead, for that class who "sleep in the dust of the earth," or in the depths of "the sea," to make any mistake as to when the difficulty would begin between the woman and her former husbands. Dan. 12:2; Rev. 20:13.

They worded their question so as to accommodate it to his teaching, not theirs; "in the resurrection," not the intermediate state, "whose wife of them is she?" Jesus affirmed, "All that are in the graves shall hear his voice, and shall come forth." They denied "that there is any resurrection," whatever. The issue between them was resurrection or no resurrection. Jno. 5:28, 29; Luke 20:27.

With this prefatory statement, we are now better prepared to understand the Master's reply to the question of the Sadducees. "He is not a God of the dead (in the Sadducean sense of an endless death), but of the living; for

(prospectively) all live unto him." Verse 38. He has decreed that they shall live again. His immutable covenant with those patriarchs, necessitates their resurrection to an endless life. Heb. 6:17-18. The certainty that must ever attach itself to any divine statement of our "God who quickeneth the dead, and calleth those things which be not as though they were," makes it perfectly consistent for God to use the present tense of the verb when speaking of some future event. Rom. 4:17. He who declares "the end from the beginning, and from ancient times the things that are not yet done," can say through his beloved Son, "Now that the dead are raised," etc., just as consistently and truthfully as he could say to Abraham, when as yet Isaac was unborn, "A father of many nations have I made thee." Isa. 46:10; Gen. 17:5. Although "Abraham . . . is dead," it is God's purpose that he should "live again," and dwell in his "Kingdom," and share in its enduring honors! Jno. 8:52; Job 14:14; Matt. 8:11 God hath appointed his Son, on whom he hath bestowed marvelous resurrection power, even "all power . . . in heaven and in earth," to be "Lord both of the dead and living." Matt. 28:18; Rom. 14:9. Death will not frustrate God's purpose to place "Abraham and Isaac and Jacob and all the prophets in the kingdom of God." Luke 13:28-29. "God is not a man that he should lie; neither the son of man that he should repent, hath he said and shall he not do it? or hath he spoken and shall he not make it good?" Num. 23:19. Let us not be incredulous, like Israel of old. They "limited the Holy One of Israel." Ps. 78:41. The cave of Machpelah will yet yield up its sacred trust, for "he that is our God is the God of salvation; and unto God the Lord belong the issues from death." Ps. 68:20. "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6:14; Eph. 1:17-20. To deny the resurrection of the dead is to err greatly. Mk. 12:18, 27. The Sadducees denied the resurrection of the dead openly. Modern religionists (of the so-called "orthodox" type) practically do the same thing, by their teaching that,

"There is no death; what seems so is transition;

This life of mortal breath  
Is but a suburb of the life Elysian  
Whose portals we call death."

If man's life is to continue endlessly, it would be a meaningless expression to speak of "the life that now is, and of that which is to come." 1 Tim. 4:8. I give the Sadducees credit for one thing, they admitted that the eight persons they alluded to had all actually "died." Many modern religionists will not admit that much. The two principal factors that lead up to the gigantic error of denying the Bible doctrine of resurrection, are "not knowing the scriptures," neither "the power of God." Verse 24. The interval between the death and resurrection of the eight persons alluded to by the Sadducees, is passed over as a blank, by them. Mark states their question as follows: "In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." Mk. 12:23. In the Master's reply to the question of the Sadducees he mentions two worlds; "this world," in which people "marry, and are given in marriage;" and "that world," or "the world to come," in which the children of God "neither marry nor are given in marriage; neither can they die any more," being made equal unto the angels. Luke 20:34-36. "That world" is not entered by immortal souls emigrating to heaven at death, but by "dead men," being awakened from the dreamless "sleep," of death, in their Redeemer's "likeness." Isa. 26:19; Dan. 12:2; Ps. 17:15; Phil. 3:20-21. God has made certain promises to Abraham, Isaac and Jacob, that they should be heirs "of the world," in conjunction with the promised "Seed which is Christ." Gen. 13:14, 15, 17; 26:1-5; 28:10-14; Rom. 4:13; Gal. 3:16. For Abraham, Isaac and Jacob, as "joint heirs with Christ," to inherit the "utmost parts of the earth" for their possession; and that possession to be "forever," must of necessity involve their resurrection to an endless life in order for them to inherit it endlessly. Rom. 8:17; Ps. 2:8; Gen. 13:15; Matt. 19:27-29.

All Christ's true followers who are reckoned

(faithwise) as "Abraham's seed and heirs according to the promise," have this same oath-bound covenant, "as an anchor of the soul, both sure and steadfast," to comfort them while journeying toward that "city which hath foundations, whose builder and maker is God." Gal. 3:26-29; Heb. 6:19; 11:8-10. As this oath-bound covenant to Abraham remains to be fulfilled (see Acts 7:1-5; Heb. 11:8), and it is "impossible for God to lie," there is divine necessity that the patriarchs, as well as other "dead men," "shall live" once more, by the exercise of God's mighty power, manifested in resurrection triumph even as he "brought again from the dead our Lord Jesus," to die no more! Heb. 6:17-18; Isa. 26:19; Eph. 1:19-20; Heb. 13:20. Concerning the long line of earth's true nobility, it is written, "These all died in faith, not having received the promises (or 'promised blessings'—Diaglott), 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." "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13. In the blissful ages yet to be, when "death is swallowed up in victory," "God himself shall be with them, and be their God." 1 Cor. 15:54; Rev. 21:3-4.

In view of the above facts, dear reader, do you not think Jesus "answered the Sadducees well"? Mark 12:28. At any rate Jesus "put the Sadducees to silence." Luke 20:39-40.

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely ways;—there God is hewing out the pillars for his temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.—Sel.

Nothing can produce so great a serenity of life, as a mind free from guilt, and kept untainted, not from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrantcy, so the good actions of a wise man perfume his mind, and leave a rich scent behind them. So that joy is, as it were, watered with these essences, owes its flourishing to them.—Sel.

"No one was ever corrected by sarcasm; crushed perhaps, if the sarcasm was clever enough, but drawn nearer to God never."  
—F. W. Faber.

He is happiest, be he king or peasant,  
who finds peace in his own home.—Goethe.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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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.

There will be no issue of The Restitution Herald for the week bearing date of August 28th, that being the week of the Illinois State Conference.

We are informed that Bro. Skeels, of our Grand Rapids, Mich., church, recently lost one finger and had three others badly lacerated by bringing them in too close contact with a rip-saw.

Bro. L. J. Sweet, Topeka, Kansas, writes: "Wife and I are teaching and baptizing. Three that I have baptized have moved away. We now have two candidates for baptism. Yours in the one precious faith."

The article, "The Sadducean Puzzle," by Bro. R. A. Curtis, in this issue is put in tract form and may be had at this office for postage only.

Bro. R. A. Curtis has donated to our tract society his tract, "The Sadducean Puzzle." He has a splendid way of aiding

in tract distribution,—he not only furnishes the tract but the money to put it out.

We are publishing 1000 tracts from the article, "Bad Memories," by H. L. Hastings, found in this issue. Send for one and tack it up where it may be read by you three times a day if you are accustomed to complain of a bad memory.

We have received the daily program of the Annual Conference to be held at Waterloo, Iowa, Aug. 24 to Sept. 1, inclusive. As usual it is a full program and those in attendance should be able to get much good from it. Write G. P. Allard, Box 86, Ft. Dodge, Iowa, for one.

### Remittances.

Mrs. Artie Chapman; H. F. Adams; I. O. Rogers; Mrs. N. J. Hardacre; Miss Leila E. Whitehead; Mrs. Eliza Hartley; L. J. Sweet.

## Obituary.

### Sanford McLeland.

Sanford McLeland, son of Alvin and Sally McLeland, was born near Scircleville, Ind., Oct. 17, 1852. He was the youngest son of a family of seven children, consisting of four boys and three girls. The oldest son and the youngest daughter are the only surviving members of the family.

He heard the preaching of the gospel and was baptized by Eld. J. S. Hatch, and united with the Hillisburg Church of God, March, 1898, where he was a member at the time of his death.

He spent his entire life on the homestead where he was born. He had a kind, jovial disposition, was a great lover of music, and numbered as his friends all who knew him.

He departed this life suddenly, and without warning on the morning of July 19, 1918, aged 65 years, 9 months and 2 days.

Funeral services were held at the residence at 2:30 o'clock, Sunday, July 21, 1918.

A Large assemblage of friends and neighbors were in attendance. Burial was made in St. Paul's cemetery.

D. E. VanVactor.

## Notices.

### NOTICE TO STOCKHOLDERS.

Oregon, Illinois, Aug. 1, 1918.

Notice is hereby given that there will be a meeting of the stockholders of the Restitution Publishing Company, held at their office in Oregon, Illinois, Thursday, Aug. 22, 1918, for the purpose of electing one director and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.,

### Indiana Conference.

The Indiana Conference will convene at Rensselaer, Aug. 30 to Sept 1.

Let the brethren please take note and plan to be present. Churches, select your delegates and also attend to the matter of financial support.

Church secretaries send in your church reports to June 30, 1918.

Business meeting August 31, at 2 P.M.  
Correspondence should be addressed to Mrs. Flora Prior, Rensselaer, Indiana.

Floyd A. Stilson, Pres.  
Flora Prior, Sec.

### Illinois Conference.

Once again attention is called to the forthcoming Illinois Bible School and Annual Conference to be held at Oregon, Ill., August 13-25.

Able speakers and some of the very best of Bible teachers have been secured. This fact alone insures an excellent opportunity for students to grow in the knowledge of the truth.

You are cordially invited to come. As a backing, funds are needed, and our treasurer, Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., would like to hear from our Illinois brethren in a substantial way.

Almeda Glotfelty, Conf. Sec.

### Indiana Conference.

The invitation of the Rensselaer church to the State Conference to meet with it this year having been accepted, we now extend a cordial invitation to all the churches collectively and individually, and all isolated members to be our guests for this season of refreshing. The time set is Aug. 29 to Sept. 1, inclusive.

We hope to have good speakers present.

If possible come prepared to stay for every session and let us endeavor to fix our minds on that era of peace that is soon to dawn, when king Jesus will have charge of affairs instead of the present faulty rulers, and thus be able for a time to forget the war and all the distressing things that are now transpiring on the earth.

The State President and Secretary will probably prepare a program for publication later.

Will all who plan to come please notify Mrs. C. E. Prior so that all necessary preparation for their entertainment may be made.

Mattie Benjamin, Sec.  
Rensselaer Church.

### Nebraska Conference.

In addition to the notice of the annual conference of the Churches of God in Christ Jesus in Nebraska, we wish to state that it will be held in Rankin's grove south of Holbrook.

We will have as speakers, Bros. Williams, Allard, Marsh and Austin.

We are also glad to know that Sister Edna Allard will be with us again to take charge of the song service.

The National Bereans have also planned to be with us this year.

The Ladies Auxiliary wish to announce that meals will be served on the ground at a charge of 25 cents each, that tents and bedding will be furnished free, but would request all those who can to bring their own pillows.

A cordial invitation is extended to all of like faith to be present at this meet-

ing.

C. A. Stowe, Sec.

## Nebraska Conference.

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the plan of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference, for the week beginning August 17th to 25th.

We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world and the necessity of meeting in prayerful conference of all of God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

## Iowa Conference.

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Annual Conference of the churches of God in Christ Jesus in Nebraska will be held at Holbrook, August 17-25 inclusive. A very cordial invitation is extended to all the brethren to be present at this meeting.

C. A. Stowe, Sec.

## The Sunday School.

By Alta King.

## WORKING IN THE CHURCH.

Lesson VII. Aug. 18, 1918.  
Lesson text: Rom. 12:1-15.

Golden Text: Behold how good and how pleasant it is for brethren to dwell together in unity.

Memory verses: Gal. 5:13-15.

## Questions and Comments.

The church is God's called out body of people. "Working in the church" simply means that the individuals in that body are working together.

This body of people has two lines of work,—preaching the gospel, and the edification of itself.

In performing this work there should be no factional divisions, sects or schisms. 1 Cor. 11:17-18; 3:1-3; 12:24-25. What is back of such division? 1 Cor. 3:1-4; Jas. 3:14-16. Can those who show such a spirit inherit the kingdom? Gal. 5:19-21.

The live congregation which works with the least friction and division is the one whose individual members have had the greatest spiritual growth, and vice versa. Find Peter's list of qualities which spiritual growth imparts. Find Paul's. If all have acquired these qualities, there can be no division.

To show how to avoid factions and work together in unity is the object of this lesson. Rom. 12 is full of such instruction.

Why is the service mentioned in v. 1 a reasonable service? V. 2 shows that a Christian will figuratively step across into the next age and conduct his life accordingly. Show that these two verses would eliminate all factions, divisions, etc.

In the rest of the chapter Paul shows how to carry out in detail vs. 1 and 2. Vs. 3-5 teach the all-important principle of humility. Does humility mean we must regard ourselves as less than God regards us?

Vs. 6-8 teach how to do whatever we are fitted to do. Do not get the idea that Paul's main thought is that each has a certain gift and should not meddle with gifts of others. It is not uncommon to find two or more of these gifts centering in one person.

He wants us to learn to do our work. He teaches whole-hearted, sincere service in whatever we do. When we give, we must give with simplicity, margin, liberally, referring not so much to the amount as to the liberal, free spirit back of it; we must rule with diligence, careful attention; and show mercy with cheerfulness, not sanctimonious condescension. Thus we avoid making our work offensive, causing ill-will.

Vs. 9-21 contain a list of things necessary to harmonious action and brotherly love. Mention the ones which we as a people lack.

What will prove our love of the brethren to be without dissimulation or pretense?

"In honor preferring one another." Should we foolishly shut our eyes to our own ability and prefer some one who has no ability to do the work, or should we simply be quick to recognize ability in others and be unselfishly glad to see them use it?

Study v. 16 carefully. Does Paul's "Be of the same mind" involve an absolute concurrence of opinions on all subjects?

Read in connection:

"Provide things honest in the sight of all men." We may have no intention of being dishonest, but if we see that our action may appear so to others, then we should avoid doing it. Try always to see everything we are going to do from the other fellow's standpoint.

Our tongues play the important part in keeping us working together in harmony.

Other instructions necessary to unity and brotherly love; likewise in working disunion and hatred. Jas. 3:1-10.

Following are a few instructions concerning its first use. Controlled. Jas. 1:19-26; courteous, Col. 4:6 Does this permit sarcasm and cutting remarks? Prompted by love. Eph. 4:15. Rebuking wrongs, 1 Thes. 5:14; 2 Thes. 3:14-15. Confessing our faults, Jas. 5:16. Edification of the brethren, Eph 4:29-32. If we have something to say which has not for its purpose the edification of the one about whom or to whom we say it, then let us not say it.

"Let all things be done decently and in order." What we do may be well-intentioned, but if we thoughtlessly disregard this instruction by neglecting to observe the rules adopted, there is danger of our doing what Paul teaches us not to do. 1 Cor. 10:32-33; Phil. 1:9-10.

## General Notes.

Xanthus, Aesop's master, ordered the

wise slave to prepare a feast of the best things in the market, but sat down to a meal of tongues cooked in many styles. Aesop defended himself by showing all the good of which the tongue is capable, ordering society, governing men, building cities, persuading assemblies. "Well, then," said Xanthus, "give us tomorrow a meal of the worst things." On the morrow another feast of tongues, "For the tongue," said Aesop, "is also the worst thing, causing strife, lawsuits, wars, the organ of error, lies, calumny, blasphemy." —Sel. from Peloubet's Notes.

Unity of all believers in the true gospel, based on brotherly love and interest in one another is the crying need of today. The epistles are full of instruction for obtaining this condition. Only a few could be given in the lesson, but they all resolve themselves into brotherly love. Speak the truth in love even though the truth to be spoken is the fault of another. Each must be honest and sincere, and above all, bridle his tongue.

It may be glorious to write

Tho'ts that shall glad the two or three;  
High souls like those far stars that

come in sight

Once in a century;

But better far it is to speak

One simple word, which now and then  
Shall awaken their free nature in the

Weak and friendless sons of men.

—James Russell Lowell.

A certain family kept a "Slander Book" in which was entered every slanderous utterance of the household. At first there were many, but soon they ceased altogether in that household.—Sel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and  
Righteousness.

Our Next Conference Will be in Holbrook,  
Nebraska.

The National Berean Society will hold its fifth annual conference at Holbrook, Neb., on August 19. Will the western Bereans in particular take notice and plan to attend.

As the treasurer, Leland Roose, has been called to war, send all money until further notice, to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

I have seemed to see a need of everything God gives me, and want nothing that he denies me. There is no dispensation, though afflictive, but either in it, or after it, I find that I could not be without it. Whether it be taken from or not given me, sooner or later God requites me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways, you know, are, in a sense, hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should do, I am persuaded, if I possessed them.—Sel.

## The Book of Revelation.

THE BOOK of Revelation seems to be hard for some people to understand.

But there are a few fundamentals which, if we observe, will aid us greatly. The book is not one straight connected chain of prophecy, but rather five distinct and complete chains. Some beginning with the gospel dispensation, and some later, but all reaching down to the end of the age. First we have the seven churches: chapters one to three, inclusive. The word seven denotes fulness and completion. Ample and sufficient reasons could be given to prove that they are only symbolic of the one complete church of God through the whole dispensation. The best Bible students say that the names are significant. But space forbids details. Suffice it to say the last one,—Laodicea, signifies the judging of the people. If this theory be true the seventh period brings us down to the judgment. In chapter 4 we have a prelude to the prophecy of the seven seals.

In chapter 5 who cannot see God, the Almighty, seated upon his august throne, holding as a sealed book all future time? John weeps because none can be found to open and read the future. It seems the Lion of the tribe of Judah has conflict and prevails, and all power in heaven and earth is given into his hands. Matt. 28:18. Then he could read the future. Yes, Rev. 1:1 says, The Revelation of Jesus Christ which God gave unto him. "And he came and took the book out of the right hand of him that sat on the throne." In chapter 6 he begins to open the seals and John records what took place under each seal.

Be it understood that each seal covers a certain well defined period of time, and all together they cover the whole gospel dispensation. Because some time during the sixth seal the heavens depart as a scroll, 6:14. But the seventh seal is not opened till the first verse of chapter 8, showing that chapter 7 is parenthetical, and indicates a work that will be done under the sixth seal. All that is said of the seventh seal is that there was silence in heaven. What could cause that? When Christ comes all the angels will be with him. Matt. 25:31. This doubtless would cause comparative silence in heaven.

This ends our second chain. Who cannot see that the seven trumpets compose a distinct prophecy? It may cover practically the same period. One gives the experiences of the church, the other, of the political world. Trumpets are a sign of war and bloodshed. This prophecy begins with the second verse of chapter 8, and ends with the last verse of chapter 11. It does not require a Solomon to see that it reaches to the judgment. Neither does it require great wisdom to see that chapter 12 begins a new line of prophecy.

The woman in chapter 12:1, represents the gospel church. As the moon borrows its light from the sun, so the old dispensation borrows its light from the gospel dispensation. So the old dispensation is under her feet just passing away, but she is clothed with the glorious sunlight of the gospel.

She brought forth a man child,—Christ. Her crown of twelve stars, the twelve a-

postles. The dragon primarily denotes satan, but the Roman government was his active agent, so we may safely apply the word to it also. Here, then, we have our fourth chain fairly started, which ends with the 14th chapter, when Christ treads the winepress of his wrath. With chapter 15 begins our fifth chain which will begin when probation closes and end in the new earth. It is generally believed that the seven last plagues end with the 16th chapter. Not so! The nations are gathered for the battle of Armageddon; Rev. 16:16. But the battle is recorded in chapter 19:19-21. Then it is plain that chapters 17 and 18 are parenthetical, descriptive of punishments to be meted out to Babylon the great.

The first verses of chapter 19 describe the heavenly rejoicing over the righteous judgments of God. In verse 11, John resumes his subject of the seventh plague, which reaches through the millennium to the second death. Otherwise God's wrath is not filled up in the seven last plagues. See Rev. 15:1. Moreover, if this is not so the seven last plagues are not the last plagues. But, thank God, the prophecy does not stop with the plagues. But we will have new heavens and earth, where we will have no more curse, 22:3.

William Brickey.

## BAD MEMORIES

BUT there are many people who have such bad memories that they cannot remember the scriptures. They can remember other things. They can remember the price of beef and the price of butter; the style of a hat and the shade of a ribbon; the news of the day and the gossip of the neighborhood; and if a man insults or abuses them they can remember what he said and how he said it, and how he looked when he said it, and could tell it over in court, and swear to it; but they cannot remember God's word—they have bad memories. If I had a barn that had room for thorns and thistles, brakes and briars, chaff and weeds, and had no room for wheat and rye or oats or beans or barley, I should call it a bad barn, and should want to pull it down and build a better one. And if I had a memory which retained stories and trash and jokes and scandals, but would not retain the word of God, I should wish to do something to improve it.

Do you know the secret of this failure to remember God's word? "The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts." Mark 4:14, 15. When you plant your gardens you shut up your hens, lest they scratch up the seed as fast as you cover it; and if you wish to remember God's word you must not let the devil make a thoroughfare of the place where it is sown.

The apostle says, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "run out, as leaking vessels." Heb. 2:1, margin. You remember the old vinegar barrel in the cellar. You thought there were several gallons in it,

but you went and shook it one day and there, was nothing there. It was empty. No one had smashed in the head or pulled out the bung, but it had all leaked out, and the empty barrel would hold nothing. How many church members there are who are ranged in rows like such leaky barrels. Everything they ever had in them was gone. They look sound and perfect, but how hollow they are; everything has leaked out. What can we do with such leaky old casks? Well, we used to watch for a time when it was cloudy and lowery, and when a long rain began to fall, we would take one of them out under the eavespout and let the water run into it about four days, and soak the old thing out, and then it would hold water and be as tight as a drum. Now if you have a memory that will not hold God's word, you had better shove it under the spout, and let the word of God run into it steadily for a while. Drop other reading, let the papers and novels and magazines wait, and let the word of God have free course in your heart, till you learn to love it. You can learn to love anything. I have seen men who have learned to love tobacco; and a man who can learn to love that can learn to love anything!—H. L. Hastings.

## I Am The Light of The World.

To Abraham Lincoln is credited the saying, "The Almighty must have loved common people for he made so many of them," and so it seems to me that the great representative of the heavenly Father while on earth must have loved the common people particularly, for he spent his whole life among the common, every day things which made up their lives. If we look at his parables we will see how he employed the familiar objects,—the sower with seed which fell into different kinds of soil, the woman putting the leaven into the meal, the lost sheep, and dearest of all, the prodigal son. And so it was in his similes of himself. His speech was so plain and easily understood that the simplest could not fail to grasp his meaning. He said, "I am the Vine," the growth and culture of which many of them understood, "I am the good Shepherd," many of his followers being carers of sheep. And three of his titles have to do with the commonest things in life,—bread, water and light.

Now we all know how we rejoice in the light of the sun, how long a few dark days seem, and we say "will the sun never shine again?" How we pity those who are blind and cannot realize all the beauty there is in the world, and what a barren, desolate place this earth would be without its life giving warmth and light, and yet there are those who hide away from its beams, who shut the sunshine out of their dwellings, and out of their lives as much as possible, and these are not the pleasantest kind of people to get along with.

And so it is with the Sun of Righteousness. If we consider all his wonderworking powers, if we contemplate every day how much sunshine and happiness his advent has brought into a world sunk deep in the darkness of heathenism; if we walk in the light as he is in the light, we absorb some little part of his glory, and the record that Moses' face shone so brightly after

his interview with God that the children of Israel could not look on him, and as Stephen's face resembled that of an angel's even while the cruel stones which were to take his life were flying about him, so may ours be also if we live as close to heavenly things as they did. When Jesus was born the midnight skies became ablaze with light, and when he died, the noonday sun hid his face, and the earth trembled in anguish.

At the Feast of Tabernacles, in the temple there was a ceremony called the lighting of lamps, when the great seven-branched candlestick and other candleabra were lighted, and amid songs, shouts, and the sound of instruments of music, the radiance from the lamps went streaming forth. There can be little doubt that the Lord's words on our topic took their figure from that ceremony. He may have been pointing to those great lamps as he said, "I am the light of the world." These were lamps that needed replacing and refilling, but he is as the sun in heaven, self-supplying and self-sustaining. He is not the light of a section of the earth, but all the world can see him. He is a light for perfect guidance, since he lived alone the perfect life. Our Lord is the light which nourishes and invigorates the true life which shall be when earthly things have passed away: he is verily the "light of the world." The sight of gold will not make us rich, nor the sight of food fill us when we are hungry, but if we look closely and lovingly at the life of Jesus, his wordous light is poured into our lives, and we may become light givers to others. Belief in his almighty power, and obedience to his commands will bring about this in our lives.

Lottie E. Young.

#### DO YOU DISCERN THE SIGNS OF THE TIMES?

OUR BLESSED Master, when reproving the Jews for not recognizing him as their Messiah, blamed them for not understanding the signs of the times. They wished him to give them a sign from heaven, something wonderful, something supernatural, something miraculous. He refused and said:

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them and departed."

Did he object to their wishing for signs? No; for he gave such in abundance to his disciples and to the multitude, and he appealed to the witness borne by these signs to his Messiahship. He objected to their refusal to discern the signs that abounded on every hand in the shape of fulfilled prophecy, chronologic and otherwise, gracious miracle, and moral and spiritual revelations. He objected to their craving for the supernatural, the sensational, instead of taking to heart the abounding signs that were actually present.

He subsequently gave signs of his second advent in glory to his disciples, and charged them, saying, "When ye see these things begin to come to pass lift up your heads; for your redemption draweth nigh."

After his resurrection he upbraided the two disciples on the road to Emmaus for not believing all that the prophets had spoken of the Christ—his sufferings as well as his glory. It is evident, therefore, that he wishes his people to study and comprehend prophecy, and to be alive to every true sign of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the nature of the signs that are, according to scripture, to indicate "the time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His prediction of wars and rumors of wars, famines, pestilences, earthquakes, are quoted as if they and such like things were to be the signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far as this being the case, he mentions these as the characteristic and common events of the entire interval prior to his coming. Wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over eighteen hundred years,—all these things were to fulfill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique promise? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close, to do which something distinctive is evidently requisite.

Many who perceive the folly of thus looking at every natural calamity as a sign, go to an opposite extreme and expect wonderful, unprecedented, supernatural, and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to divine revelation to assert that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord and his apostles alike furnish the reply. Our Lord says:

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

And the Apostle Paul confirms this:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

with child; and they shall not escape."

If such signs as are imagined by some were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, and planting, and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety," would be far from anyone's lips or thoughts? And if one of the apocalyptic prodigies is to be thus fulfilled, all of course must be. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction! No; there was nothing special to alarm the antediluvians before the day that Noah entered the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it was in those days, so will it be in these. All going on just as usual, no stupenduous sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the "wise," enlightened by the word of prophecy.—Last Days.

Consider that all which appears beautiful outwardly, is solely derived from the invisible spirit which is the source of that external beauty, and say joyfully, "Behold these are streamlets from the uncreated fountain; behold, these are drops from the infinite ocean of good! Oh! how does my inmost heart rejoice at the thought of that eternal, infinite beauty, which is the source and origin of all created beauty!"—Sel.

He maketh me to lie down in green pastures.—Psa. 23:2.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling," is a promise to the fullest extent verified in the case of all "who dwell in the secret place of the Most High." To them sorrows are not "evils," sicknesses are not plagues; the shadow of the Almighty extending far around those who abide under it, alters the character of all things which come within its influence.—Sel.

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

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psa. 91:1.

What'er events betide,  
Thy will they all perform;  
Safe in thy breast my head I hide,  
Nor fear the coming storm.—Sel.

The happiness of your life depends upon the character of your thoughts.—Sel.

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What inexpressible joy for me, to look  
up through the apple blossoms and the  
fluttering leaves, and to see God's love  
there; to listen to the thrush that has  
built his nest among them, and to feel  
God's love, who cares for the birds, in  
every note that swells his little throat; to  
look beyond to the bright blue depths of  
the sky, and feel they are a canopy of  
blessing,—the roof of the house of my Fa-  
ther; that if clouds pass over it, it is the  
unchangeable light they veil; that, even  
when the day itself passes, I shall see that  
the night itself only unveils new worlds  
of light; and to know that if I could un-  
wrap fold after fold of God's universe, I  
should only unfold more and more bless-  
ings, and see deeper and deeper into the  
love which is at the heart of all.—Sel.

I Can hear these violets chorus  
To the sky's benediction above;  
And we all are together lying  
On the bosom of infinite love.

Oh, the peace at the heart of nature!  
Oh, the light that is not of day!  
Why seek it afar forever,  
When it cannot be lifted away?—Sel.

One thing have I desired of the Lord,  
that will I seek after; that I may dwell in  
the house of the Lord all the days of my  
life, to behold the beauty of the Lord,  
and to enquire in his temple.—Psa. 27:4.

Thy beauty, O my Father! All is thine;  
But there is beauty in thyself, from  
whence  
The beauty thou hast made doth ever flow  
In streams of never-failing affluence.

Thou art the temple! and though I am  
lame,—  
Lame from my birth, and shall be till  
I die,—  
I enter through the gate called Beautiful,  
And am alone with thee, O thou Most  
High!—Sel.

Serene will be our days and bright,  
And happy will our nature be,  
When love is an unerring light,  
And joy its own security.—Sel.

None the place ordained refuseth,  
They are one and they are all,  
Living stones the Builder chooseth  
For the courses of his wall.—Sel.



# THE RESTITUTION HERALD.

Volume 7.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### JOSEPH IN PRISON.

AFTER JOSEPH was sold by his brothers into Egypt, God was with him in all that he did. He made him pleasant and kind, taught him how to do the things his master asked him to do, and helped him to live so that people would admire him. When his master saw what a good servant he was he made Joseph ruler over all his possessions. This pleased God and he prospered the Egyptian in all things, so that he became a very wealthy man.

It was not long before Potiphar's wife became angry with Joseph because he would not do a wicked thing that she asked him to do. She had him thrown into prison, but God never forgets his people when they try to serve him, and in a short time the prison keeper put him in charge of all the prison.

About this time Pharaoh, the king, became angry with his butler and his baker and had them thrown into prison. Of course, Joseph had the care of them, and one morning when he went into the room where they were, he saw that they were much worried.

"Why do you look so sad today?" asked Joseph.

"We had a dream last night," they told him, "and there is no one to tell us its meaning."

Then Joseph told them that only God could interpret dreams, and asked them to tell him their dreams. Now the Egyptians were very wise people and they thought that only great teachers could interpret dreams. They did not believe in the God that we worship, but made their idols from wood and stone and worshipped them. So these men hardly believed Joseph when he said that God would help him to interpret their dreams.

The butler spoke first, he said,

"In my dream I saw a vine growing. On this vine were three branches, and the buds, and blossoms, and grapes grew quickly. I had the king's cup in my hand, and pressed the juice from some of the grapes into it, and gave the cup to the king."

And Joseph said to him,

"This is the interpretation of your dream. The three branches are three days. In three days Pharaoh shall take you back as his chief butler. And then please think

## YOUTH.

**T**HE GIFT of all for some few years  
The prize so little prized!  
The time of all our hopes and fears  
So seldom realized!  
The athlete in his hour of fame  
Struts proudly 'neath his bays  
And seldom brings to youth's white fame  
The incense of his praise.

And still youth answers at the task,  
Unrecognized, yet true,  
Content to pulse behind the mask  
While deeds remain to do.  
O'er many a long and dusty mile,  
She serves her owner well,  
And in the background with a smile  
She hears the plaudits swell.

Faithful in all the stress and strife,  
Youth keeps the heart-beat high,  
As o'er the hills and dales of life  
The racers thunder by.  
And, standing at the journey's end,  
All spent by our endeavor,  
We know too late, man's richest friend  
When youth is gone forever.—Sel.

of me, and ask Pharaoh to bring me out of this place. For I was stolen away from my own country, and I have done nothing here that they should put me in prison."

When the baker had heard Joseph explain the butler's dream, he said to Joseph, "In my dream I had three white baskets on my head. And in the upper basket were all kinds of baked things for the king. And the birds ate them out of the basket."

The explanation of his dream was not so pleasant, for Joseph told him that the three baskets meant three days, and that on the third day Pharaoh would have him hanged.

Now this worried the baker and they waited and wondered if Joseph was right. But God had given Joseph the explanation of the dreams and so it happened as Joseph said.

On the third day, which was the king's birthday, he made a feast for all his servants. The butler and baker were brought in and he gave the butler his place again. But the poor baker was hung on a tree and left there for the birds to eat his flesh.

The butler was very happy to get his place back again. But he forgot all about Joseph, and the kindness he had shown him in prison. So Pharaoh knew nothing about him, and he was left in prison. But God was watching him and Joseph was not afraid.

### The Calf-Path.

"One day through the primeval wood,  
A calf walked home, as good calves should;  
But made a trail all bent askew,  
A crooked trail, as all calves do.  
Since then two hundred years have fled,

### NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed over-seas.

No wrapping—no address.

—A. S. Bureson, Postmaster General.

And, I infer, the calf is dead.  
But still he left behind his trail,  
And thereby hangs a moral tale.  
The trail was taken up next day  
By a lone dog that passed that way.  
And then the wise bell-weather sheep  
Pursued the trail o'er vale and steep.  
And drew the flock behind him, too,  
As good bell-weather always do.  
And from that day, o'er hill and glade,  
Through those old woods a path was made,  
And many men wound in and out,  
And turned and dodged and bent about  
And uttered words of righteous wrath  
Because 'twas such a crooked path;  
But still they followed—do not laugh—  
The first migration of that calf,  
And through this winding woodway stalked  
Because he wobbled when he walked.  
This forest path became a lane,  
That bent and turned and turned again:  
This crooked lane became a road,  
Where many a poor horse with his load,  
Toiled on beneath the burning sun,  
And travelled some three miles in one.  
And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swift fleet,  
The road became a village street,  
And thus, before men were aware,  
A City's crowded thoroughfare,  
And soon the central street was this  
Of a renowned metropolis.  
And men two centuries and a half  
Trod in the footsteps of that calf;  
Each day a hundred thousand rout  
Followed the zigzag calf about;  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By a calf near three centuries dead,  
They followed still his crooked way,  
And lost one hundred years a day;  
For this such reverence is lent  
To well established precedent.  
A moral lesson this must teach  
Were I ordained and called to preach,  
For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
And do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue,  
To keep the paths that others do.  
But how wise the wood-gods laugh,  
Who saw the first primeval calf!  
And many things this tale might teach—  
But I am not ordained to preach.—Sel.

## SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman Booth.

DURING THE long, weary centuries of their exile from their native land they have been driven into every nook and corner of the earth. They have suffered all kinds of persecutions, many of them unto death, and as the prophet foretold, they have been a nation scattered and peeled, a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled. Isa. 18:2. They have been in a school for more than two thousand years where the teachers were very severe and the lessons difficult. They have learned every language on earth, and they know and understand every business method employed in all countries, and are still doing business upon business methods peculiarly their own. Although living and mingling with every nation, yet they are a separate people. Surely all this has been for their good, although they understood it not. Surely this schooling will fit them admirably to fill the position among the nations of earth when once they return to the land of their fathers. Then their national glory will far transcend that of Israel when Solomon in all of his splendor and glory was visited by the Queen of Sheba, who said his wisdom and prosperity exceeded the fame which she had heard in her own land, and yet the half had not been told. When they shall be established in their own land, and when their long looked for Messiah shall take hold of the reins of government and rule with equity and justice, then will they flourish and prosper as never before, and their fame will spread among all nations like the smiling sunbeams over the valley when it appears above the eastern hills. Then will they know and understand the lesson which God desired to teach them amid all their afflictions during their dispersion. Cannot the Christian of today also learn the lesson to endure, with patience, the trials and temptations which appear in his path? For we know that God appoints none to honor and glory without first proving their worthiness in the school of temptation and trial, as he did our Lord and Master.

While the Jew has been in the world of nations, yet he has been no part of the world, but a separate and distinct people, hence their many persecutions. They have endured it all with seeming patience, the while looking and praying for their promised Messiah.

So also the Christians, although in the world of nations, are no part of the national polity; but a separate and distinct, a peculiar people, and hence are subject to the scoffs and scorn; the enmity and persecutions of the world, which they must endure and suffer if they would prove themselves worthy of crowns and positions as kings and priests to rule and reign with him in his kingdom. This is the fruition of his hope, the object and aim of all his labors. While Solomon's fame had spread abroad among other countries without the half being told, Paul in sneaking of the hidden wisdom of God said,

"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.

Before Israel can occupy such an important and enviable position other nations will have to pass through severe and trying times. The social world also will be no less disturbed, for in Christ's narration he said: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away, so shall also the coming of the Son of man be." Matt. 24:37-39. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke 17:26-31.

Our Savior gave the apostles to understand that the same social and moral conditions would prevail at his second coming as existed at the time of the flood and the destruction of the cities of the plain. How was it then? The account as recorded in Genesis the sixth chapter, shows that the wickedness was great in the earth. So great that every imagination of the thoughts of man's heart was only evil continually. The people in Sodom and Gomorrah were guilty of every debasing conduct. They had no fear. Nothing satisfied them but lust and its gratification. Noah beheld a world full of wickedness and evil thoughts. He showed to them his faith in God while he labored one hundred twenty years in building the ark, yet they heeded not his faithful and constant warning. They were like most men of the present time, too much absorbed in worldly matters to pay any attention to the warnings concerning coming events. They scoffed at what they heard, and treated with contempt what they saw, hence they made no preparation for their safety.

Are the morals of the world any different from what they were in the instances related? They may not be exactly such in every particular; but in general there is but little, if any, difference in the principal features which Christ mentioned, namely, in eating, drinking, planting, building, buying, selling, marrying, and giving in marriage. Their minds are so engrossed in those occupations that they were ignorant of their danger. It will be just so at Christ's second coming. Although Lot gave ample warning to the cities of the plain, his words were not believed even by his two sons-in-law, for they, with the rest of the people went about their usual business. They saw no indications of impending danger, hence they rejected every warning given them. They pursued their usual avocations for no

other purpose than for selfish motives and the gratification of sinful lust. They married in those days as in this, but there was no virtue. Christ said the same condition would exist when he returned. Has the world reached that debasing level? Examine our divorce court records for the answer. The causes which bring about such sad results would also break up many thousands of other homes if the infidelity existing in them were exposed.

The antediluvians had been warned one hundred twenty years of the coming flood but their extreme wickedness darkened their understandnig and they did not credit the alarm given. So will it be at Christ's second coming. Corrupt practices and wickedness will prevent them from heeding every such warning. Every careful observer of the social world must admit that every feature mentioned by our Savior exists today, but the question is, does it exist to such an alarming degree as in the days of the flood, and the cities of Sodom and Gomorrah? This condition must exist to prove the similarity in society of the two events. Until this exact social condition prevails this feature can not be considered as being sufficiently developed to be the reflex of those times. If the social world has fallen thus low, we are justified in saying Christ's second coming is nigh, even at the door. If this stage of moral degradation has not yet been reached, the indications are that time and tide are rapidly drifting the social fabric of the world to ruin, with no hope of rescue except the coming of him who stilled the stormy waves of Galilee.

Christ said the conditions would be the same at the coming of the Son of man as it was in the days of Noah. He then stated "they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." Why should he mention those things? Have they not all been done ever since there was a nation? Are they not all worthy and legitimate? We answer, yes; but all legitimate and proper things can be turned to bad account. I think the principal thought which he wished to convey to his disciples was the state of carelessness and indifference that people gave to the warnings given. The utter disregard they had for their own safety and God's warnings. This condition is quite prevalent everywhere. People are willing to listen to the discussion of every subject except religious matters and will contribute liberally to the support of every worldly pursuit; but refrain from studying the word of God or contributing to the support of those who do.

## Sunday School Lesson Publications.

EVERY ORGANIZATION, whether political or religious, social or fraternal, naturally uses or publishes a paper that promulgates its own peculiar belief or views. A republican club would not use a democratic paper to make converts, neither would a Masonic order use an Odd Fellow paper to give their messages and instructions to their members. The Methodists would not use the Catholic publications because their views are not the same,

neither would the Episcopalians use the Baptists', so we, who see the Bible instruction in a different light from many, should use our own publications to give to our children the truths that we believe the Bible teaches.

We believe the Bible plainly teaches that man is mortal, in death unconscious, that a future life is dependent upon a resurrection from the dead when Jesus the Life-giver comes the second time. That the kingdom of God is a literal kingdom to be established upon this earth, not in the heavens above nor in the hearts of man, that Christ is to be king and the immortalized saints joint rulers with him over the nations of the earth. That there will be a restitution of all things which God has spoken by the mouth of his holy prophets, that Israel will be restored as a nation, that a thorough belief in the gospel, which embraces the things concerning the kingdom and the name of Jesus Christ, followed by repentance and immersion in the name of Jesus for the remission of sins, and a life in harmony with God's will, will insure for us salvation, eternal life. These truths our lesson publications should be directed to teach.

Some people object to lesson quarterlies or leaflets, on the plea that these are studied to the exclusion of the Bible; that since the Sunday school is, or should be distinctly the Bible school, the word of God should be the main text book. There is truth in the objection, as we have found in our visits among schools, where few, if any Bibles were found in any of the classes, consequently the pupils were not becoming familiar with the Bible, neither did they know whether the principles taught were Bible truths or not, not "searching the scriptures to see if these things were so."

But lesson helps should be so arranged that the Bible must be used, and directed to Bible proof, or explanation as far as possible to give it, that we may have the direct words of the scriptures. Unless a teacher or pupil is above the ordinary student, Sunday School lesson helps are a necessity in a school, for the majority do not know how to search out or unfold what is difficult or obscure in scripture, nor have they access or the time to seek access to the reading matter which may give knowledge of the customs and the geographical conditions of the ages in which the lessons occur, which has much to do in giving a clearer understanding and an interesting aspect to the lesson under consideration, points necessary if the scholar is to be benefited.

But if we have publications, they must be supported, and it takes a good many subscriptions to meet the expense of publishing. Those who prepare them should be provided with the necessary aids and the time to give to the work. Some one has said, "to accomplish any good, there must be a steady, forward march together." This is as true in this movement as in any other. If all the schools which believe the truths before enumerated, would unite in using our lesson publications, better work could be done by both editors and publishers, and those things which are not satisfactory could be improved upon.

Too often there is the mistaken idea that

the "helps" are to provide all that is necessary to make the lesson a success. A help is something to assist, not to do all the work. The teacher and pupil have an important part to play, if all is to be gotten from the lesson, and spiritual good gained.

There must be cooperation to get the most good from the lessons, there must be cooperation of schools if we are to have our publications, and this may be done by recommending to schools not using them, that when sufficiently supported we may be able to give the graded helps so much needed.

Responsibility rests upon us if we place before those in our schools, whether children or adults, not able to discern truth from error, teachings which we know are contrary to the word of God. Paul says of those who have knowledge, that they should do nothing that will cause one to stumble. If we use publications that teach error are we not liable to cause some one to be led astray? May God help us to be faithful to the truth to which he in his great love and mercy has opened our eyes.

Anna E. Drew.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
5189 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Our Next Conference Will be in Holbrook, Nebraska.

The National Berean Society will hold its fifth annual conference at Holbrook, Neb., on August 19. Will the western Bereans in particular take notice and plan to attend.

As the treasurer, Leland Roose, has been called to war, send all money until further notice, to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

## Letters.

Dear Bro. Lindsay:

Please tell Sister Grace Marsh that I think her Bible stories are just the kind we have been searching for. They will be appreciated by the children for their simplicity of style and faithfulness to the Bible record. We hope the children will hear them, or if they are able to read, will read them themselves.

Alice Kerr.

## PETER'S EXHORTATION.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

IN PETER'S address to the people upon the occasion of the lame man's cure, there is much that claims our attention. Peter had a knowledge of his own weakness, as he was very comely in appearance, and referred all honor of his acts to the Lord, and would receive none

himself, but only thought he was the instrument of God's power to do all these things to confirm the Word through his apostles. Now let us, dear young readers, when we are able to do good, take no merit to ourselves for it, but rather thank God for the means of its accomplishments which he has given us.

Though Peter told the Jews of the awfulness of what they had done in crucifying our Master, he told them that they could be forgiven upon repentance. He told them of God's mercy and said: "Repent and be converted that your sins may be blotted out." We, dear young readers, should be convinced of our sins, seek our Master's forgiveness and be truly penitent and then "times of refreshing shall come" from the presence of the Lord.

Peter also warned them of their unbelief, telling them of their favorite prophet, Moses, who said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." Deut. 18. Now you see Moses told them of the future Christ, but they rejected what he said.

Then at last Peter reminded them that they were the children of the prophets and also of the covenants God had made to Abraham, and he also told them that God had sent his only Son, Jesus, to turn them away from their sins. Dear young readers, God has shown us this mercy also that we may forsake sin, and become one of his, and that we may inherit everlasting life through Jesus, his Son, when he comes to make up his kingdom, for in the 20 and 21 verses of the chapter it reads: "And he shall send Jesus Christ, which before (by the prophets) was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Now, dear young readers, study well this chapter, and then when asked you can tell all about Peter's exhortation to the people to forsake their sins and to be saved through Jesus.

Lillian M. Dauntler.

A new day rose upon me. It was as if another sun had risen into the sky; the heavens were indescribably brighter, and the earth fairer; and that day has gone on brightening to the present hour. I have known the other joys of life. I suppose, as much as most men; I have known art and beauty, music and gladness; I have known friendship and love and family ties; but it is certain that till we see God in the world—God in the bright and boundless universe—we never know the highest joy. It is far more than if one were translated to a world a thousand times fairer than this; for that supreme and central light of infinite love and wisdom, shining over this world and all worlds, alone can show us how noble and beautiful, how fair and glorious they are.—Sel.

Show courtesy to others, my boy, not because they are gentlemen, but because you are one.—Sel.

**THE RESTITUTION HERALD.**  
S. J. Lindsay, Editor and Manager.

Entered as second-class matter, October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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**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.

Brethren, you who have an interest in the Herald, remember our financial needs. Everything is so high (all but our labor) that it keeps us striving hard to make ends meet. Bro. Siple does our linograph and press work, putting in good time and hard work for \$9.00 per week. For the same work elsewhere he could demand twice that much. The editor himself has had very little money from his work in the shop. A little from each one would help us much. It seems to be of little use to talk to delinquents. We shall just have to cut them off.

A card announces the birth of a baby boy to Mr. and Mrs. E. A. Crundwell, Brownwood, Texas, July 28, 1918, and he is to be known by the name of Joseph Brady Crundwell. We rejoice with the parents. While the boy brings great responsibility, he also brings great joy.

The price which we are paying for our next lot of paper, just ordered, is better than 9 cents per pound. This is 100 per cent more than we used to pay for it, and

yet the price on our paper is the same old price. We have been sending out a number of complimentary copies to ministers from whom we have never heard a word since the paper first began going to them. We expect to bring this list to an end by Sept. 1st, and all such who are unable to pay for the paper after that time will be supplied from the helping fund. Let us hear from you who have been receiving the paper complimentary.

**Remittances.**

S. J. Lindsay; Herman Dickel and family; Mrs. J. G. Adams; Mrs. Annie Drew; Davis Pearson; Mrs. Mary B. Parker; H. L. Allen; Leta Lamberson; S. J. Wilson; Mrs. Wm. Crowe; Mrs. Rena Endsley; Miss Leila E. Whitehead; A. C. Boyer; Mrs. Mary D. C. McLauchlan; Everett Halstead; G. P. Allard for Bereans; C. C. Adams; E. S. Oliver.

**HELPING FUND.**

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

A Sister in Michigan,	\$1.50.
H. Dickel and family,	5.00.
Mrs. J. G. Adams,	3.50.
Mrs. Wm. Crowe,	1.00.
A. C. Boyer,	3.50.

## Obituary.

**Matilda Woodbury.**

Our little circle has again been broken, another golden link in the chain of earthly ties has been snapped asunder.

Sister Matilda Woodbury fell asleep July 17, at 12:30 A.M., after a short illness from strangulation of the bowels.

Sister Woodbury was an earnest, devoted Christian, loved by all who knew her, and found at worship whenever her health would permit.

Her life was an exemplary one, filled with good and noble deeds to help uplift humanity, and to teach God's word was the supreme aspiration of her life. Her kind, loving and gentle manner won for her many friends, which was attested to by the many beautiful floral tributes which surrounded her casket.

She is resting in beautiful Ferncliff cemetery at Springfield, Ohio, to await the morning of the resurrection.

Two pale lips with kisses pressed,  
There we left her to her rest;  
And her host of friends did weep  
As we laid her down in sleep.

Thus she sleeps, our dearly loved one,  
And the stars their lights do shed  
In serene and holy quiet  
O'er the city of the dead.

Mrs. J. J. Hartman.

**William Henry Strawn.**

William Henry Strawn, son of Jahew and Sophia Strawn, was born May 2, 1864, on the farm where he lived at the time of his death. His entire life has been spent in the immediate neighborhood.

He was married to Lide Myrtle Blystone,

Dec. 20, 1891, and became the father of three children, namely: Addie Sophia, Herchel Benton and Mabel Adeline.

He was baptized by Elder J. F. Waggoner in the spring of 1896, and united with the church of God of the Abrahamic Faith. He has been an energetic and substantial worker in the church. In disposition he combined gentleness with firmness.

What he undertook to do he did well. He was humble and meek in his bearing and made no pretention to social achievements. Plain and blunt, hypocrisy found no place in his life. In these things he approached the standards of righteousness the Master had lived and taught when on earth.

On Friday evening an electric storm deranged the electric lighting of his home. A repair man came to repair the damage Saturday morning and after adjusting the transformer located on the main line in front of the home the lights in the house appeared to be all right. It was noticed the light at the barn was lighted. A small copper wire had been arranged to switch this light on and off from the corner of the smoke house. Bro. Strawn took hold of this wire to switch off the light at the barn and received a current of 6600 volts. He said, "What has happened?" then reeled and fell dead. Doctors were summoned from Boyleston and Michigantown, and resuscitating apparatus driven from Kokomo, but all to no avail. He had lived 54 years, 2 months and 25 days.

His two older children had preceded him in death in their childhood. His wife and only child, Mabel, who became Mrs. Samuel Lewis but three weeks ago, are left to remember the strong support and the good cheer of a loving husband and a kind father. He also leaves two brothers, John, an attorney of Frankfort, and Howard, of the home neighborhood, and one sister, Mrs. Zora Foltz, of Frankfort, besides many other relatives. All have been surprised, shocked, and saddened by the untimely death of this good man.

Funeral services were held at Hillisburg Church of God Monday, July 29, 1918, at 2 o'clock P.M. A very large concourse of friends and neighbors came to show their sympathy with the grief stricken family. We spoke words of comfort from John 5: 23. Many floral tributes testified of the love and esteem of those who knew him best. He was laid to rest in Whiteman cemetery to await the coming of the glorious resurrection morning.

D. E. VanVactor.

**Jessie Pence-Wagner.**

Jessie Pence-Wagner was born Sept. 3, 1872, in Warren county, Indiana. She was the daughter of William and Amanda Pence and one of six children. Her twin sister, Josie Buck, died March 16, 1907, and her brother, George, in infancy.

She was a graduate of the State Normal school at Terre Haute, had taken a year in the Valporaiso Normal School for teachers, and a year in the Butler College in primary teacher's training. Thus fully qualified, she made teaching her profession for about twenty years, and was one of the county's most successful teachers.

She was married to Henry Lafayette Wagner, Feb. 12, 1914. They have since lived on the old farm where she was born and reared.

She heard the preaching of the gospel and obey by baptism, administered by Eld. L. E. Conner, Jan. 20, 1890. She united with the Church of God at Pleasant View where she remained a loyal member, and was secretary of the church at the time of her death.

She was taken ill and went to the hospital in Danville, Ill., July 19, and underwent a surgical operation, and for a time seemed to be recovering. But a second operation became necessary from which she never rallied. She died Aug. 1, 1918, having lived 45 years, 10 months, and 28 days. She leaves her husband, Lafayette Wagner, two brothers, Gabriel A. Pence, of this place, and John F. Pence, of Colorado, and one sister, Mrs. Anna S. McCandless, of this place, to remember the loving deeds and kindnesses of her well spent life. She was unassuming, and of a quiet, kind disposition that won for her a large circle of friends who will greatly miss her association and friendship. But the influence of her life goes on in the lives of those she molded and fashioned in her long professional career and in her social relations. By her untimely death the community, and the church especially, meets a distinct loss.

Funeral services were held from the Christian church in Pence, Sunday, Aug. 4, 1918, at 2 o'clock. In her Bible we found Mark 10:52, enclosed in pencil marks. This, with other marked passages along the same line were used for her funeral discourse. The house was filled with her friends and relatives who bestowed many beautiful floral tributes of love. Burial was made in the Pence cemetery where sister Wagner rests till the morning dawns.

D. E. VanVactor.

## Baptisms.

Harry L. Wilson and Zoe Tharp were baptized at Pleasant View in Jordan Creek on Sunday morning, Aug. 4, 1918. We are glad to see these good people obeying that form of doctrine that was once delivered to us by the Lord Jesus Christ and his holy apostles. May they give that earnest heed to the things that concern our eternal welfare that shall insure their continual advance in the knowledge of God's word until they shall have an abundant entrance into the everlasting kingdom.

D. E. VanVactor.

## Notices.

### Indiana Conference.

The Indiana Conference will convene at Rensselaer, Aug. 30 to Sept 1.

Let the brethren please take note and plan to be present. Churches, select your delegates and also attend to the matter of financial support.

Church secretaries send in your church reports to June 30, 1918.

Business meeting August 31, at 2 P.M. Correspondence should be addressed to Mrs. Flora Prior, Rensselaer, Indiana.

Floyd A. Stilson, Pres.  
Flora Prior, Sec.

### Illinois Conference.

Once again attention is called to the forthcoming Illinois Bible School and Annual Conference to be held at Oregon, Ill., August 13-25.

Able speakers and some of the very best of Bible teachers have been secured. This fact alone insures an excellent opportunity for students to grow in the knowledge of the truth.

You are cordially invited to come. As a backing, funds are needed, and our treasurer, Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., would like to hear from our Illinois brethren in a substantial way.

Almeda Glotfelty, Conf. Sec.

### Nebraska Conference.

In addition to the notice of the annual conference of the Churches of God in Christ Jesus in Nebraska, we wish to state that it will be held in Rankin's grove south of Holbrook.

We will have as speakers, Bros. Williams, Allard, Marsh and Austin.

We are also glad to know that Sister Edna Allard will be with us again to take charge of the song service.

The National Bereans have also planned to be with us this year.

The Ladies Auxiliary wish to announce that meals will be served on the ground at a charge of 25 cents each, that tents and bedding will be furnished free, but would request all those who can to bring their own pillows.

A cordial invitation is extended to all of like faith to be present at this meeting.

C. A. Stowe, Sec.

### Nebraska Conference.

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the plan of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference, for the week beginning August 17th to 25th.

We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world and the necessity of meeting in prayerful conference of all of God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

### Iowa Conference.

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Annual Conference of the churches of God in Christ Jesus in Nebraska will be held at Holbrook, August 17-25 inclusive. A very cordial invitation is extended to all the brethren to be present at this meeting.

C. A. Stowe, Sec.

## The Sunday School.

By Alta King.

### CONFESSING JESUS TO BE THE CHRIST, THE SON OF GOD.

Lesson 8.

Aug. 25, 1918.

Lesson Text.

1 John 5:1-5; 3:1-11.

Golden Text: Every one who shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12:8.

Memory Verses: 1 John 5:1, 2.

### Questions and Comments.

Confessing Jesus to be the Christ, the Son of God, is the basis for sinful man to become a child of God. 1 Jno. 5:1-5.

If this confession is to work to man's salvation (to his becoming a child of God), how must he make it? Rom. 10:9, 10; Luke 12:8.

Confessing from the heart that Jesus is the Son in whom God is well pleased, means a working belief in all that he says and does, for a realization of this truth makes us know that God approves of all he says and does. Read Matt. 17:5.

A working belief in all that Jesus says and does means that we commit ourselves unreservedly to the principles of living he, as the Son of God laid down. Thus we see how the simple confession heading our lesson, when made from the heart, regenerates sinful men and women and makes them fit to become children of God. Study again carefully 1 Jno. 5:1-5.

In the following scriptures are the characteristics of a child of God. As we note these characteristics let us fully realize that if they are not manifested in our lives, then the confession upon which we, as a people, pride ourselves, is empty and worse than empty, it is mockery. It has come from the lips only, and not from the heart. Such confession is not acceptable. Matt. 7:21-23. If we name Christ's name thus by confession we must depart from iniquity. 2 Tim. 2:17.

Characteristics of God's children: First, they are guided in all they say and do by love toward God and man. Mark 12:28-31; 1 Jno. 2:7-11; 1 Jno. 3:23-24; 1 Jno. 4:7, 8. Being thus guided by love the following characteristics are manifested. Matt. 5:43-48; Col. 3:12-25; Phil. 2:1-4; Eph. 4:17-32; Matt. 18:12-17; 2 Tim. 2:24-26; James 4:1-11; James 3:13-17; Jas. 5:16; Gal. 6:1-5; Eph. 4:15.

The true child of God will look unflinchingly into God's mirror formed by the above and other scriptures and will look, not with the other fellow in mind, but with self. Read in conclusion 1 Jno. 3:1-11.

### General Notes.

We enter the life of a child of God when we realize and confess from the heart that Jesus is his Son, in whom he is well pleased; the Christ, the king of the Jews and of the world. We prove the sincerity of this confession and grow just as we conform our lives to his in thought, word and deed.

John 5:1-5. Believing that Jesus is the

Christ makes us a child of God and in these verses John shows why.

According to John 1:49, confessing Jesus to be the Christ, the king of Israel, and confessing him to be the Son of God are one and the same thing.

Beginning with verses 4 and 5, we get this truth: believing Jesus to be the Son of God produces the faith which gives us the victory over the world. Being an overcomer means that we are born of God.

In verses 1-3, he points out the evidence which shows one to be an overcomer, a child of God. An overcomer, a child of God keeps God's commandments, which is only another way of saying that he loves God. Loving God, he naturally loves those begotten by God, which means loving brethren. All of this results from believing that Jesus is the Son of God, the Christ, the king of Israel, and it takes all of this to constitute us a child of God. Therefore, believing that Jesus is the Christ, the Son of God produces the birth which makes us a child of God.

But speaking the truth in love, grow up into him in all things which is the head, even Christ. Eph. 4:15. Confess your faults one to another, Jas. 5:16.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such one. Gal. 6:1.

It is no test of our love for one another to speak doctrinal truths, upon which we are all agreed, to one another without showing a spirit of ill will.

It is speaking such truths as are indicated in Jas. 5:16 and Gal. 6:1, without manifesting ill will, pride and everything that opposes love, which tests the realness of our brotherly love.

Wherefore, putting away lying, speak every man the truth with his neighbor, for we are members one of another. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you with all malice, and be ye kind to one another, forgiving one another even as God for Christ's sake hath forgiven you. Eph. 4:25, 29, 31, 32.

Confessing Jesus to be the Son of God, the Christ, involves confessing and submitting to everything he taught. Thus only can this confession bring us salvation. Confessing it as a mere fact can have no influence on our lives. Confessing it as the sure foundation for our belief in the truth of his teachings and the surity of his promises it has a powerful influence on our lives.

"Think all you speak, but speak not all you think;  
Thoughts are your own; your words are so no more.  
Where wisdom steers, wind cannot make you sink;  
Lips never err when she doth keep the door."

Kindness: A language which the dumb can speak and the deaf can understand.—  
Selected.

### Church Ordinances.

**U**NDER THE Jewish system of worship the people were required to keep a great many ordinances, some to be observed daily, some weekly, some yearly, and others but once in a life time. The first given to them was the Passover, in commemoration of their deliverance from Egyptian bondage, when all the first-born of Egypt were slain and the first-born of Israel were saved. This was observed yearly.

The sabbath was a weekly ordinance to be observed with great care, and the priests were to observe daily ordinances in the tabernacle worship in the offering of sacrifices. Then the ordinance of circumcision, which was given to Abraham long before Israel became a nation was embodied in the law given at Sinai, and commanded to be observed not only upon every male Israelite, but upon every stranger that sojourned among them.

Under the gospel dispensation but two ordinances are given to be observed by those who are called out from among the Gentiles, as a people for his name,— baptism, and the Lord's supper. The calling is done by the hearing of the gospel of the Kingdom of God, and belief of which entitles the believer to be baptized into the body of Christ by this ordinance. The gospel which Paul preached did not contain the thought that the righteous go to heaven at death for their reward, which is the gospel that is preached by the majority of Christendom today, although Paul said though an angel from heaven preach any other gospel than I preach, let him be accursed. At one place he preached three months, disputing and persuading concerning the Kingdom of God, and that it is through much tribulation we shall enter into it. He preached from morning till evening and from evening until midnight, expounding the law of Moses and the prophets concerning the Kingdom of God and the name of Jesus Christ, and as many as believed were baptized in the likeness of his death, burial and resurrection, after which they were a part of the body of Christ, and are then commanded to commemorate the Lord's death by participating in the supper, which he instituted the night in which he was betrayed, to be observed by his followers "till he come."

Those who have not put on Christ according to the method taught and practiced by the Church in apostolic times, as recorded in the Acts of the Apostles and the Epistles of Paul, Peter, James and John, are not members of his body, and therefore are not commanded to commemorate his suffering and death.

Feet washing is thought by some to have been given by Jesus as an ordinance to be observed by the church, because of his having arisen from supper and performing this service for his apostles and then saying unto them, Ye ought also to wash one another's feet. This example of humility and service was given to them because of their hearts being lifted up with pride and disputing among themselves who should be the greatest in the kingdom. There is no mention of the apostolic church having practiced feet wash-

ing as an ordinance or an act of worship, but Paul refers to it in a list of good works such as lodging of strangers, relieving the afflicted and washing the saint's feet.

When the Kingdom shall have come and Christ's body or bride is completed, there will be no further need of either of these ordinances. May that time soon come, and may we all have walked so worthily as to have a part in that glorified body.

Emma C. Railsback.

### A Successful Life.

**C**HRIST'S wonderful prayer to the Father in John 17, asks that his disciples while they are in the world may be kept from the things of the world, and herein lies the difference between those who follow Christ's example, and those "will not have this Man to reign over them." We are put into this world to make a success of life, and the question is, how can we be a success according to the definition of God, not according to the definition of man."

First, this kind of success means doing the will of God before anything else. In every hour of temptation asking "What wouldst thou have me to do?" Christ defined it when he said, "Seek ye first the kingdom of God and his righteousness," and obedience to this law is imperative if we are going to be a successful Christian. Probably if we undertake to obey this law of God we shall be counted queer, or even fools by very many, because by the worldly standard the great achievement toward success is not loving our neighbor as ourself, but by getting rich at any cost. We have become so accustomed to measure success by a man's position, almost without reference to the ways in which he has gained it, that even Christian people are in the habit of thinking a man is a success because he lives in a fine house, has money in the bank, wears good clothes, and is an educated, cultivated man. He may be the greatest failure in the city, as a human being, for it is eternally true, as Jesus said, that man's real life does not consist in the abundance of things which he possesses. God's command, "Remember the sabbath day to keep it holy," I believe to be just as much in force now as it was when he gave it to the Hebrews centuries ago, and yet how many so-called "Christians" are using that day for business, or even pleasure, pleading they would have no work if they gave up that which requires seven days in a week. Where is their faith in that Father who gave the day as a day of rest, and who cares for even the sparrows? God's motto in the Old Testament for a successful life is, "Do justly, love mercy, and walk humbly with thy God," and in the New Testament it is, "Visit the widows and the fatherless in their affliction and to keep himself unspotted from the world." There is no road to success according to God's teaching, except the road which lies along the path of doing God's will regardless of results.

Was the life of Jesus Christ a success? We unhesitatingly answer "yes," and yet the facts are that he didn't have any money, not even a place in which he could lay his head; he put up no buildings; he wrote no books; he invented no machinery.

His immediate friends were men he had picked up off the streets who did not understand his teaching and who in the moment of his greatest trouble deserted him. Add to all this the fact that he died a very young man, and that the manner of his death was that of a shameful criminal, and what is there in this life that would be considered successful according to the regular standard of success then or now? Yet the life of Jesus today stands out as the most successful life ever lived. The influence of Jesus on the thought of the world, the influence of his example on other lives, the power of his teaching in all the civilized world, mean more and more as the centuries come on. Where are the great, successful, rich men who lived at the time when Jesus was crucified, who looked down on the "crazy peasant" of Galilee, and shouted, "crucify him?" No one knows, but the unsuccessful Peasant is marching on while the "successes" of that day are lost in the dim ages. Viewed by the superficial judgment of today, the career of Jesus from beginning to end was inglorious; it was a great failure. Viewed in the light of God's centuries, the career of Jesus was the most stupendous success that this world will ever know. And when we ask the reason for this, we find that it brings us back to the place from which we started, and that is this: We find in Jesus a perfect exhibition of a human being who did without any reservation the will of God. He suffered, he was rejected by his people; he was misunderstood and despised; he was without means and without friends when he most needed them; he died under circumstances of the greatest cruelty, and yet, in spite of all these facts he remains today the one character that outshines all earth's figures in strength of power, for he overcame the world; and he is the glowing success of the ages because his supreme passion in life was to do his Father's will. Let us thank God for such a Savior, and may we pray him to show us what real success in the world is, what it means to live as a child of God.

Lottie E. Young.

#### Christ's Second Coming.

Editor the News-Times:

There appeared in your newsy paper on July 10 an article stating Evangelist Johnson predicted "the end of the world and the coming of Christ," further stating the end of the world is near—will come in the present generation. The greatest mistake of churches making this claim is the setting of time, often giving dates in face of the fact the Master himself when asked as to the time made reply (Matt. 24:36) that the time was known to the Father only. That Jesus will come again in the near future to reestablish the kingdom of God is unquestionable. That the kingdom ruled over by the Judean kings from David to Zedeikah was God's kingdom and that they ruled for him is plainly stated and I mention a few citations: 1 Sam. 12: 12; 1 Chron. 29:23; 2 Chron. 9:8, and 13:8, which kingdom for the wickedness of the various kings culminating in Zedeikah, was overthrown, (Ezek. 21:26-27) as God states there (through the prophet) "until he comes whose right it is and I will give it

him." Now every Sunday school pupil knows that Jesus was born to be king of the Jews and the angel Gabriel instructed his mother Mary that she should bear this son and instructed her that God would give him David's throne over Israel and he should be king forever. Luke 1:31-33.

As I stated before the time of its taking place is known only to God. The falling stars of 1833 and the dark day of 1870 have nothing to do with it as the dark day was but local, extending only over the New England states. Also other dark days of like kind have been known in various parts of the world. The falling stars were only a meteoric display and every one who will work his gray matter a little knows that every star that ever shone in the Zodiac still graces its particular part of the heavens. When this war closes and the Israelitish nation (which is God's fig-tree or sign nation) is re-established in Palestine, their home land, with their flocks and herds and wealth and become a nation again, then will come persecutions from the king of the north who will come to take a spoil from them and persecute them. These are the days of "Jacob's trouble," which will culminate in the final battle of Armageddon which is staged for the valley of Jehosaphat, and when his people is about to be overthrown in the greatest of all battles and while the battle is raging "the Lord shall go forth and fight against those nations as he fought in the day of battle." See Zech. 14.

The falling stars will be from the political heavens and the dark days or day, will not be in a little corner of the earth but will be universal especially to those who have not made their calling and election sure with the Lord. The generation that sees the beginning of these signs will see their close for God's word is sure.

Let me say in closing that this teaching which is the pure word of God is taught to you people of South Bend at Melville hall on S. Lafayette St., twice each month by one of the greatest Bible students and preachers of the northwest. I say, without fear of contradiction you people are missing a rare treat in not hearing Elder H. V. Reed, who is now 82 years old and has preached His Word for over 60 years, yet is still hale and hearty and a highly entertaining speaker.

The Bible is an open book to him, and he will treat any subject on request.—F. M. McCrory in South Bend (Ind.) News-Times.

#### Church Union After the War.

It will be easier after this war, I think, to bring about Christian unity. In the Canadian Presbyterian Church where we have about 270 foreign missionaries over seas, counting men and single women, I know of but one in all that number who is opposed to church union. We in Canada are trying to bring this about among the Congregationalists, Presbyterians and Methodists. Our missionaries have gone out from all parts of Canada, from all our schools, with all shades of opinions to different fields. Over in the trenches in France they do not look upon denominational lines, even Roman Catholics and Protestants fraternize.—A. E. Armstrong.

And when church union becomes a fact

as it likely will, then freedom of thought on religious matters will have passed, and the man who dares to assume to think for himself will be the object of bitterest persecution. Yet these are the things we may look for. The world points to brighter days as the result of man's wisdom, but the Word of God points to the closing hours of this dark day as being the darkest of the whole night. However dark it may be, let us keep our eyes turned toward the sunrise of the eternal day to catch a glimpse of the first rays of the morning. Editor.

#### Old Thoughts.

Marriage is a failure when a failure marries.

If the devil went courting he would seek an angel as his wife.

Wedlock is a lock, which, once locked, may be broken, but never unlocked.

"Marriage is honorable in all," Heb. 13:4. But not all are honorable in marriage.

The woman who marries for money, has sold too cheaply. The man who marries for beauty has bought too dearly.

Adam married Eve because she was the only woman in all the world for him. The same should, in a sense, be true of every marriage.

Love at first sight, is like green apples, which, though pleasant to the sight, should be allowed to ripen before partaking too freely.

The wisdom of the law of the attraction of opposites, is seen in the fact that some men are such devils that nothing but an angel could live with them.

Married life is a school of advanced science, which no one is qualified to enter who has not passed the grades of physical and mental development, followed by an academic course in character building, and a full term preparatory in self control.—Chas. E. Bennett in Messiah's Advocate.

#### Sparks from the Anvil.

Bad habits kill quicker than hard work. Get rid of the thing that puffs, then God can trust you.

Never mind the hardships, we are only camping out anyway.

You have been adopted into the wrong family if you object to God's truth.

Obey the Spirit's promptings; be careful about little things and you will find no big things.

A reserve of any of your possessions from God is a standing invitation to the evil one.

Some folks are spiritual junk dealers; they delight to hear an old, filthy story about some one.

God wills that every soul should be its own priest, and go daily to the throne of grace for itself, and the good of others.

Let God put a message upon your heart, and then without any "fixing up" let him transmit it to other hearts; for, if you would have others feel your message, you must first feel it yourself.—Sel.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—Paul.

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The Kaiser and the Lord's Return

Prebendary Webster, of England, when in Germany before the war was told by a Lutheran “Sister” who had been to Keswick, of her conversation with the Kaiser in regard to the Keswick Convention. The Kaiser was much interested, but when she spoke of the teaching there about the Lord's return she was interrupted by her royal listener, who said: “That would not do at all; it would spoil all my plans.”

Yes, the Lord's return would spoil the Kaiser's plans. And it would spoil many other human programs, too. It would spoil many a political scheme, and many a religious dream. And that is one great reason why the doctrine of our Lord's speedy advent is so unpopular. It is only when man recognizes his own frailty, his own dust nature, and is willing to let the eternal God map out the program, that he can pray consistently, “Thy kingdom come.”

The Sunday School Times not only passes on the above story about the Kaiser and the Lord's return, but also quotes Prebendary Webster as saying that he thought the reason the doctrine of the Lord's return did not always make a strong appeal to young Christians was because of their eagerness to carry through some of their own schemes.

Possibly there is a lesson here for any in our own denomination, who may be a little fearful lest in emphasizing the thought that Jesus might come as a climax to the present world-war, we discourage our educational and missionary schemes. Surely the coming of the Lord is of greater importance than any of our well-planned programs. And in saying this we do not for a moment wish to belittle our God-given work in these last days. Let us keep at our task with all the consecration that ought to characterize a people on the tip-toe of expectancy in regard to the Lord's sudden advent; but let us ever be willing to lay aside our program at any time for something better. God is not going to change his program to suit our convenience or ambitions; and we need in all our planning not to get so attached to the human program as to lose our love for, and interest in the divine program.—Linden J. Carter in World's Crisis.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, August 21, 1918.

Number 42.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### Joseph Made a Ruler.

TWO years after Joseph had interpreted the dreams of the king's butler and his baker, king Pharaoh had a dream. He dreamed that he stood by a river and, as he looked at the water, he saw seven fine, fat cattle come up out of the river and eat the grass along the river bank. As he watched, he saw seven more cattle come up, but these were very thin and poorly cared for. They looked as though they had not been fed for a long time. And they ate the seven fat cattle.

Then Pharaoh awoke, and, as he lay there on his bed wondering what it might mean, what do you suppose happened? He went back to sleep and had another dream. In this one he saw a stalk of corn growing. On it were seven of the finest, biggest ears you ever saw, but as the king looked at the corn he saw seven more ears coming out on the stalk. These ears were very poor as though they had had no rain, and they ate up the seven good ears.

Those were queer dreams, don't you think? But Pharaoh knew they meant something, and the next morning he called in the teachers, magicians, astronomers, and all the wise men of his kingdom, but they could not explain his dream. Then the butler came to the king and said,

"Pharaoh was angry with his servants and threw the chief baker and me into prison, and we each had a dream the same night. There was a young Hebrew with us who interpreted our dreams for us, and it happened just as he told us it would."

"Bring him to me," commanded Pharaoh, and Joseph was quickly brought out of the prison. As soon as he had shaved and dressed, he came before the king. Then Pharaoh said,

"I have dreamed a dream that none can interpret, but I have been told that you can understand dreams."

"It is not in me," said Joseph, "but God gives me the understanding."

Then Pharaoh told Joseph his dream, and when he had finished, Joseph said,

"The two dreams mean the same thing, and God has showed Pharaoh what he is about to do. The seven fat cattle and the seven good ears are seven years

## MOMENT BY MOMENT

**D**YING WITH Jesus, his death reckoned mine,  
Living with Jesus, a new life divine,  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord I am thine.

Never a battle with wrong for the right  
Never a contest that he does not fight.  
Lifting above us his banner so white,  
Moment by moment I am kept in his sight.

Never a trial that he is not there,  
Never a burden that he doth not bear,  
Never a sorrow that he doth not share,  
Moment by moment I'm under his care.

Never a heartache and never a groan,  
Never a tear drop and never a moan,  
Never a danger but there on the throne,  
Moment by moment he thinks of his own.

For moment by moment I'm kept in his love,  
Moment by moment I've life from above.  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am thine.

—Selected.

of plenty that shall come to Egypt. And the seven lean cattle and the seven poor ears are seven years of famine that shall come after the seven years of plenty.

"Now let the king appoint a man over the land of Egypt, to have a part of the food stored during the seven years of plenty, for there will be a great deal more than is needed. Let him keep this food in stores, and when the famine comes, this food will keep the people from starving."

Pharaoh was very glad to know about these things and he said to Joseph,

"Because God has showed you all this I know that you are the wisest man in my kingdom. So you shall be over all the land and it shall be ruled as you say. Only I shall sit on the throne, but in everything else you shall be ruler over the land."

Then Pharaoh put his own ring on Joseph, and dressed him in fine clothing. He had the second chariot brought out for him to ride in and the people cried before him, "Bow the knee!" And Pharaoh gave him an Egyptian princess for his wife.

Joseph went over all the land and had granaries built in all the cities to store the grain. He stored all the food that the people did not need in these buildings, and by the end of those seven years of plenty he had more food stored than he could count.

Two little sons came to Joseph and his wife, too. One Joseph named Manasseh, and the other, Ephraim. And you may be sure that Joseph did not forget to thank God for all the good things that had come to him.

### NOTICE TO READER.

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—A. S. Burleson, Postmaster General.

### THE LORD'S PRAYER.

The following beautiful composition was found on the battlefield at Charleston, South Carolina, during the Civil war. It was written by a comrad who never lived to get home. It is quite a literary curiosity.

Thou to the mercy seat our souls dost gather,  
To do our duty unto thee                      Our Father  
To whom all praise, all honor should be given;  
For thou art the great God Who art in heaven.  
Thou, by thy wisdom, rul'st the world's whole  
fame,  
Forever therefore,                      Hallowed be thy name.  
Let never more delay divide us from  
Thy glorious face, but let Thy kingdom come;  
Let thy commands opposed be by none,  
But thy good pleasure and Thy will be done.  
And let our promptness to obey be even  
The very same.                      In earth as 'tis in heaven.  
Then for our souls, O Lord we also pray,  
Thou would'st be pleased to Give us this day  
The food of life wherewith our souls are fed,  
Sufficient raiment, and                      Our daily bread.  
With every needful thing do thou relieve us,  
And of thy mercy pity                      and forgive us  
All our misdeeds for him whom thou didst please  
To make an offering, for                      our trespasses.  
And, forasmuch, O Lord, as we believe  
That thou wilt pardon us                      as we forgive,  
Let that love teach, wherewith thou acquaint'st  
us,  
To pardon                      those who trespass against us;  
And though, sometimes, thou find'st we have  
forgot  
This love for thee, yet help                      and lead us not  
Through soul or body's want to desperation,  
Nor let earth's gain drive us                      into temptation.  
Let not the soul of any true believer  
Fall in the time of trial,                      but deliver  
Yea, save them from the malice of the devil;  
And both in life and death, keep us from evil.  
Thus we pray, Lord, for that of thee from whom  
This may be had.....for thine is the kingdom.  
This world is of thy works its wondrous story,  
To thee belongs                      the power and the glory.  
And all thy wondrous works have ended never,  
But will remain forever and                      forever.  
Thus we, poor creatures, would confess again,  
And thus would say eternally.....Amen.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more: a blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven—love is God within you.—Sel.

He satisfieth the longing soul, and the hungry soul he filleth with good.—Psa. 107:9, R.V.

## SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman Booth.

—o—  
**N**OW LET us look more minutely at each one of the items which Christ specified. First, "they planted." It requires no argument or proof other than casual observation to convince a thinking person that we are living in an age when agriculture, horticulture etc., are being carried on to a very high degree of perfection. Schools and colleges are now being maintained in every state where the young are taught the best methods of farming and every branch of planting and tilling the soil. For many years after the discovery of America little thought was given to such subjects. These enterprises were conducted quite blindly. The soil was prepared carelessly, and the planting was done on the same plan. But a great change has taken place within the last fifty years. Men are seeking and employing the best methods of planting and tilling that can be found, and pay fabulous prices for seed. Inventive minds are giving to the world better implements of husbandry every year. Machinery is rapidly displacing farm help. One man can do as much as three to five used to, in some parts of farm work with the implements now in use.

Men used to be satisfied with small farms; but today the more they can get the better they are pleased. In fact the improved methods in farming and the improved machinery require more land so that in some sections of the United States and Canada one man may control several thousand acres. In this way we find a few controlling that which should be owned and farmed by a great many small farmers.

Thus we find the planting and harvesting done by a few to their gain and to the injury of the many. While all this has added greatly to the agricultural resources of our country, men have devoted all their time, means and talent to this enterprise.

Our county, state and world fairs are sufficient proof that agriculture is a striking feature of our time.

"They builded." The world is building, not houses alone, but everything else, of great size and with alarming rapidity. The nations have built powerful navies, mammoth merchant ships, vessels and all kinds of crafts for the commerce of our rivers and lakes. Railroads and all necessary equipment for land transportation. Colossal business blocks, dwellings of artful design, church edifices which are the marvel of the age in design, furnishings and decorations. They have built villages, towns, and cities, and have furnished them with heat and light from public service plants, erected at great cost, for that purpose. They have built great telegraph systems and laid many cable lines between the Eastern and Western continents, and by the aid of electricity the news of the world is made known daily. The wants of one nation are made known to the rest of the world almost instantly and by the facilities afforded by our transportation lines those wants are soon supplied. This is, indeed, a time in which men are building. They are so deeply engrossed in build-

ing that they know not what is being done outside of their special line of work: and hence know nothing about coming events as predicted by prophets of old.

He also said, "They bought, they sold." But haven't men done those things throughout the ages? Certainly they have. But the time was when buying and selling was done with different aims in view than at this day. Then they bought and sold the necessities of life as they were needed. They did it for mutual benefit; but within the limit of my few years I have seen this method of buying and selling changed. Now they buy at low prices and hoard for higher, and sell only when their greed can dictate oppressive prices on those who buy their commodities. Men buy and sell on the "Board of Trade," for speculative gains. If we visit the great commercial centers of Europe and America we will find railroad terminal storehouses, harbors, wharves, business houses, and the principal streets all crowded with the products of the farm and factory, being transported hither and thither. Men buying in one place and selling in another. From early morn till late at night the activity continues. But why so? We are told the law of demand and supply creates all this activity. Surely no period of the world's history has ever witnessed the like.

When the Civil War began there were less than ten millionaires in the United States. At its close, it has been stated, there were more than three hundred. Since that time wealth has been flowing into their hands till at this time in one eastern city it is reported that over two hundred millionaires reside along one street. Since this present European conflict began more than seven thousand men have become reputed millionaires; done by buying in America and selling to the foreign nations. Truly "they bought, and they sold." Surely covetousness seems to be the mainspring to all this speculative activity. It is peculiar to our day and, no doubt, is similar to the condition which our Savior mentioned, and hence it indicates the nearness of his return.

He also said, "They did eat, they drank." Since it has always been necessary for men to eat and drink in order to live, how can we find a sign in it of Christ's second coming? Since this is a necessary practice it must be developed to an unusual extent in order to be called a sign. We have heard it stated that some eat and drink to live; others live to eat and drink. The former are temperate in eating and drinking; the latter are wholly given over to intemperate drinking, and are servants of gluttonous appetites. They seek only those pleasures which eating and drinking to excess can afford. They lose the thought of consequences, and grow reckless and very unscrupulous as to the methods by which they gratify the cravings of a debasing, degrading and unnatural appetite. How sad and hopeless the doom of such as waste life's best opportunities, and live only for self and sin. Does this picture find a parallel in the present? If so, then we see another indication that the time is drawing near when Jesus shall come again. It should arouse our conscience to vigilance, and our hearts to fidelity, remember-

ing that the servant of Christ holds everything in trust for his Lord, and uses time, talents, means, life itself, for his eternal glory, and such unfaithful trust shall be rewarded with honor by his Lord.

Let us examine briefly the condition of the church as it will exist immediately before the return of our Lord and Master. By the term church I mean the religious world. Christ has spoken in particular relative to their professions and practices. Since the practice of the fundamental principles of Christianity is a surer test of sincerity and faith than mere profession it might be well to note that what men say they believe might receive considerable credit; and yet their daily practice belies their profession. We find professed Christians everywhere and engaged in everything. There is no crime committed by worldings that has not been duplicated by some professed Christian.

If we take a careful survey of what are termed Christian nations we will find the ruling power to be professed Christians. They fill every position of political honor and trust, and, in fact, they shape and dictate political action. In some countries it may be more noticeable than in the United States; but even in the United States all religious societies are becoming thoroughly mixed with politics, until political questions are more generally discussed than are religious matters. We appear to be drifting into that condition pictured in Rev. 17, in which the woman (the church) rides the beast. As a rider is put upon a beast to guide and direct the beast wherever the rider willeth, so the church will eventually guide and direct the beast in all his political activities. This present system of mixing religion and politics will evidently continue until it will develop a system peculiar to the time just prior to Christ's return, in which Paul says, and they shall turn away their ears from the truth, and shall be turned unto fables. Is it any wonder that the political thoughts and actions become corrupt when the religious societies so far lose sight of the truth that they turn to idle gossip and fables? If this be not apostasy, what shall we call it? Writers mention several adjectives to indicate the kind of Christianity since the world came into use. For instance, apostolic Christianity, peculiar to the time in which the apostles lived. Under the reign of Constantine it was called national. When the Pope was the dictator it was called Papal Christianity.

Later when there was a union of church and state it was termed Protestant Christianity. Thus we see that Christianity, as looked upon by the world at large, changes according to its politics and social environments.

That being true, what will it be called just prior to our Lord's return, when politics, filled with all kinds of corruption, shall be mixed with it? When the crowned heads of every nation shall be stained with the blood of their slain?

—o—  
 The heart that trusts forever sings,  
 And feels as light as it had wings,  
 A well of peace within it springs,—

Come good or ill,  
 Whate'er today, tomorrow brings,  
 It is his will.—Sel.

**THE NICOLAITANS.****Daniel's Last Week.**

Waldimir Gelesnoff.

THE LAST or seventieth week of Daniel is the framework of biblical eschatology—the outline of the tableau of the end elaborated in the Mount Olivet prophecy and the Apocalypse. The last week is an epitome of the reign of the last Gentile ruler, the Mock-Messiah, who perishes in the floodtide of divine indignation. Its star events are the dawn, dominion, and doom of Antichrist.

In the prophetic sermon our Lord bids the disciples, as representatives of the Jewish remnant hereafter, to beware, first of all, against the deceptions of the false Christ (Matt. 24:5), and after a rapid survey of the first half, "the beginning of sorrows," reaches the middle, quoting Daniel's prophecy (vs. 15), and in a forcible description of the horrors of the last half, "the shortened days," leads us to the close, ushered by his second advent in the clouds of heaven. Vs. 30.

Paul's program of things to come is also founded on the last week. The "falling away" (ensuing the translation of the Body to glory), is followed by the parousia of the man of sin opening the week, "his own season." The middle is seen when the lawless one sits in the temple, being worshipped as God; this, ensued by a brief period of unparalleled woe, brings about the crisis when the daring offender is slain by the breath of the Lord's mouth. 2 Thes. 2:2-10.

The first chapter of the Apocalypse is introductory. With the seventh verse of the twentieth chapter commence the glories following the advent. The intervening portion of the book (chap. 2 to 20:6), has its root in Daniel's last week, and gives an eight-fold presentation thereof.

**The Seven Churches.**

In chapters 2 and 3 the week is seen in relation to the synagogues of God. Psalms 74.

Before reviewing these chapters, it is well to bear in mind certain features of the day of wrath.

We know that the apostates from "the holy covenant" will be in league with the king, (Dan. 11:31), and deceive some of the wise by "flatteries," Dan. 11:21. We know, too, that those who know their God will be strong, and do exploits, and fall by sword and by flame, by captivity and by spoil, Dan. 11:33.

The epistles to the seven synagogues are divided into two groups. In the first group of three, the injunction to hear precedes the promise to the overcomer; in the second group of four, the injunction follows the promise. Why the change? Because the masses in the synagogues have turned a deaf ear to the spirit's voice, fallen a prey to "Satan's depths," and dwell where Satan's throne is (2:14 cf. 13:2); only a remnant has heeded the message (2:24). The transposition of the injunction marks the middle of the week.

Our way is now clear for a more extended view of the epistles.

In Ephesus, the Nicolaitans, or apostles of the conqueror of the people, disguised in sheep's clothing, seek admission to the synagogues in order to promote their "work," which is the covenant with the false one, Rev. 2:2-6.

In Smyrna, the false apostles, foiled in their overtures, change their tactics. They divulge libellous statements concerning the elect and arouse against them the Gentile mob. A violent outbreak results in the confiscation of goods and reduces the servants of God to a state of beggary. The horizon teems with gloomy forebodings. The atmosphere is charged with uncertainty and unrest. Devilish agitations are simmering. Gentile hate, fanned by apostate Jews, is about to burst upon the remnant and tax the fidelity of each to the utmost capacity of endurance. Rev. 2:7-10.

In Pergamos, the threatened persecution is raging. Force and guile combine their strength against the saints. Sword and seduction perform their destructive work. Messiah's witnesses are killed; the people are enticed to eat things sacrificed to idols and commit fornication.

Thyatira exhibits the ravages of Nicolaitan work and doctrine. The ranks of the faithful are thinned by death: their strength is broken: they can bear no burden; they are stripped of everything except the seal of the living God stamped on their forehead, and are encouraged to hold out until the Lord's appearing. The apostates (branded as Jezebel) triumph. Their heyday has come. The harlot nation, exalted to millennial bliss and splendor by the strong arm of the beast and his tributary kings, enjoys the fruits of her covenant with death. The depths of Satan have been sounded. The faithful are warned of the snare. "But to you, I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the depths of Satan, as they say; I cast upon you none other burden," Rev. 2:24. The words "as they say" point to the supreme claim set within Jezebel's teaching. The apostate nation will claim that its status of luxury and outward prosperity is a fulfillment of the wealth and glory which Jehovah covenanted to give the sons of Israel.

Sardis displays the magic potency of this blasphemous claim to bewitch the people. The majority fall into the trap. Promises of reward and sensuous attractions complete the deadly work of persecution and deception. Many defile their garments; only a "few names" walk in white.

In Philadelphia the heavenly election of the seed of Abraham is taken (after the fashion of Enoch), out of the great tribulation. They leave the earth, and passing through the "open door," (the one beheld by John in chap. 4:1) are ushered into the presence of Christ, who then will have ascended into the air to receive them unto himself. Israel's king is ready to return with his body guard.

Laodicea surveys the situation just before the Lord's return to earth. The ranks of the saints, wasted by persecution and diminished by translation, are reduced to extremity. Lawlessness is supreme. The field is ripe for the sickle of judgment. The judge stands at the door. The last call to hear God's voice is sounded. Everything trumpets the speedy approach of the end, and yet the deluded masses sleep on and on, and will not be warned nor turn to prepare for the coming king.

**Nicolaitan Doctrine.**

In the course of our study, we have noted the salient features of Nicolaitan doc-

trine—1, Eating of things sacrificed to idols, and 2, Sanction of fornication. The identification of Nicolaitanism with the teaching of Balaam simplifies the task of exegesis very much. We have but to turn to Numbers and read the story of Balaam.

"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab; for they called the people unto the sacrifice of their gods; and the people did eat, and bowed down to their gods," Num. 25:2. The scene at Shittim will have its counterpart in the day of Jehovah.

The language of Numbers leaves no room for doubt that the sacrifices to the gods were accompanied by ceremonial prostitution. So it will be again. The worship of the beast will be accompanied by similar lewdness, as the following scriptures attest:

"They cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." Rev. 2:14.

"And she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols." Rev. 2:20.

"And the rest of mankind . . . repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; and they repented not . . . of their fornications." Rev. 9:20, 21.

"These are they which were not defiled with women." Rev. 14:4.

The same pollutions are referred to in Rev. 21:8 and 22:15.

The "defiled garment" in Rev. 3:4, and the "garments spotted by the flesh," in Jude 21, are intelligible only in the light of a literal interpretation

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**Letters.**

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Dear Brother Lindsay:

Your card at hand, and I would like to make a little request to the brothers and sisters that are going to attend the conference that have cars to bring potatoes, sweet corn or sugar, or anything to help out in meals. Let every one bring a cup of sugar or a box of cocoa. Do you not all think that would be a good plan? And may we have his Holy Spirit as we have never had it before.

Yours in Christ,

Amy Johnson.

He will weave no longer a spotted life of webs and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his life, and be content with all places, and with any service he can render. He will calmly front the morrow, in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.—Sel.

Then every tempting form of sin,

Shamed in thy presence, disappears,

And all the glowing, raptured soul

The likeness it contemplates wears.—Sel.

Your prayer amounts to nothing unless you can puncture the skies, brother, sister.

—Sel.

THE RESTITUTION HERALD.  
S. J. Lindsay, Editor and Manager.

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Four trial subscriptions for 3 months, \$1.25.  
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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.

**DO NOT FORGET.**

There will be no paper sent out next Week.

Sr. Martha Knodle of Oregon, Ill., church, fell Sunday, August 11, breaking her arm. At her years this is a severe trial. We pray for her speedy recovery.

**HELPING FUND.**

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

Dr. E. J. Chase,	\$1.50.
Miss Gertrude Miller,	3.50.
Miss Saidee Morse,	2.00.
Mrs. R. L. DeNise,	3.50.
Mrs. Kathryn Townsend,	2.00.

**Remittances.**

S. J. Lindsay; G. A. Driskill; J. E. Cross; Dr. E. J. Chase; R. L. Funk; Miss Gertrude Miller; Jacob Reed; Miss Saidee Morse; Mrs. Hugh Shafer; Mrs. J. A. Ordnung; Alva Casterline; Mrs. Anna Wil-

ley; Mrs. R. L. DeNise; Mrs. Chas Stauffer; Mrs. Kathryn Townsend; Mrs. S. W. Coffman.

**DO NOT FORGET.**

There will be no paper sent out next Week.

**Notices.**

**Missouri Conference.**

The annual conference of the Churches of God in Missouri will be held this year at Morse Mill, Mo., from Sunday, Sept. 4 to Sept. 10, inclusive.

Brother S. J. Lindsay and Bro. Joseph Williams will be with us.

A bus line will take you from Victoria, the nearest station, on the St. L. I. M. & S. R. R., about forty miles south of St. Louis, to Hillsboro where you will be met and taken to Morse Mill. Write to J. F. Williams or Mrs. Tony Schneider, Hillsboro, Mo., if you can come.

Saidee Morse, Sec.

**Indiana Conference.**

The Indiana Conference will convene at Rensselaer, Aug. 30 to Sept 1.

Let the brethren please take note and plan to be present. Churches, select your delegates and also attend to the matter of financial support.

Church secretaries send in your church reports to June 30, 1918.

Business meeting August 31, at 2 P.M.  
Correspondence should be addressed to Mrs. Flora Prior, Rensselaer, Indiana.

Floyd A. Stilson, Pres.  
Flora Prior, Sec.

**Illinois Conference.**

Once again attention is called to the forthcoming Illinois Bible School and Annual Conference to be held at Oregon, Ill., August 13-25.

Able speakers and some of the very best of Bible teachers have been secured. This fact alone insures an excellent opportunity for students to grow in the knowledge of the truth.

You are cordially invited to come. As a backing, funds are needed, and our treasurer, Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., would like to hear from our Illinois brethren in a substantial way.

Almeda Glotfelty, Conf. Sec.

**Nebraska Conference.**

In addition to the notice of the annual conference of the Churches of God in Christ Jesus in Nebraska, we wish to state that it will be held in Rankin's grove south of Holbrook.

We will have as speakers, Bros. Williams, Allard, Marsh and Austin.

We are also glad to know that Sister Edna Allard will be with us again to take charge of the song service.

The National Bereans have also planned to be with us this year.

The Ladies Auxiliary wish to announce that meals will be served on the ground at a charge of 25 cents each, that tents and bedding will be furnished free, but would request all those who can to bring their

own pillows.

A cordial invitation is extended to all of like faith to be present at this meeting.

C. A. Stowe, Sec.

**Nebraska Conference.**

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the plan of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference, for the week beginning August 17th to 25th.

We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world and the necessity of meeting in prayerful conference of all of God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

**Iowa Conference.**

The Annual Conference of the Churches of God in Christ Jesus in Iowa will be held at Waterloo, August 24 to Sept. 1, inclusive.

We trust that all brethren will make an especial effort to attend this meeting.

All will be welcomed.

Mrs. T. J. Ellis, Sec.

The Annual Conference of the churches of God in Christ Jesus in Nebraska will be held at Holbrook, August 17-25 inclusive. A very cordial invitation is extended to all the brethren to be present at this meeting.

C. A. Stowe, Sec.

**DO NOT FORGET.**

There will be no paper sent out next Week.

**Reports.**

**California Conference Report.**

The annual conference of the Church of God in Christ Jesus in California met at Long Beach, Thursday evening, July 11, and continued over the following Sunday.

All the meetings were well attended and greatly enjoyed. Members of the faith living in Arizona and also in the northern part of California came to attend the meetings.

The results of the past two years work have been so satisfactory that enthusiastic support was given for the continuance of the work and sufficient subscriptions were made to carry on the work for the next year. A call was extended to Bro. O. J. Allard to continue the work the coming year but he could not definitely accept it until after his trip east.

The following officers were elected: President, Earl R. Taber, 416 Exchange Bldg., Los Angeles, California.

Vice President, C. E. Hatch, R. D. 7, Santa Ana, Cal.

Secretary, J. E. Adamson, Las Palmas, Pomona, Cal.

Miss Grace Steffa was appointed Cor-

responding Sec. Any financial correspondence should be carried on with the secretary until the treasurer is named.

Program.

Thursday, 11th:

8:00 P.M. Sermon, "Civil and Ecclesiastical powers," our duty toward them. O. J. Allard.

Friday:

10:00 A.M. Bible study lesson, "The Resurrection of the Dead." Earl R. Taber.

2:00 P.M. Bible study lesson, "Types." Eva L. Stearns.

8:00 P.M. Sermon, J. E. Wilson.

Saturday:

10:00 A.M. Sermon, J. C. Smith.

1:00 P.M. Bible study, "Chronology of the Last of the Sixth Day Period." V. W. Pyatt.

3:00 P.M. Business session.

7:30 P.M. Prayer and Social Service, C. E. Hatch.

8:00 P.M. Sermon, C. G. Deming.

Sunday:

10:00 A.M. Sermon, O. J. Allard.

2:30 P.M. Sermon, "Christian Citizenship." J. E. Adamson.

4:00 P.M. Communion Service, conducted by J. E. Adamson.

8:00 P.M. Sermon, "Times of Restitution." O. J. Allard.

Report For July.

Sermons, 16. Lessons, 7. Communion services, 1. Baptisms, 2.

Expenses, \$26.07. Carfare, \$24.69. Meals, \$88. Transfers, 50 cents.

Places visited: Clarksville, Eagle Grove, Ft. Dodge, Gladbrook, Koszta, Pleasant Prairie and Waterloo.

The expenses this month were a little less than they otherwise would have been, as we met twice in the month at Pleasant Prairie, the regular appointment the fourth Sunday and also the first Sunday, to make up for the fourth Sunday in June, which we took for Hickory Grove. The second Sunday we had good meetings at Koszta, and at Gladbrook the next two evenings. We learned since that our esteemed brother, G. P. Allard, Sr., had the misfortune there to break a limb in an accident with a load of hay upsetting.

The third Sunday we had a good time together at Waterloo and a little private meeting at Clarksville on the next evening at the Mead home.

The next two evenings we had an interesting time at the church in Eagle Grove. The first evening was a lesson on the Middle Wall of Partition, followed by a number of questions and discussions. The next evening a sermon on Repentance. We then had the pleasure of having Bro. G. P. Allard's and also his father with us. As usual, he refused to preach. G. P. Allard and wife and Olive Jones also met with us at Pleasant Prairie the next Sunday.

Bro. Hunt's were with us at Waterloo. Also Bro. Jones from Eagle Grove. At Eagle Grove we baptized our young brother, Glenn Allison, who is now in the service of Uncle Sam.

It rained both Sundays at Pleasant Prairie, but we ate picnic dinner both days, if we couldn't eat in the woods. The first two days of the month we met at Ft. Dodge. We had an extra lesson on Tuesday at Sister Findley's home and also

both evenings at G. P. Allard's, altogether a very interesting time.

We returned from Eagle Grove to Ft. Dodge with the Allards after the evening sermon on our way homeward.

Our lessons at Bro. Momsen's on Thursday nights are growing in interest and attendance.

J. W. Williams.

Jordan Meetings.

Dear Brother Lindsay and the faithful in Christ:

Bro. W. L. Crowe, of Chanute, Kansas, came to Jordan, Mo., July 18. We met Bro. Crowe at Crosstimbers, and brought him to Jordan, and he commenced meetings the same night, Thursday, July 18, and delivered 23 lectures in all, closing Aug. 4. We had a grand meeting, a good attendance all the time and all gave good attention. Bro. Crowe is a power in the gospel and to expound the scriptures. He lectures from charts and makes every thing very plain. He first took up Dan. 2: 44, the great image that Nebuchadnezzar saw in his dream, and said we were in the last phase of that image; and from Zech. 14, Jer. 25, Joel 2, that the world war was smiting the image and grinding it to dust, and Gentile times had closed, or was about to, and the Jews were returning to their promised land after they had been scattered for 2,000 years. God's kingdom as a mustard seed, he said, had begun to grow. His most forceful argument was the coming of Christ and the raising of the righteous dead, and the great day of wrath just about to be poured out upon this old world, and that we were living in the day of the Lord at this present time. Zeph. 1: 14, the great day of the Lord is near, etc. Joel 2:1, 11, his theme was, The Kingdom is at Hand. Repent. Also a series of lectures on the nature of man and the sleep of the dead, and on Sunday, July 25, at 11 A.M., he preached Sr. Idah Mitchell's funeral, and some of the Baptists thought it awful because he said that she was dead and would be until he should come who has the keys of death. Last he took up the tabernacle and showed the types and shadows, which was very interesting. Eleven came forward, confessed Christ, and were baptized in his name. We had a grand old time meeting the following two Sundays, 18th and 25th, we all came together and had all things common and served dinner on the ground. Had a talk at 11 A.M., 2 and 7 P.M.

We are living in strenuous times so we worked Bro. Crowe pretty hard on Sundays. He showed that there were eight things in heaven for his people, and they were all brought to us, we do not go after them. 1. Our hope is in heaven, Col. 1:5; 2. Our house is in heaven, 2 Cor. 5:1; 3. Our inheritance is in heaven, 1 Pet. 1:4; 4. Our life is in heaven, Col. 3:4; 5. Our crown is in heaven, 2 Tim. 4:8; 6. Our reward is in heaven, Matt. 5:12; 7. Jesus is in heaven, 2 John 4. Last of all we broke the loaf and drank the fruit of the vine in remembrance of him til he comes again. So we gave Bro. Crowe the parting hand, and bade him God speed.

Hoping he will be instrumental in turning many to the Lord.

G. A. Driskill.

CHRISTIAN GIVING.

Lesson 9. Sept. 1, 1918.

Lesson Text. Luke 6:30-32; 21:1-4.

Golden Text: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. Acts 20:35.

Memory verses: Jas. 2:15-17.

Questions and Comments.

The spirit that is back of true Christian giving: Free liberality, willingness, Rom. 12:8 (see margin), 2 Cor. 9:5-7. Gratitude, Deut. 15:7-15.

Love and the giving of self. 2 Cor. 8:1-9; Luke 6:30-35. Personal sacrifice, Luke 21: 1-4.

The amount of Christian giving: Proportionate, 1 Cor. 16:2; 2 Cor. 8:11-15; Deut. 16:17. Note: Paul shows in 2 Cor. 8:11-15, that a Christian will estimate his portion according to this rule, "that there may be equality, as it is written, He that gathered much had nothing over, and he that had gathered little had not lack. In 1 Cor. 16:2, he says, "Let every one of you lay by him in store as God hath prospered him." To find out and appreciate how much God has prospered him the true Christian will compare his prosperity to the one who has less, and brotherly love will prompt him to give so that the one who has less will not be burdened. If all would do this, from the richest to the poorest, there would be an abundance of money to carry on all branches of God's work, and in addition, brotherly love would spread like a contagious disease.

Giving a tenth would also furnish plenty of money, but it would not generate and increase the spirit of brotherly love which comes from the mutual helpfulness taught by Paul.

How to give:— Business methods, the use of which comes from a desire to be strictly honest, should be used. We desire to be honest, but we cannot know we are honest, nor can we show to others that we are honest, unless we know exactly what we do. To know this exactly we must be systematic and observe business rules adopted. 1 Cor. 16:1, 2; Rom. 12:11.

The rewards of Christian giving:—

The highest and best, that of being God's children. Matt. 5:44, 45; Luke 6:35.

A return in full measure, Luke 6:35, 38.

Happiness: Acts 20:35. Who, after all, receives the greater benefit, the one who gives or the one who receives?

Prosperity: 2 Cor. 9:6, 8-14. Do these verses refer to material prosperity or spiritual prosperity or to both?

Usury: Read Psa. 15:5; Ezek. 18:8, 9. Christ's followers are neglecting a grand opportunity to reveal the Christ spirit of love and service if they neglect to loan money without interest to some one who is down and out, thus enabling him to get on his feet and help himself. Paying the money back saves his self respect, and spurs him on to honest effort, and at the same time enables the owner to send it out on another mission of service. Loaning without interest eliminates the element of selfishness and makes the deed purely one of service to fellowman and brotherly love. Almost without fail true brotherly love and service begets true brotherly love and

service. Hence the amount of good one such loan may do is immeasurable.

Read Luke 16:9-12. Jesus had just given his disciples a parable in which a steward had been unfaithful in the use of his master's money and who, after he had become convinced of the danger of his position, redeemed himself and regained his master's favor by wisely undoing as far as he was able, the mischief he had done. The point Jesus wished to impress on the minds of his disciples was the wisdom of this steward. The man who has been unfaithful in the use of whatever God has put into his care can regain God's favor only by leaving off his unfaithful course and using God's property wisely. This wise use he explains as follows: "Make to yourselves friends of the mammon of unrighteousness." Not that they were to make money their friend in the sense of loving it, for elsewhere he says the love of money is the root of all evil, but they were to make friends by the means of money. The right use, the faithful use of God's money in the service of mankind, proves us faithful in the least that God can put into our care, and makes us worthy to be intrusted with the true riches of the next life which will be ours, not by stewardship, but by ownership. Read again carefully the parable and Christ's application of it. What is Paul's advice to the rich? 1 Tim. 6:17-19.

#### General Notes.

Christian giving is only another way of saying Christian living. A Christian is one who learns from Jesus as the Christ, the Son of God and the one great lesson he has to teach is that of "giving." The giving of money is the least we can give. When we have imbibed Christ's spirit of giving we will not place such a high estimate on our money gifts even though they represent personal sacrifice as did the widow's mite. The giving of money is the giving of only one of the many things which constitute the giving of self to the service of God through service to man.

"That man may last, but never lives,  
Who much receives but never gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank."—Sel.

"Who shuts his hand hath lost his gold;  
Who opens it, hath it twice told."—Sel.

"What I spent I had; What I kept I lost;  
What I gave I have."—Old Epitaph.

Systematic giving is not enough; ten cents a month for a millionaire would be systematic. Proportionate giving is not enough; a cent for every one hundred dollars income would be proportionate. What is needed is a systematic, generous proportion.—Sel.

To do good and to communicate forget not; for with such sacrifices God is well pleased.—Paul.

A farmer went to hear John Wesley preach about money. Wesley's first sermon head was "Get all You Can." "Fine!" whispered the farmer to his neighbor. The second was, "Save all You can." "Better still," the farmer whispered. "Give all you

can," was the third head. "Oh dear," groaned the farmer, "He has gone and spoiled it all."—Sel.

Money kept in the form of money is a big hindrance to an entrance into God's kingdom; but money converted into kind deeds of love and service is one of the greatest helps in making our entrance into the kingdom abundant and sure.

#### CALEB.

**T**WENTY-FIVE years before this book of Judges opens, we see a vast number of people in a wilderness; they are the hard-worked and ill-treated children of Israel, who have been led out of Egypt under the leadership of Moses and have been promised the land of Canaan for a home. Twelve men have been chosen, one from each tribe, to go and spy out the land, and here we first meet Caleb, one of the numerous tribe of Judah, whose emblem was a lion, and his bravery and trust in God has made him one of the mighty men of the Bible. The twelve go into the land of Canaan and after forty days they return with their report. Ten admit that it is indeed a land flowing with milk and honey, with abundance of fruit and all good things, but they have heard of great giants dwelling in the land, and its cities are walled to the very heavens, and they are fearful they could not conquer.

Possessed with a different spirit Caleb cries out "Let us go up at once and possess it, for we are well able to overcome it." But there are always doubting Thomases in every party, and the majority said "We be not able to go up against the people, for they are stronger than we," forgetting all about the mighty Jehovah who had pushed away the water of the Red Sea, had fed them with bread from heaven, and water from the rock in the wilderness, had led them with the pillar of cloud by day and with fire at night, and thinking only of their own feeble strength, and so, although Moses and Aaron, Joshua and Caleb protested that God would help them as he it was who had promised they should possess the land, the people became so angry they finally threatened to stone these good leaders, and Jehovah in his anger said they should be punished by being kept out of the promised land a year for every day the spies were prospecting, and also that Joshua and Caleb should be the only ones out of the hundreds of thousands who had left Egypt that should see the promised land.

Our next picture of Caleb shows him talking to Joshua and asking him for the inheritance Moses promised to him because he had been faithful and wholly followed the Lord. He is now an old man of 85 years, but he does not ask for an easy thing as the price of the inheritance, but that the mountain on which are great cities inhabited by giants be his portion, for he is sure the Lord will be with him and help him drive out those which now live in the land. So Hebron was given to him, and one of Caleb's cities became first a refuge to persecuted Israelites, and afterwards the place where David was first made king of Israel.

Nineteen years have passed since the asking of this interview and the giving

described in the 1st chapter of Judges; the land has been conquered and owns Caleb as its master. Generosity is the characteristic shown here, for, although he has given his daughter as her marriage portion a south, or favored land, he now bestows upon her also the upper and nether spring.

What lessons can we learn from this life? It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants and walled cities any more than the ten other spies were. The facts were the same but Caleb and Joshua concluded differently. The ten faced the situation by themselves, the two faced it with God. The ten judged God in sight of their difficulties and said, "It cannot be done." The two judged the difficulties in the sight of God and said, "We are well able." Faith in God's promises and belief in the power of his mighty arm are here manifested.

Caleb asks for a great inheritance, but it is not in his own strength he thinks he can conquer. He asks great things from God, but he expects great from God, and he carries out the statement made many years after, "If God be for us, who can be against us?"

"Freely ye have received, freely give," is Caleb's motto in our third picture. Selfishness is inherent in all. The Jew under the law who gave less than one tenth of his income to the Lord was branded as a sinner, but although Christians claim they have outgrown the law and are living in grace, many of them give very much less than a tenth of their earnings to any of God's works. Lay up for yourselves treasures on earth for God is not able to care for you when you need it, is the seeming motto of many a so-called Christian, and if something special appeals to you as a charity, give a dollar once in a while and feel that you have done your duty and are very charitable. This is not the teaching of the Bible, the tenth came first, it was God's portion and belonged to him who had given all, and then the remainder the man could use as he wished.

The success of Caleb's life can be summed up in the latter part of the 14th verse of the 14th chapter of Joshua, "Because that he wholly followed the Lord God of Israel."

Lottie E. Young.

#### FOUND RELICS OF QUEEN OF SHEBA.

Buried City That Sent Gold to Solomon Is Discovered.

Temple Decorated in Style Prevailing 1,000 Years B.C.—Location of King Solomon's Mines is Close to Ancient Capital.

R. N. Hall, F. R. G. S., and co-author of "The Ancient Ruins of Rhodesia," has recently returned to England from south-east Africa, after carrying on for over two years exploration work at these remarkable ruins on behalf of the government of Rhodesia. The investigations made by him at Great Zimbabwe were the natural complement of the previous work he conducted during a period of five years which are scattered so profusely over the whole country lying between the Zambesi

and Limpopo rivers.

This river teems with suggestions of the deepest mystery and awe, which hover over some ancient peoples who, it is now believed toiled extensively for gold 3,000 years ago. The webs of romance woven by Rider Haggard in "King Solomon's Mines" and "She" find in Rhodesia their location in certain well recognized districts, and to such an extent is this the case that it is a common saying in Rhodesia that "King Solomon's Mines" walk the country.

Rhodesia undoubtedly possesses the ancient gold mines but now it also shows the buried city and the lighter skinned native race with the Jewish characteristics outlined in "She." Great Zimbabwe is the buried city and the Makalanga (the people of the sun) are the lighter skinned native race, and these possess distinctly Jewish traits.

#### Greatest Gold Mines on Earth.

Associated with the large number of ancient ruins of major importance scattered throughout southern Rhodesia are the most extensive gold-workings known to the world. From these ancient mines it is believed on a conservative estimate, that \$375,000,000 worth of gold was extracted in ancient times. The great Zimbabwe is situated in Mashonaland of Sofala, on the Indian ocean. It appears to have been the metropolitan center of the ancient gold seekers, as it furnishes the most extensive monuments of prehistoric age to be found anywhere in southeast Africa.

Saba was a world power situated in Yemen in South Arabia. The empire of Saba flourished long prior to the time of King Solomon and subsequent to that period. It was a rival to Egypt in power and world influence, in arts, culture, literature and civilization and provided the basis of the Phoenician alphabet. Saba enjoyed the monopoly of the trade and navigation of the Indian ocean and its coasts. According to the Scriptures and ancient and Roman historians Saba was the gold purveyor of the then known world. Marib was the capital of Saba and was the residence of Bilkis or Balkis, the Sabaean queen who journeyed overland to Jerusalem and presented \$5,000,000 (present value) of gold for the decoration of King Solomon's temple.

#### Ruins are Extensive.

So extensive are the remains of the buried city that a day is insufficient to enable one to inspect the ruins. On the north rises the precipitous cliff flanks of Zimbabwe hill, on which can be seen the massive walls of the Acropolis ruins, which frown down on the valley below.

In the center of the valley and on the rocky knoll is Havilah camp. Arrived at Havilah camp, the visitor finds a second breakfast awaiting him in a large hut specially built for the convenience of visitors, many of whom travel thousands of miles from Europe and America purposely to see what is admitted to be the architectural wonder of the southern hemisphere. Far above the camp are the precipices of Zimbabwe hill, rising to a height of 350 feet, and the cliffs repeat a dozen times each shout from the camp, waking up the noisy chatter and barkings of the huge baboons, who spend their time in frolicking on the very summits

and sky line of the cliffs. Round the camp are euphorbia and Kafirbaum trees and tall monumental aloes, and these strongly suggest one's presence in south central Africa.

On the way to the great elliptical temple one espies a government notice warning visitors against prospecting for prehistoric relics and gold ornaments and destroying walls under penalty of heavy fine and imprisonment. The Zimbabwe ruins have yielded on their lowest floors such vast quantities of gold articles and prehistoric relics that this notice is absolutely necessary both for the preservation of the ruins and the protection of ancient relics.

#### Temple an Impressive Spot.

All who visit the temple confess to experience an overwhelming and oppressive sense of awe and reverence. One feels it impossible to speak loudly or laugh within its precincts. Reverence for the hoary age of this building seizes one, for accredited archaeologists give the age of the older portions of this structure as at least 1,000 years before the birth of Christ. The walls are of dry masonry, no mortar or cement being employed in their construction, though the ancients extensively used a finely made granite cement for floorings, steps and dados. The walls are built of granite blocks of a size slightly larger than the ordinary brick. These blocks are now believed to have been found by the ancients at the base of the many granite whaleback cliffs that abound for miles around Zimbabwe, from which large slabs have scaled and fallen and broken into fairly square blocks handy for the builders. Some of the blocks show traces of metal tools having been used to square them, also of stone hammer marks, probably of dolomite hammers, to trim their faces.

Entrances and buttresses and ends of walls are rounded, while all the walls are erected on curved plans.

#### Walls of Massive Structure.

The temple is elliptical in form. The main walls average in height twenty-six to thirty-one feet, the most massive and best constructed being those which extend from the north to the east and south of the building. These walls average a width of fifteen feet at the base and eight to ten feet on the summit. The walls thus present slightly sloping sides and this batter back imparts a decidedly eastern appearance to the temple, which aspect is heightened by the candelabra-branched euphorbia trees so suggestive of old-world scenes. The circumference of the exterior is 831 feet and of the interior 766 feet.

The temple does not appear ever to have been roofed, nor were the temples in south Arabia, which are believed to be somewhat similar in the main points of architecture to the temple of Zimbabwe. Certainly the temples in which Phallic worship was conducted were without roofs, for so, for instance, are they portrayed on Phoenician coins, and in the old historic words on this subject these were all "open to the light of heaven.".....—Sel.

A man's life consisteth not in the abundance of the things which he possesseth. —Luke 12:15.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
5159 Cates Ave., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Brother Frank Siple, of Oregon, Illinois, on his way home from Missouri stopped off at Aurora, Ill., July 21st, where two interesting meetings were held. In the morning there was held the usual Bible class and in the afternoon we listened to a talk on the Kingdom, which subject is never tiresome.

A few friends came in for the afternoon service. By the way, they are the same that come every time and always leave with the request that we be sure and let them know when Bro. Siple comes again.

We were glad to welcome back into our Berean class sister Morrill, whom we have missed on account of illness. Sister Morrill just celebrated her 80th birthday.

These visits of Bro. Siple are anticipated greatly and he leaves us with such fulness and gladness of heart; thankful for our Berean class.

Bro. Siple was heard to make the remark it would have been the end of a perfect day had it not been for a slight accident to the table cloth, but there is always something to be glad about, as one member of the family remarked, they were "glad" they didn't do it.

Aurora Bereans.

#### The Apostle Paul's Early History.

Paul, a great and learned man, was born in the city of Tarsus, of Cilicia. He was of Orthodox Jewish descent, his father being a Jew and his mother a Roman. He was sent to Jerusalem where he was brought up in the strict faith of the Pharisees. He developed his powerful mind in the knowledge of God according to his strict belief. He became so zealous in his work for God that he began to persecute many of the Christian Jews abiding at Jerusalem. He did this because these Jews did not have the same belief as he. The first persecution that he was concerned in was the stoning of Stephen. Stephen was a zealous Christian Jew of high authority. After he had been disrobed for stoning, his clothes were given to Paul to hold during the stoning period. He also consented to Stephen's death.

After this he became a great persecutor and many people feared him. He received letters from priests telling him that some of the Christian brethren were at Damascus. He journeyed with his followers to Damascus that he might bring these people down to Jerusalem to be persecuted. And as he was nearing the city behold a flood of light from heaven enveloped and blinded him. And Paul (who was also called Saul) fell to the ground and heard a voice saying, "Saul, Saul, why persecutest thou me?" And Paul said, "Who art thou, Lord?" And the voice answered, "I am Jesus of Nazareth whom thou persecutest." And in this manner was Paul converted, believing in Christ. He immediately set out to preach the true gospel of Christ. Many that feared him were amazed at his true understanding.

A Berean.

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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.

East 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 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. Bible study on Wednesday evening of each week at the church.

Plymouth, Indiana, 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.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. Bro. John W. Hutchings, 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. Bible study each Sunday at 11:00 A. M., led by members. Berean meeting 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 the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morning at 11.00 o'clock, for the breaking of bread and fellowship, the elders presiding. Bereans meet the first and third Sundays of each month taking the latter part of the church service. Particulars as to place of meeting the following Sunday can be had by addressing the secretary, R. W. Thompson, 544 Long Ave., Chicago. Telephone Austin 3312.

Mauertown, 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.

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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that that there was no advantage in them, that it was a vain endeavor?—Sel.

If thou thy star do follow,  
Thou canst not fail thee of a glorious port.  
—Dante.



# THE RESTITUTION HERALD.

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Number 43.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa.  
311 Park Street.

### HOW A DREAM CAME TRUE.

**D**ID YOU ever have to go without your dinner? That happens to most of us sometimes, and my! how hungry we get. Now just think how awfully hungry we would feel if we had to go without our breakfast, and lunch, and dinner today, and tomorrow, and perhaps for a whole week! That is just what happened in Egypt after the seven years of plenty were ended.

The people had no grain to make into bread, the children were dying because they had nothing to eat, and then they thought of the grain that Joseph had stored. They went to him and he opened the storehouses and sold them grain. And, when the people in the other countries heard that there was food in Egypt, they came to buy of Joseph, for there was famine everywhere.

And so it came about that Joseph's brothers came into Egypt to buy corn. Their food was all gone and one day their father said to them,

"Go down into Egypt and buy corn for us, for I have heard that they have it stored there. I will keep Benjamin with me for company."

When Joseph saw his brothers come in and bow before him, he knew them at once and remembered the dreams he had had about them. But he had changed so much since they saw him that they did not know him at all. You see he was only a boy when they sold him to the merchants, and was dressed as a shepherd. Now he was a man, and dressed in the royal robes of Egypt.

"From where do you come?" he asked.

"We come from the land of Canaan," they answered, "and we wish to buy food."

"You are spies," said Joseph, for he did not want them to know him.

"We are not spies," they said. "We are all the sons of Israel. Our youngest brother stayed with our father and one brother is not."

Then Joseph said,

"One of you must be bound and kept here in prison. The rest of you may take the corn to your families, and then bring your youngest brother to me. Then I will know that you are not spies."

This frightened them and they said to one another,

## OUR GOD IS KING

**T**ROUBLED heart, look up and sing,  
The blessed Savior is our king;  
He rules the earth.  
And angel bands are waiting near,  
Thy poor petitions glad to hear;  
He knows their worth.

What though injustice stalks so bold,  
Seeking to hold by legal hold?

Our God is king,  
"Wait on the Lord" and be ye strong  
For right shall triumph over wrong,  
And Justice bring.

Highest in heaven he bends to hear  
The faintest cry of his children dear.  
So in his time  
Oppression, greed, and crime shall die,  
And we shall shout the victory  
In God's good time.—Sel.

"This is a punishment because we dealt so wickedly with Joseph."

When Joseph heard them say this he went away from them and wept. Then he told his servants to fill their sacks with grain and put every man's money back into his sack. When they reached home they told their father of all that Joseph had said, and how he had bound their brother, Simeon, and kept him in prison. Then they opened the sacks and when they found the money they were more frightened than before.

It was not long until this food was gone and they needed more. But when Israel told them to go they said,

"We must take Benjamin with us or we cannot have the grain. The man told us that when we came home."

Their father did not want to let Benjamin go for he was afraid something would prevent his coming home again. But the other sons promised to care for him and bring him home, and at last Israel consented. So they took the money for the food, and also the money Joseph had put back in their sacks, and plenty of honey, nuts, perfume, and spices for a present to Joseph, and came again to Egypt.

When Joseph saw that Benjamin was with them, he had them taken to his own house and a big feast prepared for them and Simeon was brought out to them. This time he treated them very kindly. He did not tell them who he was, but he enquired of their father and was very kind to Benjamin.

After the dinner was over Joseph commanded his steward to fill their sacks with corn and put their money back in the sacks as before. His own silver cup he wanted put in Benjamin's sack.

In the morning the men were sent away, but before they had gone very far, Joseph sent his servant after them saying,

"Why did you steal my master's cup after he has been so kind to you?"

"We did not do such a thing!" they cried, for they did not know that the cup was in Benjamin's sack. "The money that we found in our sacks when we reached home we brought again to you, so why should you say we steal? You may search our sacks, and if you find it, the one who stole it shall die and the rest of us shall be your servants."

"It shall be as you say," the servant said. "The man with whom it is found shall be my servant, but the rest of you shall be blameless."

When the sacks were searched and the cup found in Benjamin's sack the brothers were surprised and frightened for they did not know how the cup came to be in his sack. They got upon their donkeys and rode back to the city about as fast as those donkeys could go.

When they came into Joseph's house they bowed themselves to the ground before him and Judah said,

"How shall we explain to you what happened? God has punished us for our sins. We are all your servants."

"I only want the man in whose sack the cup was found," said Joseph. "The rest of you may go in peace to your father."

Then Judah came near to Joseph and begged him to let Benjamin go back to his father, saying that he would stay in his place as a servant. Joseph could restrain himself no longer, so he sent all the people away from him and, calling his brothers close to him, he told them who he was. At first they were afraid he might punish them, but he said,

"You need not be sorry that you sold me, for God meant that I should come down here to save the lives of the people during this famine."

Then he kissed all his brothers, and they all wept together, for his brothers were truly sorry that they had treated him so badly. He gave them all new clothing, and to Benjamin he gave some money besides. Then he sent them after their father and their families, so that they might all live together in Egypt where there was plenty to eat.

When they came to their father, he would not at first believe that Joseph was alive. But when he saw all the good things Joseph had given them, and the wagons he had sent to take them to Egypt, he said,

"It is enough; Joseph is yet alive. I will go and see him before I die."

So those men took their wives and their children down into Egypt and Pharaoh gave them the very best land in all Egypt for their own. And now can you tell me how Joseph's dream came true?

My heart for gladness springs,  
It cannot more be sad,  
For every joy it laughs and sings,  
Sees nought but sunshine glad.—Sel.

Was Jesus Crucified on Friday?

Wednesday		Thursday		Friday		Saturday		Sunday	
Crucifixion day	First night	First day	Second night	Second day	Third night	Third day	Seventh Day Sabbath	Fourth day	1st Day
Cross	Tomb	A Sabbath day - an High Day. Jno. 19:31					Seventh Day Sabbath The Resurrection	The women at the tomb	
							Matt. 28:1-2 The end of the Sabbath. The earthquake	The Angel: He is risen	

There were TWO Sabbaths in this week

Jesus as the Lamb of God.

IN THE study of the titles given to the Son of God we find them to be an interesting subject, and of more than ordinary significance. The prophet speaks of him as the stone that the builders rejected. Another as the Lord our Righteousness. In the New Testament he is spoken of as Immanuel, which means Jehovah veiled. In order to know the only true God we must see him manifested in his Son. This is said to be life eternal. Jesus announced himself as the root and offspring of David, the bright and morning star. Each of these titles afford a subject of a deep and interesting study. No Bible character has so many interesting titles given them as Jesus the Christ.

The Lamb of God is one of the most interesting titles given to the only begotten Son of God. They could not be applied to any other Bible character. They reveal the sacred relationship existing between Jehovah and the Son. Immanuel or el, is a title in which is found the name of the powerful One, expressed by the word Ail. The powerful One revealed himself to Abraham as "God Almighty," Gen. 17:1. The place where Jacob had his dream was given the name of Bethel or Bethail. Here is where the mighty One made a covenant with Jacob and blessed him. Jacob on his return from Padan-aram met the angel and wrestled with him and secured the title of Prince, and called the place Peniel, or Peniail. The name of Ail was in the angel who blessed Jacob.

While the above titles may be applied to one Bible incident the one at the head of our article may be found in symbol or statements from Genesis to Revelation. While John was baptizing in Jordan, Jesus came and was inducted into his ministry by baptism. The next day John introduced him as the Lamb of God that beareth away the sin of the world. The use of the word sin in the singular number has a significance that in its use is rejected by theological students. It destroys the doctrine of the trinity. It presents the Lamb of God as a distinct personage from the Almighty One. He is known as the sin bearer. An allusion is no doubt made to the selection of two lambs under the law covenant. One was slain, the other bore away (symbolically) the sins of the people. In this incident there were two lambs. Jesus the Lamb of God represents both the slain lamb and the sin bearer.

In this service there was no forgiveness of sins, only they were borne away. This sacrifice was of a yearly observance and was practiced at one of their yearly feasts. This was known as the Atonement feast, in

which their sins were borne away. That Jesus is herein typified is shown in Heb. 10:12, from which we quote. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. The use of the word sins in this scripture presents him as our sin bearer and our advocate. When Jesus obtained eternal redemption as the lamb slain he became our atonement. He is represented as our passover slain for us, 1 Cor. 4:7. The doctrine of the slain lamb has its beginning in a sacrifice offered in the garden after our foreparents had disobeyed and brought upon themselves the penalty of the law which was death. Gen. 2:17. The sacrifice to which we allude is recorded in Gen. 3:21, where it is written, Unto Adam and his wife did the Lord God make coats of skins, and clothed them. This was an atonement for their sin. They were thus permitted to live and multiply. After their expulsion from the garden the offering of animal sacrifice was instituted. Its purpose was to count those offering this sacrifice as righteous. By this Abel obtained witness that he was righteous. Abel's was a faith offering. It pointed back to the slain animals and forward to the sacrifice of Jesus the Christ. The sin borne away has no reference to our individual sins, but the Adamic sin. Paul refers to it in Rom. 8:3, where it is written, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Again, Paul refers to this sin in verse 2, where it is written, The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Jesus inherited a sin nature or sinful flesh from his mother who was a daughter of Adam and of the race upon which was entailed the original sin. As the Son of man Jesus was without sin. He was free from sin omitted or committed. Had he not possessed sin flesh he could not have died. This would have placed him upon a higher plane than any of the race. Paul represents him as holy, harmless, undefiled, separate from sinners and made higher than the heavens, Heb. 7:26. Again, it is written, The children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him who had the power of death, that is the devil. Heb. 2:14. Theologians of the first centuries of A.D., made Jesus immaculate as his mother was so rendered when Jehovah made choice of her as his mother. This belongs to the doctrine of the trinity. We challenge those who believe and teach this doctrine to furnish one scripture text in proof. In Rev. 13:8, we read of the lamb slain from the foundation of the world,

(commos). This connects Gen. 3:21, with Rev. 13:8. The seed of the woman was typically slain in the slaying of the animals, which was a covering for their sin. In every sacrifice offered in faith there must exist in the covenant made the future death of the Lamb of God. It is plainly stated in Heb. 9:12, that animal sacrifice could not be taken as a forgiveness of sin, but through his own blood we obtain it. The apostle closes his argument on this subject in this chapter in verses 16, and 17. He writes, For where a covenant is there must also of necessity be the death of the testator. (Covenant victim). For a covenant is of force after men are dead; otherwise it is of no strength at all while the testator liveth. To illustrate: A man's will cannot be probated until his death is proven. That this was necessary we learn by reading the 15th verse. His death was for the redemption of transgressions that were under the first covenant, that they which are called might receive the promise of eternal inheritance. Those who were under the first covenant had their sins passed over, not forgiven. In the slain lamb they will receive redemption through his blood. This same thought is expressed in Romans 3:25, in which it is stated that God set forth Jesus to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. All are affected by this sin and must have it removed in the resurrection. We are like Abraham and if we believe God we are accounted righteous. If we retain this righteousness we will receive eternal life through the Lamb of God.

D. C. Robison.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.  
Lyman Booth.

WHEN CHRIST was among men the Jewish church was mixed with Roman politics in order to retain some privileges, and it became more or less tainted because of that mixture. The spirit of the Caesar's had taken hold of them also, and every thought in opposition to theirs was met with suppression, and when Christ, crowned with thorns, stood before the howling mob, they cried out, "We have a law, and by our law he ought to die, because he made himself the Son of God." Jno. 19:7. They did it in ignorance, of course, but what was the cause of their ignorance? Was it not because they were too much engaged in politics? Although Christ had preached the gospel of his kingdom for three and one-half years, yet they cared so little for it that they were as ignorant of its importance as the antediluvians were of the coming flood which took them all away. That this state of ignorance will exist when he calls his bride to him, at his thief-like coming, is evident from what he told his disciples when he said, "Then shall two be in the field; the one shall be taken, and the other left." Matt. 24:40. It teaches that even the saints will be busy at their usual occupations. Though the one who may be taken had spoken to

his companion about this very occurrence, he was not believed and his companion turned a deaf ear to his teaching and remained in ignorance of the importance of it. In verse 41 we read, "two shall be grinding at the mill; the one shall be taken and the other left." It may be urged that this cannot come to pass as people do not grind now as they did then. In this they are mistaken for as late as 1876 A. Thomson, who visited Nazareth and other places of note in Palestine, saw young women grinding at a mill such as was used when Christ uttered those words. These two verses show that people will be following their usual occupations, the one will be ignorant of the coming events, and will be left; the other will be prepared and will be expecting the return of his Lord, and will be taken. This taking away in the manner described is much like that of Elijah when he was caught away from Elisha; which is a striking type of the rapture of the saints when they are "caught up to meet the Lord in the air." The word rapture being derived from rapio, I seize, I snatch away. What then will be the rapture, the ecstasy and the joy of those caught away; and what the grief, the sadness and the mourning of those left!

Those who know these things can comprehend the meaning of Christ's admonition in the 42nd verse, "Watch, therefore; for ye know not what hour your Lord doth come." This word of caution our Savior gave to his four disciples while sitting on the western slope of Olivet, with the holy city and the temple in view. As everything about which he had been telling them was literal, so we conclude that his second coming would be no less real and literal. If he had in mind any other coming than his literal, personal coming I am certain he would have explained it to those disciples. They had asked him for information regarding certain events which were to occur in his absence, the principle one of which was his coming again. In answer to their inquiries he relates a chain of events and certain signs which would precede each one, extending down through the centuries, through the national, social and religious revolutions until he should return. Concerning this event he gave them a great many signs by which his faithful followers might understand the nearness of his coming. Concerning that great and notable event of which he spoke he desired to impress upon their minds two facts,—the certainty and suddenness of the event. "The fundamental law of watchfulness is to be always watching." He did not mean that their watching was to be always anxious waiting, but of constant, faithful service. This implies a watching within; to examine ourselves, our affections, and to know that our work is well done, and that we are ready to meet him. If we are truly watching and expecting to see him as he is and to be made like him we will make special preparation. Therefore, "every man that hath this hope in him, purifieth himself even as he is pure." 1 Jno. 3:3.

In the 43rd verse he said, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken

up." In the 44th, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

In these two verses he wishes to teach them the lesson of constant watching and always being prepared, because he would return when they would not expect him.

By watchfulness and prayer; by all good works and fidelity to our absent Lord, let us cultivate this hope within us, so that we can truly say at all times, "Even so, come Lord Jesus"

From verses 45 to 51 a contrast between a good and evil servant is given. The good servant is faithful to his lord and in his trust; ever watching for his lord's coming, patient while continuing his well-doing till the coming of his lord. The evil servant becomes a practical disbeliever in Christ's second coming, and uses his power to oppress his fellow-servants, and to gratify himself. He seeks and finds companions with the self-indulgent and not with the self-denying. To such a servant judgment comes suddenly, unexpectedly, without warning. A just retribution finally overtakes him and separates him from the saints and assigns him a place with sinners.

The word servant has reference to a class of persons. Good and evil, designate two classes of persons,—two classes of servants or those who minister unto the necessities of others. In this instance a faithful and wise servant was made ruler over his lord's household, to give them meat in due season. If the household represents the church in its numerous membership it is evident that it would require many servants to give them meat in due season. A blessing is held in reserve for that servant whom his lord when he cometh, shall find so doing. But an evil servant is mentioned whose complaints prove his undoing. "But, and if that evil servant say in his heart, My lord delayeth his coming." He need not speak the words, for his actions manifest them. If he has neglected giving meat in due season to the flock, he knows full well that when his lord shall return he will not be pleased with the service rendered, and hence he does not wish to see him coming. While the good servant is cheerfully singing, "Even so, come Lord Jesus," the evil servant is saying in his heart, "My lord delayeth his coming." He now becomes envious of the good servant and the record states in the 49th verse, "And shall begin to smite his fellow-servants, and to eat and drink with the drunken." In this verse it is proven clearly that there are two classes of servants, because the plural is used in the form of "fellow-servants." It is also clear that the good and evil servants are serving in the same household, and should be ministering to the same people; but there seems to be a difference in the quality of service,—one good, the other evil. One giving meat in due season, the other not. The evil servant does not become angry or offended at the household but at his fellow-servants. He dare not smite the household because he wants to receive his pay. He therefore smites his fellow-servants, thinking that he may drive them away or perhaps gain the favor of the household. This course leads him to seek congenial company elsewhere, and soon we find him eating and drinking with the drunken, and in doing so he "makes to

himself friends of the mammon of unrighteousness."

In verses 50 and 51, it is stated, "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." In this picture Christ plainly teaches that a like condition will exist in the religious world and perhaps in his own household.

Now do we find such a spirit existing today? We can see it developing rapidly. The Lord has taught us that there would be a division in his household and that the cause was about his coming. A manifestation of this spirit came within my observation only a very few days past. Parties of one denomination were distributing literature teaching the return of Christ to establish his kingdom on the earth and to reign until he had brought all others into subjection to him. They were soon waited on by the city authorities and informed that they were distributing seditious matter, and unless they quit it and left town they would be dealt with according to law. It is not at all probable that the officers read any of that literature; but were acting at the request of a man who professes to be feeding the flock,—occupying the pulpit of one of the most popular and fashionable churches in the city. He was among the first to read some of that literature and at once his envy was aroused and hence he sought to provide against the danger of losing some of his flock together with their fleece, by informing the officers of the law and urgently requesting that the offenders be arrested or made to leave the city. Evidently he does not believe in the return of Christ to reign on earth, and in his heart is saying, "my Lord delayeth his coming." Such should remember that the same condemnation will be visited on the evil and the unprofitable servants as upon the guest without a wedding garment, and he may find his portion among the hypocrites, and the workers of iniquity.

Enough that he who made can fill the soul  
Here and hereafter till its deeps o'erflow;  
Enough that love and tenderness control  
Our fate where'er in joy or **doubt we go.**  
—Selected.

O God, the life of the faithful, the bliss of the righteous, mercifully receive the prayers of thy supplicants, that the souls which thirst for thy promises may evermore be filled from thy abundance.—Gelasian Sacramentary, A.D. 490.

God makes every common thing serve, if thou wilt, to enlarge that capacity of bliss in his love. Not a prayer, not an act of faithfulness in your calling, not a self-denying or kind word or deed, done out of love for himself; not a weariness or painfulness endured patiently; not a duty performed; not a temptation resisted; but it enlarges the whole soul for the endless capacity of the love of God.—Sel.

In whom ye also are builded together for an habitation of God through the spirit.—Eph. 2:22.

## 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,

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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 brethren at Fredericktown, Mo., will begin a meeting at Blush church on the evening of Sept. 11th, to continue a week or so. We have so many calls for work that we must limit each locality. Therefore prepare to be at the first service and to stay through.

We advise conference secretaries to condense their reports. The general reading brotherhood care nothing for details.

Mrs. Ernest Crundwell writes that they are about to leave Brownwood, Texas, for Los Angeles, Cal. She also calls attention to the fact that we gave the wrong name for the son recently born to them. It is Joseph Bradley, instead of Joseph Brady. Sorry the mistake was made and glad to correct it.

The editor hereby expresses his appreciation of the gift of a splendid traveling outfit, the gift of the Illinois Bible School. While the gift is a splendid one, yet the spirit that prompted it was in advance of that and is the thing that has

bound us all together with a band which we pray may unite us in God's everlasting kingdom. May God bless every one of you.

Since there was no Herald published last week, we are running two Sunday School lessons in this issue so as to keep in the same order.

## HELPING FUND.

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

Miss Kathryn Heinen,	\$2.00.
Mrs. Emma Cox Powell,	.50.
H. J. Stadden,	2.00.
A Sister in Minn.	5.00.
Chas. Hickox,	.50.
Rufus A. Curtis,	3.00.
Mrs. J. E. Miller,	1.50.

## Remittances.

W. E. Percival, Jesse Weaver, R. P. Story, Mrs. M. Albright, C. H. Munch, Anna E. Drew, Dorothy Fetters, Mrs. Jas. Tilton, C. P. Oliver, Mrs. E. A. Morgan, Rhoda Holly, Mrs. E. J. Horne, Mrs. D. F. Gainey, Mrs. M. VanDerweele, Miss Kathryn Heinen, Mrs. Emma Powell, Hugh Forsythe, A. O. Roose, H. J. Stadden, Eld. J. H. Anderson, Mrs. Ellen Morse, T. M. Downs, A Sister in Minn., Mrs. Bert Forester, H. M. Slack, Chas. Hickox, W. H. Funk, George Whittum, Dr. Samuel Metheny; John Kinnan; Miss Lena Huffmon; Rufus A. Curtis; \$1.00, no name; Mrs. J. E. Miller; J. R. Elton; S. A. Allard; C. B. Elliott; H. M. Williams; Mrs. L. H. Higgins; L. M. Howell; J. J. Snodgrass; F. V. Blakely; Cecil Blakely; E. E. Warren; Mrs. Mary Polland; C. H. Belshaw; Peter Overholser; Mrs. G. E. Black; Walter Lake; J. W. Williams; G. E. Marsh.

## Obituary.

## Murl Maish, Jr.

Murl Maish, Jr. was born April 31, 1918, and died Aug. 16, 1918, aged 2 months and 16 days.

At birth he was a strong and apparently healthful child, but disease soon laid its icy hands on the tiny form. All that loving hands and medical skill could do was of no avail.

Beautiful, but also seemingly too brief was his young, sweet life. His presence brought joy and sunshine into the home, his departure sorrow and sadness.

Like the earliest flowers of springtime that shed their sweet fragrance on the morning air and wither ere the sun is far risen, so this young, sweet life, too, has shed its sweet fragrance in the home, and lies withered ere the dew of life's morn had left his brow. The flowers did not live and bloom and wither in vain. The world was made brighter by their bloom and sweeter by their fragrance. So also, this young life, however brief, has not been in vain. Some life has been touched and made sweeter and tenderer by its presence. Better to mourn for the departed dead than to have no child for which to mourn. Leaves have their time to fall,

And flowers to wither at the north wind's breath,

And stars to set,—but all,

Thou hast all seasons for thine own, O death.—Written by a friend.

The little one was a grandson of Bro. and Sr. William Huffer, of the Hillisburg church.

Funeral services were held at the house Saturday, Aug. 17th, and burial made in Green Lawn cemetery, at Frankfort, Ind.

D. E. VanVactor.

## Reports.

Dear Restution Herald:

I am sending you a brief report of our meeting at Guthrie Grove, S. C., commencing on the first Sunday in August. Bro. J. H. Anderson, of Woodstock, Va., came on Monday following and we surely were glad to have him with us as he was our former pastor. Every body was glad to see him. The meeting was carried on until Sunday, and we baptised Bro. B. Shipman and his daughter and Bro. Walter Harris, and returned to the house where Bro. Anderson preached a wonderful sermon on the journey of Israel from Egypt to the promised land, and Sunday night three more came forward and demanded baptism: Bro. P. F. Shipman, Bro. Thomas and Sister Reames.

The house would not hold the people, notwithstanding we had enlarged our house since Bro. Anderson left us, and Sunday night the brothers wanted to continue the meeting, but as Brother Anderson had to leave us we closed our meeting in full blast. As Bro. Anderson will give you a full report of the meeting I will close for this time with the request that if ever Bro. Lindsay comes this way he will stop with us.

Your Brother waiting for the Lord,

A. N. Durham.

## Tract Committee's Report.

Last reported,	\$58.63.
Catherine Townsend,	3.00.
Rufus A. Curtis,	2.00.
Total,	\$63.63.
Printing 1000 "Bad Memories,"	1.50.
Balance on hand,	\$62.13.

Please do not send in any more money for the tract fund until we have had time to use some of that we have on hand. Will notify all in time.

## Illinois Bible School.

The 16th annual Bible School was held in Oregon, Illinois, Aug. 12-22. The morning and afternoon classes were conducted by Bro. S. J. Lindsay. These Bible lessons consisted of the fundamental topics, such as the Law and Gospel, the Kingdom, the Sabbath question, and many others. Each morning Sister Anna Drew conducted a Bible class for the benefit of those who are new in the faith. These lessons consisted of the first principles of the Gospel.

There was preaching each evening, with the exception of Thursday and Saturday evenings, by Bros. Lindsay, Blakely and Siple.

Aside from the regular class duties we were delightfully entertained at the home of Bro. and Sr. Lindsay on Thursday even-

ing, Aug. 14. The annual boat ride and picnic were also pleasant features of the week's entertainment.

On Monday, Aug. 19, time was devoted to a question box at which time many new and interesting thoughts were presented.

On Friday morning, the last session of the school, four put on Christ by baptism. Those baptised were, Leland Hanson, of Lebanon, Ill., Theron Murphy, of Marshall, Ill., and Mr. and Mrs. David Renner, of Freeport, Illinois.

The total enrollment this year was 68.  
Maude F. Cross, Sec.

#### Report of the 33rd Annual Conference of the Church of God in Nebraska.

The 33rd annual conference of the Church of God in Nebraska, met at Holbrook, Aug. 17th to 25th, 1918.

A business session was called Aug. 20th by the president, Bro. M. D. Newell.

Owing to sickness in the family of Sr. Alta King, our secretary, she was unable to be with us. Having sent us the secretary's books, we proceeded with the work, the president appointing Sr. Lulu Pickering as secretary pro tem.

The following resolution was presented and read:

A large, representative number of the church of God in Nebraska have felt for some time that the holding of two separate conferences was detrimental to the cause of the gospel, and a great hindrance to the proper growth of those already in the truth as it is in Christ Jesus.

An expression of this sentiment through the state was made known to the president of the conference through a petition, asking him to change the place of the 33rd annual conference from Omaha to Holbrook, to meet in conjunction with the west Nebraska Conference.

Be it resolved, therefore, that we make a condition whereby we can work together in unity, going on to perfection.

Be it resolved further that we make known these desires to those affiliated with the west Nebraska Conference, and confer with them in a joint session, seeking to work together under one organization.

A motion was made and seconded and discussed that this resolution be adopted. Carried unanimously.

The report of the treasurer and evangelist had not been sent in, and having no further business before the conference, a motion was made and seconded to adjourn sine die. Motion carried.

Lulu Pickering, Sec. pro tem.  
M. D. Newell, Pres.

Friday, July 26, 1918, we received a telegram from Roll, Ind., stating that Sr. Rachel Hodson was dead and asking us to come at once to conduct the funeral. The next morning we left home for Roll, and reached there Sunday, July 28, in time for the funeral at 2:30 P.M. Brother Robt. G. Huggins, of Cleveland, Ohio, was there and assisted in the service.

Sr. Hodson was born April 12, 1870, died July 25, 1918, aged 48 years, 3 months and 13 days. She leaves the husband, Bro. Geo. Hodson, an elder in the Roll church, one son, one brother and three sisters, also a host of friends to mourn her loss.

She learned and obeyed the gospel four or five years ago. The writer baptized her. She was an earnest, Christian woman, and her house was a home for God's children. The funeral was held in the Roll church. Words of comfort were spoken from Gen. 48:7, and then she was laid away to sleep till Jesus comes.

Monday morning we bade Bro. Hodson farewell and took the train for Brush Creek, where we preached Monday evening to our old friends. It does us good to meet with the members of brush creek where we labored four years. After service we went home with Bro. and Sr. John A. Garard, whom we baptized last fall, and spent the night. Next day, July 30, we left Dayton, Ohio, for Hendersonville, N. C., for a special meeting at Gallimore Gap, 6 miles east of Hendersonville. We arrived safely and began meetings July 31 in a school house. We have a few faithful ones at this place, among whom we wish to mention Bro. and Sr. J. Manning Case, who were led into the truth many years ago by my father, Eld. E. M. Anderson. Brother and Sister Case have ever stood firm for the truth. The meeting continued till Sunday evening, Aug. 4, when we were compelled to close in order to reach another appointment. One young lady, Miss Taylor, was baptized, and we feel sure others would have accepted if the meeting had continued another week. During the meeting we had the pleasure of meeting a number of the brethren from the Church of God at Liberty, N. C., where we labored for three years before moving to Ohio. Monday morning, Aug. 5, we left for Guthrie Grove, S. C., our old home church, where we arrived in time for service Monday evening. God used my father to build this church, and the writer was with him in the work, and well does he remember the many times that 4 or 5 would come out and how his father would preach as though the house was full. After many months four were baptised, and in this meeting we had the pleasure of meeting with two of them, Eld. J. W. Garrett, and Bro. Chandler, who is in charge of the Sunday School. After a year's labor it was decided to put up a small house, which was done. The church continued to grow until it became necessary to enlarge the house, which was done. In the meantime, under the leadership of Bro. P. A. Guthrie, there grew up the finest singing class the writer ever heard sing. Then in 1908 there fell a blow on the church that some thought would kill it,—its pastor fell asleep, his preaching done till Jesus comes.

The writer was elected pastor, with Eld. A. N. Durham assistant, and the work went on. In 1912 the writer left and took up work in Ohio, and the work in S. C. was carried on by Bros. Durham, Williamson, Stone, Brewer, Chandler and others. This past summer it became necessary to enlarge the house again, so when we reached there for meeting we found a larger and nice house ready,—yet before the meeting was over we found the house would not hold more than one half of the congregation. The spot of ground upon which Guthrie Grove church stands is, to us, sacred ground. There father, mother and one brother sleep in Jesus. So on Tuesday morning our heart was filled when Bro. Brewer stood in the pulpit and said:

"Brethren, from the bottom of my heart I want to tell Bro. Anderson that we are all glad to have him with us again."

I can't describe the meeting; it continued till Sunday, Aug. 11, and six accepted Christ, three being baptized Aug. 11, and three to be later on. My uncle by marriage, Buell Shipman, his daughter, and Walter Harris were baptized and one of Uncle Buell's sons, Bro. C. Reames' wife, and a man whose name I have forgotten are yet to be baptized. On the last day of the meeting my brother, Relmond, who has been sick with tuberculosis the past year was brought to church in an auto to hear us preach. Brother Relmond is the brother for whom we put in an appeal for help some time ago. When we were at Piedmont, one of the leading members of the most popular church of that town said to us: "John, Relmond tells me your churches have helped him, is it so?" I said, "It is." "Well," he replied, "our churches don't help anyone, and if yours do I want to hear you preach."

Brother Relmond being unable to see to business and his wife not able to get out, arrangements have been made to send what help we can get to Geo. Doggett, Piedmont, S. C., who will see that Relmond is taken care of. Brush Creek church, and the two churches in Va., have agreed to send him a small sum each month until there is a change.

As we love our brother, we are very thankful to them for the help without which our brother would starve.

After a week, during which we had a feast of good things, we bade the members of Guthrie Grove farewell, and left for home where we found all well and anxious to see us as we were to see them.

J. H. Anderson.

## The Sunday School.

By Alta King.

### CONQUERING EVIL.

Lesson 10. Sept. 8, 1918.  
Lesson Text. Eph. 5:1-10.

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5:11.

Memory verses: Eph. 5:1, 2.

#### Questions and Comments.

Evil is the opposite of good. God is the source of all good, therefore evil is what ever opposes God.

Read Gen. 2:17; 3:2-7. When did man first gain knowledge of evil by actual experience? Note: The knowledge was gained through disobedience. If they had never disobeyed they would never have known evil excepting as something forbidden by God. The tree, whatever it represented, contained both good and evil, but the taste taken through disobedience was of the evil only, for it brought to them only the knowledge of their nakedness, or sinfulness. If they had remained obedient God in his own good time and way would have given them a taste of the good in that tree.

By comparing Gen. 3:6, with Gen. 2:16, 17, show that the taste of evil they thus

gained was the wrong use of what God had placed within their power to use.

From Gen. 3:5 and 6, pick out the inducements which caused Eve to use as food something God had said not to use. Was it mere hunger since there was an abundance of food around her? The verses show the following human reasoning: "Eating of the tree will make us wise since it contains the knowledge of good and evil. Therefore we shall be as gods who know good and evil. The desirableness of this picture presented to her eyes (see margin) caused her to eat.

Evil is the wrong use of things and powers God has put within our reach. When we use what God has given us in the wrong way then we know by experience, not alone by God's word, "Thou shalt not," that such is evil and against his will. We know it by the suffering and unhappiness which such use brings.

James' explanation of how sin comes into existence agrees with Eve's experience. Jas. 1:13-15. Study the verses carefully and see if you can show the agreement between his words and Eve's experience.

Lust is strong, inordinate desire. Where does John say all such comes from? 1 Jno. 2:15, 16. All right, normal desires come from God, but when Adam and Eve took their first taste of evil they changed natural desire into lust and through hereditary laws handed it down to their posterity. Natural hunger and gluttony illustrates the above. Natural hunger, of which God is the author, leads to the right use of our digestive organs. Gluttony, lust, of which man is author, leads to their wrong use, which results in death.

Knowing what sin, (evil) is and how it comes into existence, we know where to begin to conquer it.

The logical starting point is mentioned in Heb. 5:14. Explain the "use" to which the senses must be put if they are to become proficient in discerning both good and evil. Before a fair decision as to the right or wrong of anything can be reached what must we know? Eph. 5:17; Col. 1:9. What is the only way to know this? 2 Tim. 2:15. How did Jesus overcome the temptations he experienced?

What does Paul say about the weapons to be used by Christ's followers in their conflict with evil? 2 Cor. 10:4, 5; Heb. 4:12. Where does the conflict center according to 2 Cor. 10:4, 5? Does this agree with Prov. 23:7?

Read James 4:7; Psa. 34:14. Resist the thought of using our God-given powers in a wrong way and the thought will flee, but there is only one way to successfully resist the thought. Simply resolving not to harbor it does not work. Paul reveals the secret of success in Rom. 12:21. The mind must be filled with good thoughts gleaned from God's word if the evil ones are to be kept away. Why this plan works is shown in Gal. 5:17. Good and evil have a mutual resistance to one another as the two poles of a magnet.

Other instructions to be followed in our conflict with evil in ourselves:

Love: Rom. 13:9-14. Bridling the tongue, Jas. 3:1-10. Temperance, 1 Cor. 9:24-27. Prayer, Matt. 6:13. Overcoming evil in himself is not a Christian's whole duty. True Christians will help and receive help from one another, always through love for

Jesus. Gal. 6:1, 2; Eph. 5:19-21; Jas. 5:16, 19, 20; Rom. 14:19-21; 2 Tim. 2:24-26; 4:2; Eph. 5:11.

#### General Notes.

Proficiency in any line of work requires that we practice that line of work. So if we would have our senses exercised so that they can discern both good and evil we must use them for that purpose. We must consider beforehand every thing we are about to say or do, and by our knowledge of God's will discern it to be good or evil. Paul, in Heb. 5:14, says that only those who can thus discern both good and evil have right to handle the meat of God's word which the rest of the chapter shows to be the doctrinal truths of how Jesus saves.

Paul says, "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." We are apt to jump to the conclusion that this means to draw aside ourselves, as the Pharisees did, from the sinner himself. The thought is that we are not to participate in the works nor to aid and abet them. We are not to even allow them to remain covered by keeping quiet about them. Open reproof of these works will work to the welfare of the sinner if he is wise and it is given in a brotherly spirit.

Every man is tempted when he is drawn away of his own lusts and enticed, then when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death." Jas. 1:14, 15. The above agrees with Eve's descent into sin. Her strong desire, lust, to be as a god knowing both good and evil, led her to harbor the thought of using the fruit of the tree as food which God had forbidden to be thus used. The enticing picture caused lust to conceive and bring forth sin, disobedience to God's word. This process holds true in our own disobedience.

Love is the basis of all reform—love of God the basis of personal reform, love of one's neighbor the basis of social and political reform.—Sel.

#### WINNING THE WORLD TO CHRIST

Lesson 11.

Sept. 15, 1918.

Lesson Text.

Psalms 96.

Golden Text: Having made known unto us the mystery of his will... that in the dispensation of the fulness of time he might gather together in one all things in Christ both which are in heaven, and which are on earth; even in him. Eph. 1:9, 10.

Memory verses: Phil. 2:9-11.

#### Questions and Comments.

Post-millennialists and pre-millennialists all agree that the world is to be won to the worship of Christ, but they oppose each other exactly in their beliefs as to how and when the work is to be done. The first maintain that it is to be done during this age through the church with Christ as the invisible head. The completed work they say is the answer to the prayer "thy kingdom come." The latter maintain that the work is to be done in the next age, through Christ's kingdom on earth with Jesus as visible king reigning in Jerusalem over the whole earth. The completed work

of the kingdom is, "The world won to Christ." The one puts the work before his return, the other after.

Read the following scriptures and decide for yourself which belief is correct.

The condition of the world just before Christ's return: 2 Tim. 3:1-5; 2 Thes. 2:1-10; Matt. 24:36-42. Note: Watchfulness is necessary. Luke 18:7, 8. As you read the above contrast the picture it makes with that made by the teachings of pre-millennialists.

The changes made by his coming and the establishment of his kingdom: Matt. 25:31; Isa. 2:1-4; Isa. 11:1-10; Dan. 7:13, 14; Isa. 32:1-8; Zech. 13:1-5; Zech. 14:1-9; 16-21; Isa. 19:19-25; Zech. 8:20-23; Rev. 21:1-8.

According to the scriptures you have read is Jesus to redeem the world in some sudden, miraculous way, or is his work to be a progressive work, accomplished through the making of righteous laws to be executed with justice to all both good and bad, through patient and unerring teachings, through the healing of physical ills, and the removal of the curse from the earth? Who are to aid Jesus in this vast work? What must be accomplished in them before they can be entrusted with the ruling and teaching of others? Would you really enjoy doing this work as outlined for overcomers? If so, why?

#### General Notes.

Some see the kingdom of God to be the world redeemed through the preaching of the gospel. This makes the salvation of the world dependent upon the church, a body of mortal men in the process of being saved themselves.

The Bible teaches that the kingdom of God is to be the means of saving the world. It is to be the means to accomplish the final result of God's plan, but it is not the result itself. This makes the salvation of the world depend upon the church completed, with Jesus as its visible head, and reorganized into God's kingdom on earth, a body of men who will have passed into perfection and beyond all possibility of error.

After 100 years: "A century ago nearly every country in Asia and Africa was closed to the gospel; there were practically no missionaries; now there are 22,000 missionaries, working in practically every country on the globe."

"Then, the Bible had been translated into 65 languages, or dialects; now into more than 500." Then there were contributed a few thousands of dollars a year; now \$25,000,000, and still more for home missions."

Then there were no native ministry; now nearly 93,000 native pastors, evangelists, etc.

Then there were just a few mission schools started; now there are over 30,000 Protestant mission schools and colleges.

Then there were no mission presses; now there are 160 publishing houses and mission presses and 400 Christian periodicals published on the mission field.

Then no Protestant denomination, as such was committed to missions excepting the Moravians; now every respectable denomination has its missions.

Then not a solitary mission hospital or charitable institution; now 400 mission

hospitals and over 500 orphanages and asylums.—Rev. H. C. Mabie, D. C.

When Jesus comes and begins to fill the earth with the true knowledge of God, then whatever is good and useful now in mission fields will become the means of truly Christianizing people who do not know God, for they all will work under one head, who will truly represent God.

Even though God has decreed that the salvation of the world should be accomplished through Christ and his kingdom, he nevertheless has commanded that the gospel should be preached in every nation during this age and it is not for us to say that money should not be spent to send the true gospel to heathen nations. The gospel is now being preached to take out a people for his name, to help carry out the kingdom work and it is not for us to say that some of God's chosen ones are not in India or some other idolatrous land. The apostles were commanded to preach it to every creature. They were not to judge who were to receive it and who were not; they were to sow the seed and God would give the increase.

This is one result of the attitude into which we are put by humility, by disinterestedness, by purity, by calmness, that we have the opportunity, the disengagement, the silence, in which we may watch what is the will of God concerning us. If we think no more of ourselves than we ought to think, if we seek not our own but others' welfare, if we are prepared to take all things as God's dealings with us, then we may have a chance of catching from time to time what God has to tell us. In the Mussulman devotions, one constant gesture is to put the hands to the ears, as if to listen for the messages from the other world. This is the attitude, the posture which our minds assume, if we have a standing place above and beyond the stir and confusion and dissipation of this mortal world.—Sel.

Then does a good man become the tabernacle of God, wherein the divine Shechinah does rest, and which the divine glory fills, when the frame of his mind and life is wholly according to that idea and pattern which he receives from the mount. We best glorify him when we grow most like him: and we then act most for his glory, when a true spirit of sanctity, justice, and meekness, runs through all our actions; when we so live in the world as becomes those that converse with the great mind and wisdom of the whole world, with that Almighty Spirit that made and supports and governs all things, with that Being from whence all good flows, and in which there is no spot, stain, or shadow of evil; and so being captivated and overcome by the sense of the divine loveliness and goodness, endeavor to be like him, and conform ourselves, as much as may be, to him.—Sel.

#### THE PSALMS.

THIS MIGHT be called the divine hymn book, as it was written in Hebrew poetry and used in the temple service by the musicians and singers and consists largely of worship and prayer as our

hymns do. There are those who contend that only the psalms should be used by us as hymns. But Paul's words to speak to one another in psalms and hymns and spiritual songs would seem to approve of other songs beside the book of psalms, so they do not teach error, for he encourages us by his example to sing with the spirit and the understanding also. The fact that Paul quoted Greek poetry at Mars' Hill and endorsed the truth it expressed would seem to justify us in doing the same in hymns written by those who may be a little nearer the true doctrines of the Bible than the Greek poets were. For our part, we have no scruple against singing truth no matter who wrote the poetry. Like Paul, we would not endorse all we find written in poetry or prose either, but only what accords with divine revelation. Paul also quotes truth from Eliphaz in the book of Job, but Jehovah condemned the main teaching of Eliphaz.

Others, again, have scruples against musical instruments in church services. Rom. 14 is good counsel on both these scruples of conscience. Those who object to instrumental music emphasize much the reproof in Amos 6:5. But when we read 2 Chron. 29:25, how can there be objection? Very clearly Amos does not condemn what David did but what the ten tribes did at Bethel and Dan in their false worship and false priesthood in imitation of David's divine institution of musical instruments. The words "like David," in Amos 3:5, do not condemn David for using instruments but condemn those who were "like" him without divine sanction. The psalms are inspired, 2 Tim. 3:15-17. David was a prophet, Acts 2:30, and the prophets were inspired, 2 Pet. 1:21, and David wrote most of the psalms (Moses wrote the 90th), so therefore God in Psalms 150, instructs us to praise him with instruments as well as with voice. Then why should one who is weak in faith judge the conscience of one whom God has made stronger?

In the Psalms we find much prophecy of the Messiah, both of his sufferings and also the following glory in his kingdom.

There is also much consolation for us in trouble, and the Psalms are for us, Rom. 15:1-4. According to Paul's above words they are also to be used by us in our worship in song.

J. W. Williams.

#### Why They Stay Away From Church.

A parish visitor has tabulated the reasons assigned by persons upon whom she called, for not attending church. Thirty one excuses have been given by as many people, as follows:

1. Too deaf to hear the sermon.
2. Too lame to walk up the hill.
3. Cannot get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Cannot get in the way of going—have stayed away so long.
6. Has not been to church since son died, who was organist; cannot stand it to hear anyone else play.
7. "Some way we always have company on Sunday."
8. Do not go because they have the

windows open; cannot stand the draught.

9. Children too young to leave, and no servant.

10. Clothing so shabby that people look at her.

11. Does not go because they do not open the windows.

12. Has to go to New York every Sunday to see the doctor.

13. Lost two children in ten days; does not think it just, so does not go.

14. Choir sings too loud, affects her head.

15. Cannot stand such long sermons as the minister preaches.

16. Lost a child recently, and the minister not being prompt, the funeral was delayed a half hour; gave great offense.

17. Had trouble in the choir.

18. Pastor preached on giving one-tenth of your income; cannot go and listen to such things; don't believe in it.

19. Don't believe in the doctrine the pastor is preaching at the present time.

20. Don't go to church because the minister does not call on them.

21. Cannot get home from morning service in time to get a warm dinner.

22. Don't like the minister's family.

23. No one in the congregation notices her.

24. Recently buried only daughter; cannot come to church; makes her sad.

25. Pastor never gave the children's baptismal certificate as promised.

26. Does not go to church because she always sees a man there who persecuted the former pastor.

27. Does not go to church because she is not on good terms with husband.

28. Pastor corrected son in Sunday school; cannot forgive it.

29. Pastor's family do not call.

30. Pastor did not visit member of family who was sick.

31. Don't approve of the pastor's sermons.

—Selected.

#### Wednesday Crucifixion Again.

The following will have to be disposed of before Wednesday crucifixion can be established:

"Ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Lev. 23:10, 11.

When the priest waved the sheaf, it was necessary that he lift it from the ground where it had been lying and raise it up before God.

Read this in connection with 1 Cor. 15:20: "Now is Christ risen from the dead and become the first fruits." And Christ rose from the dead and became the first fruits on "the morrow after the sabbath." The morrow after the sabbath was the first day of the week. Don't forget it.—A. W. Rothwell in Messiah's Advocate.

Read Lev. 23 carefully, brother, and then try again. You will find that the day after the sabbath is not always the first day of the week, and we are certain it is not in this case.—Editor.

The righteous shall be glad in the Lord, and shall trust in him.—Psa. 64:10.

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Light is sown for the righteous, and gladness for the upright in heart.—Psa. 97:11.

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Concrete Results of the Billy Sunday Campaign in Los Angeles.

It has been quite a while since the two months' campaign of Billy Sunday in the City of the Angels. The real results, however, have just been gathered. Dr. Carl S. Patton, pastor of the First Congregational church, addressed a letter of inquiry to the pastors of 300 churches. He received 160 replies. Those not replying were the smaller and more distantly located churches which did not receive much benefit from the meetings. Some 8,100 cards were received by 160 churches. Examination showed that 4,500 of these represented persons already members of the churches, and from the other 3,600 persons who had signed cards the churches in their follow-up work secured 525 members.

A variety of opinion was expressed as to the value of the campaign. "Three were enthusiastic," says "The Pacific," "forty-five gave nominal approval, twenty-eight expressed disappointment, sixteen replied that the churches were disorganized, ten held the campaign to have been detrimental, the judgment of thirty was: "No benefit either to city or church;" two replied that the meetings stimulated interest.

The campaign cost \$85,000, exclusive of what Mr. Sunday received. A \$3,000 debt was left as a legacy to the church. After repeated appeals this has been reduced to \$325. Summing it all up "The Pacific" gives this opinion: "All in all it is not surprising that many persons in Los Angeles who were once enthusiastic over Billy Sunday campaigns have no such enthusiasm any longer."—Sel.

Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

Though heralded with nought of fear, Or outward sign or show:

Though only to the inward ear It whispers soft and low;

Though dropping, as the manna fell, Unseen, yet from above,

Noiseless as dew-fall, heed it well,— Thy Father's call of love.—Whittier.

Him that overcometh will I make a pillar in the temple of my God.—Rev. 3:12.

Whoso trusteth in the Lord, happy is he.—Prov. 16:20.



# THE RESTITUTION HERALD.

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## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh.  
Marshalltown, Iowa.  
311 Park Street.

### MOSES.

**A**FTER MANY, many happy years spent in Egypt, Joseph died; and he was buried just as all the kings of Egypt had been buried. His brothers died, too, but they all had large families, and these sons and daughters married and had many children, so at last there were more of the Israelites in Egypt than there were of the Egyptians.

Then the old king, Pharaoh, died, and a new one became king over Egypt. This new Pharaoh knew nothing about Joseph and he was unkind to the Israelites, or Hebrews, as they were called. He was afraid that some day the Hebrews would join with some other nation and make war against him. So he had task masters set over them, who made them do all of the hard work of the country. Some of them built large cities for Pharaoh, others had to do all the hard work on the farms, and still others made brick and worked in mortar. But the harder they had to work the more of them there were. For God did not forget his people, and he was helping them all the time. Finally the king commanded that all the baby boys should be thrown into the river, but the baby girls should be saved alive. You see the girls could work just as much as the boys, but they could not fight, and that was what Pharaoh wanted. He wanted them for slaves, just as the negroes used to be slaves in our own country.

One young woman had a fine boy baby, and you may be sure she did not want him thrown in the river. None of us would care to do that, so she hid him for three months. Then she took some rushes and wove a pretty basket with a cover, and daubed it over with pitch to keep out the water. Into this she put the baby, and hid him among the flags along the river bank. Then she left his sister Miriam to watch and see what would happen.

It was not long until the daughter of Pharaoh came down to the river to wash herself. Did you know that in those days everybody bathed in the river? Even the kings and queens had no bathrooms of their own, but they would go to the river and leave their servants to watch while they went in bathing.

While the princess was bathing she

## THE MORNING BREAKETH.

**W**AKE, O ye that slumber!  
Arouse, be on your guard;  
List now to him that speaketh;  
Be on your watch and ward.  
Prayers from millions ascending  
He answers swift and clear,  
'Mid strife and turmoil sending  
His strength and loving cheer.

Know ye not he is calling  
Workers more and more,  
Consecrated for the harvest,  
About our very door?  
Souls a-hungered drifting  
'Mid darkness, strife, and sin,  
True hearts he now is sifting  
To let the sunlight in.

Behold, the morning breaketh,  
Crimson the east has grown;  
The Lord is swiftly coming  
To claim once more his own.  
Let us put on our armor,  
Work for him while we may.  
Glean jewels for his kingdom  
And the eternal day.—Sel.

found the little basket and sent one of her maids to get it. She opened it and there was the baby, and he was crying, too. She was kind-hearted, and felt sorry for the baby.

Then Miriam came from where she had been watching and said,

"Shall I call a Hebrew woman for you, that she may nurse the child?"

"Yes, go," said the princess.

Little Miriam hurried, oh, so fast, to her mother and I suppose she said just what you or I would have said,

"Oh, mother, the princess found baby brother, and she, wants you to nurse him for her!"

The mother hurried to the princess, but she did not say that the baby was her own, for she was afraid the princess would not let her keep him.

"Take care of this child for me," said the princess, "and I will pay you wages."

So she cared for him until he was quite a big boy. Then she took him to Pharaoh's daughter, who named him Moses and raised him as her own son.

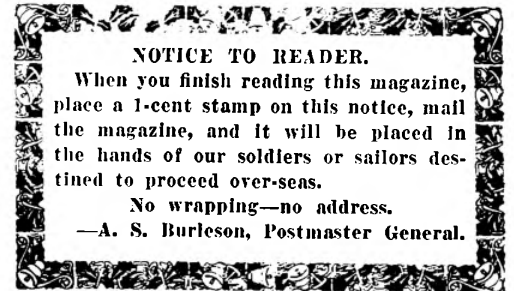
### THE UNHAPPY LILY.

**A**LILY bulb was asleep way down in the dark earth. By and by she felt the earth growing warm around her. She wondered what was the matter, and she began to push out of the ground.

The birds began to sing. They seemed to say, "Come up, Lily, it is nearly time for you to blossom."

The gentle rain came with its tap, tap, tap. It seemed to say, "Lily, won't you come out today?"

The sunbeams reached their tiny hands



way down into the earth. They warmed the lily bulb, and she began to push harder and harder.

At last she was very tall and many buds began to appear. They grew and grew, and one day they opened into great white bells. They were waxy and white as could be, and they gave the air about them the sweetest perfume.

At first, as the lily looked around she was very happy, but soon she saw that she was all alone and she began to droop.

A little bird high in the branches above her head sang, "What is the matter, Miss Lily?"

"Oh, I do not want to bloom away out here where there are no little children to play around me," said the lily, and she drooped over again.

"Cheer up! Cheer up!" sang the little bird. Just be patient; everything will come out all right. It always does."

Away the little bird flew. He saw some children and began to sing his sweetest song to them.

They heard him and when he flew from one tree to another they followed. At last he stopped where the lily stood. The children stopped too. They saw the lily and carried her home. She was very happy and gave her sweetest perfume to all who came near.—Sel.

Learn to be an angel, who could descend among the miseries of Bethesda without losing his heavenly purity or his perfect happiness. Gain healing from troubled waters. Make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life. By the blessing of God this will prepare you for it; it will make you thoughtful and resigned without interfering with your cheerfulness.—Sel.

One there lives whose guardian eye  
Guides our earthly destiny;  
One there lives, who, Lord of all,  
Keeps his children lest they fall;  
Pass we, then, in love and praise,  
Trusting him through all our days,  
Free from doubt and faithless sorrow,—  
God provideth for the morrow.—Sel.

The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long.—Deut. 33:12.

## SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.  
Lyman Booth.

EVIDENTLY HE is not much concerned in giving meat in due season unto his Lord's household; for the coming of Christ seems to be a rock of offense, as shown in the 46th verse. The faithful and wise servant proclaimed to the household that his Lord was soon to return. The evil servant did not openly, but secretly in his heart said, "My lord delayeth his coming." He gives no meat in due season, but leaves the household to hunger, while he seeks comfort with those who are crying peace and safety; and says, let us fight to make the world safe for democracy.

Although the religious world is so distinctly divided on this subject, yet should this alone show the likeness to which our Savior referred it would not be sufficient sign to show the nearness of Christ's coming; but when taken in conjunction with the others it then is a sign. Therefore, when we see all those signs at the same time, then we can lift our heads and rejoice; for they clearly indicate his coming is near, even at the door.

In the 25th chapter of Matthew our Savior continues this subject,—the division in his household— and uses the parable of the ten virgins to illustrate it. "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." No doubt this parable was suggested to our Savior by a custom then in full force, and which today forms as important a part of the nuptial ceremony as it did in ancient times. The bridegroom goes at night to the home of the bride, accompanied by his friends, and brings her with pomp and gladness to his own home. She is accompanied from her father's home by her young friends and companions, while other of these, the virgins of the parable, meet at some convenient place and join the procession and enter with the rest of the bridal party into the hall of feasting.

We learn from the Lord's concluding words that the purpose of this parable is to impress upon the members of his church the need of being ever watchful. It is a warning that they be careful to maintain good works,—not satisfied with saying, Lord, Lord, while they do not the things they say. It is a warning that they be watchful over their inward state—their affections; that they seek to have continual and bountiful supply of the spirit of Christ in their hearts, in order to approve themselves before God.

It illustrates the vigilant and expectant attitude of faith of those members of his church who are described as "they that look for him" and "love his appearing." In the last parable is was the servants waiting for their absent lord; in this it is the virgins,—attendants on a bride, whose duty it was to go forth at night with lamps and be ready when the bridegroom should appear, to conduct the bride to his house, and go in with him to the marriage. The number of virgins in the parable indicates nothing, it is the division that is essential. We understand by the virgins all who profess to be waiting for

the Son of God from heaven, and love his appearing. They all profess to have the same hope in him, but there is a division into two classes, as in the parable in Matt. 24. These were members of the same household professing to be waiting guests of the coming bridegroom; to be the bride, or of her party.

He who says, "My Lord delayeth his coming," is classed among the evil servants. They who took their lamps and took no oil with them were foolish. The lamps and oil may be termed symbols of God's Word and its holy unction. The wise took oil in their vessels with their lamps. They were not only prepared to meet the bridegroom, but were prepared to wait should he tarry. We find he tarried and **they all slumbered and slept.** Perhaps one class had little interest in his coming and the other class slept because of being weary through long and patient watching. This may be termed a neglect of duty, and therefore we should remember the command, "Let us not sleep as do others; but let us watch and be sober." 1 Thes. 5:6.

It may be observed that the wise were prepared and ready even though they slept, which implies that if the Christian is strengthened and purified by a continual supply of the spirit of God, he is always ready, though asleep; if not, he is unready even if awake and seemingly watching. We should, therefore, remember that the important question is, to be found well furnished, whether awake or sleeping.

Continuing the parable he says in the 6th verse, "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." At midnight,—the very time when sleep is most profound. Observe that the virgins were all asleep, hence this alarm must have been given by some messenger from the bridegroom. Just in what manner the alarm will be given that shall herald the coming of Christ is not stated, but it will be such as shall arouse from their slumber both the wise and foolish virgins. They were found asleep at midnight,—the dark hours of night—the hour when darkness covered the land and gross darkness the people. How far are we from midnight? In verse 7, it says, "Then all those virgins arose and trimmed their lamps." They had gone out with their lamps filled and burning, but on account of the long delay of the coming bridegroom they fell asleep and left their lamps burning, which consumed their oil, which fact they discovered when they awoke. Their lamps had gone out, or were burning low, and not having a supply with them they could not refill their lamps, and hence in the 8th verse, it is recorded that the foolish said unto the wise, give us of your oil, for our lamps are gone out. In the 9th verse the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. The wise had provided extra to supply their needs in case the bridegroom should tarry; the foolish neglected this important duty, and therefore were told to go and buy, and in the 10th verse we find that 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.** The 11th and 12th verses say, Afterward came also the other virgins, say-

ing, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. The one class is admitted to the marriage feast; the other were turned away. The one enters into scenes of unrivalled glory and endless joy; the other remains without, where there will be bitter wailing and gnashing of teeth.

## The Sunday School.

By Alta King.

### THE CHRISTIAN REWARDS.

Lesson 12. Sept. 22, 1918,  
Lesson Text, Matt. 25:14-23.

Golden Text: All things are yours.....  
and ye are Christ's and Christ is God's.  
1 Cor. 3:21, 22.

Memory Verses: Rev. 22:12.

### Questions and Comments.

For sometime we have been studying the nature of the Christian life, how to start in it and how to grow up in it to the full stature of Christ. In today's lesson we will notice some of the rewards of the Christian life.

After reading the parable of the talents, Matt. 25:14-30, answer the following questions:

Do the servants of Jesus all have the same ability for serving? Specify some of the "talents" found among his followers. Are his servants rewarded for the amount they are able to offer Jesus, or are they rewarded for their faithfulness in using to its full capacity the talent they have?

In being made ruler over many things, as his reward, will the servant enter into work beyond his ability? Luke 19:12-19. What is the "joy of thy Lord," into which Jesus permits his faithful ones to enter? (Remember that it was for a certain "joy set before him," that Jesus endured the cross, despising the shame).

Did the excuse offered by the one talent man excuse his unfaithfulness to his work? Was it true? Contrast his reward with that of the faithful. The reward of the faithful as taught in this parable corresponds with those promised in Rev. 2:26, 27; 3:21; 20:6. What joy is there in such reward?

Enumerate the Christian's rewards according to Matt. 5:1-12. Each reward contributes to the "blessing" of the Christian. What does "blessing" mean? Why has God decreed that the kingdom of heaven should belong to the poor in spirit? In other words, who can best serve the world, (for whose salvation God's kingdom is to be organized), the proud having "self" first in his thoughts, or the humble having "self" last in his thoughts? Verse 3, harmonizes with Luke 14:11.

Does verse 4 imply that a true Christian has a mournful voice and face all of the time? See Matt. 6:16-18. Fasting and mourning go together. Zech. 7:5. Discuss some of the chief causes of mourning among God's people.

How does verse 5 contradict orthodox belief? To whom was this promise first made? Rom. 4:14. Who is the seed? Find your proof, also proof that true Christians

are a part of the seed.

With what must a Christian be filled if the hunger and thirst mentioned in verse 6, are to be satisfied? What kind of righteousness is referred to,—a righteousness of works, or a righteous nature like God's? Rom. 10:1-10. When is it received? 2 Tim. 4:7, 8. How? Phip. 3:20, 21. Why should a Christian be merciful?

Find a scripture which contains the same thought found in verse 8. Read Titus 1:15. What visible proof is there of heart purity?

Why should peacemakers be given the high honor mentioned in verse 9? 1 Cor. 14:33; Rom. 15:33.

Why should a man's integrity to the principles of righteousness be tested as in verse 10, before he is intrusted with the reward mentioned?

What kind of persecution will be more than compensated for by God's blessing? Verses 11, 12; Rom. 8:16-19. If the Christians reward is in heaven how will he receive it? Rev. 22:12.

There is one reward without which all other rewards are useless. What is it? Rom. 2:7.

The Christian's rewards are all to be received at the coming of Jesus, but the Christian life bears certain fruits in this life without which we cannot enjoy to the fullest even this mortal life. Gal. 5:22, 23.

#### General Notes.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

The above cannot mean that a pure mind will see purity in things not in themselves pure. Failure to recognize as wrong things that are wrong is not proof of mind purity. It is merely the result of innocence based on ignorance. But to be able to discern and appreciate the purity of all God's works and teachings is proof of mind purity. The mind defiled and unbelieving is prone to weave impurity into its conception of God and his works.

We should learn to do right because it is right to do right; because we abhor that which is evil and cleave to that which is good. The rewards promised for right doing are not rewards in the sense that they are pay for doing right. The rewards are merely increased ability and opportunity for doing right, and they come as the result of our using the ability and opportunity we already have. Working for such rewards does not mean we are working for pay, but because we love right.

We should not work merely to get a position in the kingdom. We should work for the joy we know will come to us as the result of being able to work in the kingdom with Jesus, ridding the world of all that causes unhappiness.

Do we hunger and thirst after righteousness, the righteousness of God which will place us beyond doing wrong even unconsciously; beyond thinking wrong, or even being tempted; or are we prone to pat ourselves on the back and think we are pretty good after all, thanking God that we are not as other men are, extortioners, unjust, adulterers, or even as this publican?

"For unto everyone that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

The man with one talent failed to use it. When his master returned he had nothing to offer but what had been given him. There was nothing which was the result of his own efforts to prove his faithfulness to the work intrusted to his care. Proving unfaithful over the few things he could not be intrusted with more, and even the one talent was taken from him. When Jesus comes will we stand before him with only our bare, natural ability for service, or will we stand before him with our natural abilities increased and developed by use? If the former is our condition we will not be permitted to use our talent in the kingdom field of labor. If the latter is our condition we shall enter the wider field of labor afforded by a position in God's kingdom. Do we love to do good well enough that we are willing to increase our field for doing good, by faithful use of the talents we now have?

#### ARABS, JEWS AND PALESTINE.

PAPERS AND magazines are giving much matter on Palestine and its expected future. The Jew naturally holds the central place in the discussion, but Arabs and other nationalities are not without interest in the future disposition of Palestine and its holy places. The Literary Digest for June 15th, furnishes the following, which reflects the Arab viewpoint, not only as to the Jews, but as to Turks and their last opportunity.

"Intense interest is shown in the Arab papers in Egypt in the official announcement of the British government that a "national home" is to be created for the Jews in Palestine. Just what this "national home" may mean is a bit of a puzzle to the Arab journals, though most of them take it to mean the creation of a Jewish state. The editor of Al-Hilal, the leading Arab paper in Cairo, writes:

"The nation most affected by the creation of a Jewish state in Palestine, after the Jews themselves, is the Arab nation. For it is in the heart of Arabdom that this new state will be situated. All around it are Arab communities, which, although differing to a certain extent in religion and civilization, are nevertheless bound by a common language and common traditions.

What is even of greater concern than this question of neighborhood is the question of the Arabs living in Palestine itself. What is to be the condition of these Arabs, whether Christians or Mohammedans, in the midst of Zion, and what attitude will the coming state hold toward them?"

The Arabs both within and without the Holy Land need have no apprehension of a Jewish state, says Al-Mokattam, the Arabic daily at Cairo, if this new state is under the British flag or, at the least, under the British protection. It writes:

"By granting the Jews of all lands the assurance that their long cherished hope will be realized, Great Britain has conferred upon them a right that nobody

can dispute, so long as the British flag is hoisted in the east and west and on land and sea..... The British government, which is the champion of right and justice, has also granted similar assurances to two other nations, the Arabs and the Armenians. But there remains a question of paramount importance concerning the prospective Jewish state—a question which has been carefully handled by the wise and far sighted Lord Rothschild—namely, the future relations of Arabs and Jews and the duty imposed upon the Jews to take into consideration the interests of their neighbors. This is, indeed, a very intricate question, which requires most careful attention; for so long as men are men, their feelings, passions and inclinations cannot be disregarded. And it is no easy matter to fulfill the condition required by the British government, unless guaranties be given for its maintenance.'

The Cairo Ahram sounds the same note: "Zionism has passed from the realm of aspiration to the realm of international politics, and while politicians have conceded to the Jews their long-cherished wish, they have also brought to their attention the many difficulties that face them, the first, and most important of which is the question of their relations with their neighbors, and especially the Arabs and the Armenians, who have similar aspirations to those of the Jews, that is, the aspirations of all peoples who have long been oppressed.'

With the elimination of the Turk, the Jews and the Arabs will agree cordially in Palestine, is the view of the Cairo Akhbar:

"The Jews might have been content with Turkish rule, but the present war has shown them the undeniable truth of the incapacity of Turks and Germans to uphold Zionism and realize their national aspirations. It is for this reason that we have seen Jews in Cairo and Alexandria hold meetings and make demonstrations to show their perfect solidarity with the Allied cause. It is rather useless to add that the guiding principle in internal Turkish politics has always been 'Divide and rule.' That was the cause of the internal dissensions among the various communities living in Palestine. But this regime will surely end with the passing of the Turkish sovereignty over that land, to be superceded by a new regime of mutual respect and confidence.'

Al Omran, the Cairo Arabic Monthly, publishes an interview between its editor and the Grand Rabbi of Egypt. At the interview this Jewish leader said:

'As for us Jews, we do not want Palestine for glory or wealth; our share of both, thank God, is quite ample: we were the first people to worship one God, and, besides that, our material riches are more than abundant..... I may also add that from a purely pecuniary point of view we do not expect to gain more in the land of our fathers than we do in the many countries where we are dispersed; but we long for that land because God wants us to worship him there.'—Editorial in World's Crisis.

Happiness consists not in having much, but in being content with what we possess.—Sel.

## 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.

We have just learned of the misfortune that has befallen Bro. J. L. Winningham, of Dixon, Mo. He writes that he lost a hand and that for four years he has had a hard row to hoe.

At the Iowa Conference we had the pleasure of meeting Eld. D. M. Spencer, the blind preacher from Gentry, Mo. It was very interesting to see him read from a Bible which he had made by the raised letter system. To hear him, a blind man, quote scripture readily and correctly should put us to shame who have two good eyes.

The Iowa Conference was pestered by mosquitoes this year as never before. It would seem that the city of Waterloo, now boasting a population of nearly 40,000, would see to it that the breeding places of these pests were cared for. Not only do they cause momentary discomfort, but there is danger of disease to follow.

## Remittances.

Mrs. H. B. Cramer; Mrs. Cantwell Drab-

enstott; Mrs. J. M. Penland; C. A. Nokes; Carrie E. Hilsabeck; Mrs. Earl Thayer; H. S. Bell; S. M. White; A Harbers; Chas. Hornaday; Vern Todd; J. E. Wilson; Mrs. J. S. Howard; C. A. Nokes; W. T. Fish; Albert Siple; Mrs. James Gifford; Mrs. Margaret Moore; W. Fred Paisley; A Sister; Mrs. Dora Haggard; G. P. Allard; J. W. Dickenson.

## Baptisms.

At the close of our meeting in Cushing, Neb., Mrs. H. B. Scott of that place became a joint-heir with Jesus Christ by faith in the gospel and obedience in baptism. During the conference at Holbrook we were permitted to assist the two younger daughters of Bro. and Sr. J. H. Adams to put on Christ after the same manner. May God's blessing attend them during this life and crown them with victory in the life that is to come.

G. Eldred Marsh, Evangelist.

## Reports.

## Nebraska State Conference.

AFTER a nine days session the Nebraska State Conference came to a close Sunday evening, August 25, 1918. The high degree of spirituality manifest, the great interest exhibited in Bible study, the uplifting and encouraging sermons delivered, the unity of love and purpose throughout, together with the large and regular attendance united to make the Holbrook meeting one of the most profitable and enjoyable conferences we have ever held.

The National Berean Society met in convention in the early part of the week and afforded us an opportunity of becoming acquainted with the leaders of the movement and also with the very efficient service they are rendering the church. The energy, unity and resourcefulness of our young people was a constant inspiration to the older ones among us. May God bless them in their work.

The ministers in attendance at the conference were F. L. Austin, Fonthill, Ont., Frank E. Siple, Oregon, Ill., O. J. Allard, Zelza, Cal., J. W. Williams, Lake View, Iowa, G. E. Marsh, Marshalltown, Iowa, John Hammond, South Omaha, Neb., and J. E. Cowles, Arapahoe, Neb.

It was generally conceded that the most helpful feature of the meeting was the daily Bible lessons conducted by Bros. Austin and Williams. We have profited by the very excellent teaching of Bro. Williams in the past, but this was Nebraska's first opportunity of hearing Bro. Austin, and we were much impressed with the spirituality permeating his teachings and with the depth and practicability of his lessons.

We had come to know Bro. Frank Siple through the columns of our national paper, but not until this year did we have the pleasure of meeting him. During his short stay with us he delivered two very excellent discourses which were much appreciated. Bro. John Hammond, of Avery,

was another new speaker who appeared on our program this year, who, with Bro. Allard and Bro. Marsh completed our preaching force. Sr. Edna Allard who contributed so much last year to the success of our song services was again with us. In dedicating her musical talent to the service of God Sr. Allard is rendering a very real and very useful service to the cause of truth.

The report of the conference treasurer for the past year showed total receipts of \$723.59, total disbursements, \$601.18, leaving in the treasury at the end of the year \$122.41.

Evangelist J. W. Williams reported the number of Bible lessons and sermons delivered in Nebraska as 25, (including two funerals) baptisms, 5, communion services, 2. Total services, 32. Received for salary and expenses, \$151.10.

Evangelist G. E. Marsh reported 87 sermons and Bible lessons; baptisms, 2; communion services, 2; additional services assisted in, 13. Total, 104. Expenses, Rail road fare \$73.00, miscellaneous expense, \$46.35. Salary \$363.33. Total salary and expenses, \$482.68. Received, collections and donations, \$64.35. Moorefield church, \$146.00; conference treasurer, \$272.33. Total receipts, \$482.68. In Iowa: sermons and Bible lessons, 30; funerals 4, baptisms 1, communion services, 1, marriages, 2. Total services in Iowa, 38. Grand totals for year: Sermons and Bible Lessons, 121; baptisms 3, communion services 3, marriages 2. Miscellaneous services 13. Total, 142.

The Ladies Auxiliary Society presented a report showing very efficient work accomplished, but unfortunately the report did not reach the conference secretary and therefore must be omitted.

Among the resolutions passed by the conference the following were of special importance: Upon a statement being made by Bro. M. D. Newell to the effect that the eastern conference of the Church of God had dissolved and a resolution presented by Bro. John Hammond as a committee from that body suggesting uniting the brethren of Nebraska for future work, the following resolution was presented and passed by unanimous vote:

"Whereas the Eastern Conference of the Churches of God in Christ Jesus has dissolved and no longer exists as a conference; therefore, be it resolved that we hereby extend to all the brethren formerly composing that body a most earnest invitation and hearty welcome to unite with us and we with them in Christian love and fellowship to support and further the work of the Master among men."

On motion of Bro. Austin, Bro. J. W. Williams was called upon to lead the conference in a prayer of thanksgiving and praise for the unity of the brethren so happily accomplished.

A resolution was also passed declaring that the church in Nebraska "stands for undeviating loyalty to our government... recognizing that the powers that be are ordained of God; therefore enjoining upon us obedience to the requirement of government as a matter of faith, in all matters other than those pertaining to questions of conscience."

Another significant resolution adopted was one suggesting the voluntary practice of tithing to be observed of the church, not as a binding requirement of faith.

Among the standing committees appointed by the president the following were especially noteworthy: Song book committee to consist of one member, to confer with other conferences regarding publication of a new hymn book. Appointment was deferred until later in the year.

Committee on permanent conference grounds was appointed as follows: J. H. Adams, M. Stephenson, and M. D. Newell.

Committee on Finance for Evangelistic work: R. P. Story, M. D. Newell; M. Stephenson.

The officers elected for the coming year are: J. H. Adams, President, Holbrook, Neb., M. D. Newell, Vice President, Blair, Neb., Morris Stephenson, Recording Sec., Moorefield, Neb., Mrs. Ola Hornaday, Corresponding Sec., Trenton, Neb., C. A. Stowe, Treasurer, Holbrook, Neb.

Two daughters of Bro. and Sr. J. H. Adams were baptized during the meeting.

The date for the next annual conference was left in the hands of the board.

C. A. Stowe, Sec.

#### Illinois Conference Report.

The 21st Illinois State Conference convened at Oregon, Ill., Aug. 22-25, 1918. Although past, it will live in the minds of the people who were present many days hence.

The attendance was not as good as in previous years, for the threshing was on. Many new faces were in evidence, and to them much credit is due for their words of cheer and helpfulness.

Ten states were represented, viz., Texas, Louisiana, Iowa, Missouri, Minnesota, Wisconsin, Michigan, Indiana, Ohio and Illinois.

Bros. F. V. Blakely, of Grand Rapids, Mich., L. E. Conner, of Cleveland, Ohio, S. J. Lindsay, and F. E. Siple, of Oregon, Ill., did the preaching. There were ten sermons in all, two Bible studies by Bro. Lindsay from Dan. 12. and one baptismal service.

On Friday morning at 8:45, the four candidates, viz., Leland T. Hanson, of Lebanon, Ill., Theron Murphy, of Marshall, Ill., David Renner, Jr., and Nancy Hazel Renner, his wife, of Freeport, Ill., were assisted in putting on Christ by baptism.

#### Memorials.

The Memorial Committee of the conference of the Church of God of the Abrahamic Faith, assembled at Oregon, Illinois, August, 1918, begs permission to offer the following resolutions:

Whereas, during the conference year just closed, nine of our esteemed members have fallen asleep in death, and their immediate relatives bereaved and our hearts saddened thereby, we as a conference, extend our heartfelt sympathy and lovingly recommend all to the care and mercies of our gracious heavenly Father.

As individual cases that have come to our observation we make kindly mention of Sister Emily Tilton, whose whole life work was done in the immediate vicinity of Antioch, Ill., and where she was well and favorably known. She will be greatly

missed especially by the church and a large circle of relatives and admiring friends.

Also Sr. Ruth W. Whitehead, of Chicago, who had grown old and feeble in years, but strong and firm in the work of her Lord and Master.

Her greatest joy was her hope of resurrection to immortality and eternal glory when the King in his beauty shall come to reward his faithful servants.

Although she will be greatly missed, her works do follow her and will ever remain as a monument to her fidelity and loyalty to her convictions of justice and truth.

The Church of the Blessed Hope of Chicago was also saddened by the death of two others of its highly esteemed and much beloved members, viz., Bros. John VanDelinder and James F. Day. Thus we are reminded that the enemy is still at work among us and taking our friends from our midst.

Sisters Nancy C. Miller, of Freeport, Eliza C. Green, of Harper, and Margaret F. Guild, of Stockton, were well and favorably known in northern Illinois, and they, too, will be seen no more among us, until awakened from death's slumbers by him who is the resurrection and the life.

Bro. Albert O. Lenz, of St. Elmo, Ill., has also been numbered among the missing; but his friends may find hope and comfort in the thought, "Blessed are the dead who die in the Lord."

Also, Sr. Martha E. Eyster of Rochelle, Ill., will be very greatly missed. Her cheerful, happy disposition endeared her beyond measure in the hearts of all who knew her. Her absence will be felt more keenly because she had not lived more than half man's allotted years. Her sun went down at noonday, behind the dark hills of death, but we hope she will rise in immortal youth and beauty in the morning of the resurrection.

We, on behalf of the Conference, extend our sympathy to all the bereaved, and with them we look with glad anticipation to the coming of Him who shall call them to life again, put all enemies under his feet, take from death its sting and rob the grave of its victory.

Respectfully submitted,

Anna L. Adams, Florence Laning and Lyman Booth, committee.

The election of officers resulted as follows: President, S. J. Lindsay; Vice Pres., B. F. Carpenter; Executive Board: E. F. Gesin, J. M. Glotfelty; F. H. Knodle, Anna E. Drew, and Earl Koontz; Treasurer, Anna E. Drew; Sec., Almeda Glotfelty.

Bro. Siple has been engaged as pastor for another year, and it is hoped that we can put two men in the field.

Evangelistic Report, August 18, 1917  
to August 24, 1918.

During this period the regular order of work has been to visit Dixon, Ill., the first Sunday of each month, Adeline on the second Sunday, and Oregon the fourth Sunday, using the third and fifth Sundays to alternate between different points.

During the year the places visited, aside from the regular appointments named above, have been Ripley, Elgin, Aurora, Antioch and Chicago, in Illinois; Hammond, Louisiana; Kewanee, Ill; Renssalaer, Indiana; Bosworth, Missouri, and Hol-

brook, Nebraska.

Total number of sermons, 110. Bible classes, 21; Marriages, 1; Funerals, 1; Baptisms, 3.

In some places progress has been made in the work, but in other cases we feel that the condition is not what it should be. There is too much inactivity shown, and in order to get better results we must have more cooperation.

Salary and expenses have been received promptly each month.

Frank E. Siple.

Am unable to give the treasurer's yearly report at this time, but can say that the expenses have been met and a much needed improvement made in the lighting system of the dining hall and dormitory. Electricity now does the work instead of the "dingy kerosene lamps" of former years.

The special music rendered during the conference was much enjoyed.

Almeda Glotfelty, Sec.

Dear Bro. Lindsay:

I wish to make a short report of work done here at Guthrie Grove, S. C. We have closed a very successful meeting this summer. Bro. J. H. Anderson, of Woodstock, Va., was with us in this meeting. There were six put on Christ by baptism during this meeting. We had good attendance all the while, our church building being full the greatest part of the time. We have enlarged our church building this summer and this helped greatly in time of the meeting. I believe there was much good done, and may the good work go on.

Your Brother in Hope,

Harper Stone.

Dear Bro. Lindsay:

It has been our great pleasure to have Bro. A. S. Bradley, of Mullen, Texas, come to Gonzales and hold an eight days meeting, beginning Aug. 3, and continuing over the following Sunday week. There were nine sermons in all and everyone was full of spiritual food and a feast for those who are hungering and thirsting after righteousness. Some of his subjects were: The Death, Burial and Resurrection of Christ; The Nature of Man; The Inheritance of the Saints; Kingdom of God; The Rich Man and Lazarus; The Hope of the Church; What Must I do to be Saved?, and The Birth of the Spirit.

Brother Bradley did some able preaching. His ability as a speaker cannot be excelled. Like Paul, he never shrinks from declaring the whole counsel of God. He has studied to show himself approved unto God, a workman that needeth not to be ashamed. To our much joy five came forward, made the good confession and were baptized into Christ, namely: Mrs. E. L. Johnston and Miss Inez Patterson, my two neices; Mrs. N. Davis and daughter, Bertha Mea, and Mrs. B. Jackson. We pray these may continue faithful unto the end and gain the crown of life. There were other loved ones we had hopes of, but they did not avail themselves of the blessed opportunity. Having no church building of our own, and not being able to procure a tent, the meeting was held on the lawn at the home of my nephew and niece, Mrs and Mrs. E. L. Johnston.

With palm trees and a hedge of beautiful flowers for the background, and a row of electric lights over head, it was all one could desire of a place for night meeting, which was the only time we had services except Sunday morning at 11 A. M., we had services at my sister's, Mrs. W. W. Johnston, after which we had communion and all felt spiritually revived. I must not forget to say that Bro. Bradley was accompanied by Bro. Alfred Warren, of Jonesboro, Texas. Bro. Warren is an exemplary young man, his young Christian life is greatly to be admired. We were also visited by Bro. E. W. Moses, of Houston, Texas, who was in attendance the latter part of the meeting. We were pleased to meet these brethren.

With the farewells spoken, Monday morning, Aug. 12, Bro. Bradley started home where he was to begin the annual meeting of the Church of God the following Friday.

Mrs. J. W. Dismukes.

Dear Brothers and Sisters in Christ:

As Bro. W. L. Crowe's evangelistic year ends with September, I thought that the brethren scattered abroad would like to know how we succeeded financially in the year just closing. I will give no attempt at a report of the work accomplished, as it is impossible to know that until the "jewels are gathered," but can say that each month's work up till September has been paid for, from the contributions of the brethren, and no begging has been necessary. All has come from willing and ready hearts.

I have already written most of the contributors so that we may arrange next year's work, but would like to say through the Herald that if there are any others who would like to help on the next year's work contributions will be gratefully received and immediately acknowledged by  
Grace Lawrence.

Burlington, Kansas, Rfd. 2.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and  
Righteousness.

The National Berean Society has on hand several copies of "Addresses and Miscellaneous Papers on Bible Themes," by the late Bro. Robert McLauchlan. They have been donated to the National Society and the money received for them is to go into the tract fund. The book contains 503 pages, and articles on 71 themes. The book can be had for fifty cents. This price was made so that the book may be more widely in circulation and its field of usefulness extended. Send to Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

The Berean books for 1918-1919 are now ready for distribution and the study year begins with October. They contain forty-nine lessons and the price is ten cents. Order from the National Corresponding Sec., Evelyn K. Harsch, 5439 Ohio St., Chicago. Sample copies will be

sent on request.

### ROMANS 8.

**F**OR THOSE who are born of the spirit there is no condemnation. They have ceased to be "children of wrath," as they were by nature because they have been liberated from the penalty of death, they have entered their rest and have the peace. Man is naturally evil,—the thoughts of his heart are only evil continually, the imagination of man's heart is evil from his youth. All of which selfishness comes from the natural instinct of self preservation, and he that seeks to preserve his life shall lose it.

The whole mind (of the natural man) is focused in serving self. Since from his youth up his plans are all made for self, can you not see that since all thoughts, actions, and impressions are received by the conscious mind to sink into the sub-conscious mind, as new impressions crowd upon the conscious mind that man does not desire to serve God even sub-consciously? By the law of association we may recollect them years after they have taken place, and they may even tumble in a harum scarum way through our minds when we are unconscious, but be assured that every thought or emotion is registered to stay as long as the nervous system endures or not at all, until the new sub-conscious mind builds over the old.

In the seventh chapter Paul speaks of the sinful passions which worked in our members to bring forth fruit unto death. This does not necessarily mean that man has to be a notorious sinner to "bring forth fruits unto death." There are people who live beautiful lives—beautiful as bits of crystal. They have not the Son, and they are dead. It is by dying to the world that we are released from the law. "Awake, O sleeper, and rise from the dead, and the anointed One will shine upon thee." That great One cannot stoop to us. We must rise to him. The fountain head is eternal, and as is the life with which we correspond or make part of our environment, so will our life be (eternal).

Let me add an additional thought. While the sins of the natural or carnal man are blotted out and remembered no more, when he starts to walk in the new life their record is still impressed upon the nervous system and this is what the new man must be vigilant against, and only as he keeps the type life of Christ before him will he succeed in so doing.

During the reign of the law it was only necessary to fulfill the letter of the law,—the obedience was, in general, through fear and not through love. But Christ, through his life of loving obedience to the will of God established a new order. "So that we may serve in the newness of the spirit and not in the oldness of letter," because "love is the fulfilling of the law." A new commandment I give unto you, that ye love one another, even as I have loved you. It was his life of loving obedience that condemned sin in the flesh, so that through works of the law shall no human be justified in his presence, for through law there is an acknowledgment of sin. The sin as spoken of here in Rom. 3:20, was kept fresh in the memory of the Jew through his burnt offering; he was a bond-

man yet.

How clearly Paul brings out in the 5th verse the instinct of man to seek that which he understands and is life to him. "As the hart panteth after the water brooks, so panteth my soul (life) after thee, O God." The God of his salvation is as necessary to the life of the Christian as is the running stream to the thirsty deer. Any organism is bound by the laws of nature to seek that environment which means life to it, be it only a life which passes away, or one which endures.

The carnal nature does not receive the things of the spirit of God, for they are as foolishness to him, and he is not able to understand. 1 Cor. 2:14. The things of a spiritual nature cannot appeal to him since they are diametrically opposed to serving self.

In the ninth verse the word "spirit" must (so it seems to me) be read "disposition." Thus Paul tells his hearers that if envy, strife and hatred have a part in their lives they are none of Christ's and are under condemnation, having a spirit of love and obedience dwelling within, God will quicken or make alive the natural (mortal) body (life) of man. This has no reference to the resurrection before the judgment, but rather the change which must take place at the time the carnal nature is put off for the new. Verily I say unto you, Ye must be born again. Those of the carnal nature are spoken of as "dead" (will also make alive your mortal bodies). These natural, dead bodies are made "live" because they know God. "This is life eternal, that ye know God and Jesus Christ whom thou hast sent." The living follows the knowing as naturally as does the effect of any cause.

That which we love we serve willingly. "For God did not give us a cowardly spirit but one of power and of love and a sound mind." There is absolutely no place for the coward and the mentally weak or lazy. "There is no fear in love; but perfect love casts out fear; because fear has restraint and he who fears has not been perfected in love." Read Eph. 2:6, 13. The sonship referred to is a true one in every sense of the word.

Now turn to the 20th verse: The King James' reads "vanity" instead of the Greek "frailty," the latter being a more inclusive word. Man is great to question and speculate as to why he is made as he is. Paul tells us man was made subject to frailty in the hope that he would free himself from death. But the creation (on the whole) love darkness rather than light, preferring to live after the mind of the flesh. And because of their sins they are judged and are suffering (naturally).

To understand the 23rd verse more clearly turn to 2 Cor. 5:1, 2, 4. The present life (not necessarily "natural" in the sense of being carnal, but rather, I think, the breath of life which all living men possess whether on the carnal or spiritual plane) is spoken of here as a "tent" and the future life in the age to come as the "building from God, an house not made with hands, aionian...." Note the comparison: this life a tent, or temporary shelter. But the building which is firmly built is the future life.

26th verse. The spirit assists our weak-

ness, for we do not know what we should pray for as we ought. Who was it who once said, "we are at prayer when least we think"? I thoroughly believe that our most earnest prayers are made unconsciously and generally silently. At least the prayers which bear the most fruit in our lives are so. A prayer is a desire which results in action. Since the Christian is Christ-like in spirit, it very naturally follows that the disposition of the spiritual man is akin to that of Christ and by conforming to that perfect example who does know what is best for us, it follows that he also (in a measure) should know what to desire or pray for.

The 29th and 30th verses at first glance sound like predestination, as the word is commonly understood. Christ was included in God's great plan ages before his birth, and when the time came for the fulfillment of this plan, it was so. Those followers whom he (God) predetermined necessarily had to be copies of his Son, else they would have been under the old order. It was only by God's grace or invitation that these predetermined ones could come to him, hence the "those whom he predetermined he also invited."

In the latter part of the chapter note Paul's faith that no thing, however great of this age, can separate true followers of Christ from their Father. Since God is with them who can be against them? Only those things of a temporal sort can, and why need the eternal fear the raging of the temporal?

Lydia Barnes.

#### LOVE—DISCIPLINE—WISDOM

FOR THE very true beginning of wisdom is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption." Quoted from the wisdom of Solomon, 6:17, 18. Our dear Lord says, "Why callest thou me Lord or Master, and doest not that which I say?" And again, "If you love me you will keep my commandments." Very few seem to understand how inseparably linked together are love, discipline and wisdom. The natural man, or man's wisdom is foolishness with God, and only as we take discipline or instruction from our Master with a willing mind or heart can we get real wisdom. And as I quoted above, the giving heed to what our heavenly Father shows us to be right is the assurance of incorruption. And our dear Master means the same thing. Why do so many give him lip service, calling him Lord and Master, but not acknowledging him as Master by doing what he commands? Better they did not call him Master, but were at least fair with themselves and acknowledged that their own natural nature (the adversary) was their Master. Christ taught plainly that one could not serve two Masters, and he says unless one denies self and takes up his cross daily and follows him, they shall have no part with him. The very beginning (not the end) of the wisdom or knowledge that will endure forever, is the desire of discipline, or the instruction that cometh from above. This desire must be real and genuine from the heart or sub-conscious

mind, (not lip service) with a realization that in the material state we are all at enmity with God. The sub-conscious mind wishing alone to please self and rebelling against the discipline sent from above in the Adam or natural state,—hence we must have that desire of discipline which our Master says is "being born again," and Paul puts it, "first that which is natural and afterward that which is spiritual," and in another way, "as in Adam (the natural) all die, so in Christ (the spiritual) all shall be made alive."

O my people, let us awake from this state of death, desire discipline that the Christ may shine upon us. To quote again, "and the care of discipline is love." Is anyone so blind they cannot understand that verse? The Master puts it, "If you love me you will keep my commandments," or will care for, and carefully observe my discipline. Not call him Master, but do what he says. Have desire enough that it will result in action. As James says, don't tell me about your faith, (lip service) if you will look at my life you will see my faith, (actions).

"And love is the keeping of her laws," How plain also that verse is. If we do not what our Master wishes we don't love him, or rather we love something else more. And what we love most we serve. Don't think anyone can change God's laws, "God is not mocked. What a man sows that shall he also reap." "And the giving heed unto her laws is the assurance of incorruption."

My brothers and sisters, what a wonderful verse. Think of it, "the assurance of incorruption." You have all noticed the wonderful assurance shown by God's chosen people through all their writings. Job says, "I know that my Redeemer liveth," and he knows he will live again. And the great Apostle Paul says, "I know in whom I have trusted, (if we trust anyone we ought to be willing to do as they say) and am persuaded he is able to keep that which I have committed unto him." What was it Paul had committed unto him? It was his whole life, he reserved nothing, he gave complete obedience to Christ's laws or commandments or instructions, and he accounted "the loss of the pleasures of this age all joy that he might gain Christ." Don't think you can enjoy the pleasures of this age and gain Christ.

And again Paul says, "I know there is laid up for me a crown," so you see he and many others had this assurance of incorruption and can you not see the reason, O my brothers and sisters! It was because they all gave heed to their teacher and desired discipline. "Thanks be to God for his unspeakable gift." We have a hope both sure and firm anchored within the veil, and because he loved righteousness; (God's laws and discipline) and hated iniquity God anointed him with the oil of gladness above his fellows. Heb. 1:9. And in Phil. 2:8-9, because he was a man and became perfectly obedient the Father highly exalted him, giving him a name (or place) which is above every name. He is now the builder of his house or temple to rule with him in the age to come. It is nigh, even at the door. He will be king over all the earth. O, my brothers and sisters, do not call him Master and refuse his discipline. You are simply inviting the

sentence "I never acknowledged you," because we never acknowledged him as our Master till we do as he teaches.

He that hateth to be reproved is in the way of sinners; but he that loveth the Lord will repent from his heart." "If a skilful man hear a wise word he will commend it, and add unto it, but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back." Ecclesiasticus 21:6, 15.

May the favor of God and the peace of our Lord and Master be with you all. Amen. Clement B. Miller.

#### JOB.

WE ARE discussing last what is probably the oldest written scripture in the Bible, for Job is probably the Edomite king, Jobab, of Gen. 36, and the land of Uz is in Lam. 4:21, the land of Edom. The Septuagint explains the change in name from Jobab to Job. This being true, Job is about two generations nearer Abraham than Moses is, hence if Moses be the writer of Genesis the book of Job would antedate Genesis if Job was written in his time. And it evidently was, for according to chapter 32, the pronouns indicate Elihu as the author of Job.

That Job was a real man is evident again from Ezek. 14:14, 20. He speaks of his crown in the book and also describes his work of ruler, sitting in the gate to judge. 19:9; 16:15; 29:7-25.

The first five verses describe him, his identity, family, possessions and devotion. Close relationship to the true line of generations who followed God is shown in knowledge of sacrifices and the evidence that the fear of God is to avoid sin, as stated also by Solomon. In this reverence lay Job's perfection. For at the close of Chapter 3, we find him fearing impending judgment, and by 1 Jno. 4:16-18, whoever does that is not perfect in love, hence Job was not perfect in this perfect law of the new covenant, but perfect in his present state, in reverence that caused him to shun evil. He was perfect in heart. Paul says there is no condemnation to such. We mention this to show that Job must be perfected by suffering, since that is the divine process for our Captain and for us. Hence Job must pass through chastening trial under the directing hand of God in his providence.

We take up his trial in our next.

J. W. Williams.

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart. "For he giveth his beloved, as in sleep." They must work and watch, yet never be careful nor anxious, but commit all to him, and live in serene tranquility; with a quiet heart, as one who sleeps safely and quietly.—Sel.

Cast thy burdens upon the Lord,—hand it over, heave it upon him,— and he shall sustain thee; shall bear both, if thou trust him with both, both thee and thy burden: he shall never suffer the righteous to be moved.—Sel.

Sincerity is a precious thing because it is so scarce.—Sel.

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Prophecy Right at Our Heels.

In 1866, the Rev. M. Baxter, founder of the Christian Herald, published a book on the "Forty Future Wonders" predicted in Daniel and Revelation. Much of the Biblical prophecy is apparently being fulfilled in our times.

The first wonder, which is to come off between the years 1906 and 1919, is of European wars and revolutions. European convulsions will extend France to the Rhine and cause a "political earthquake so mighty and so great as was not since men were upon earth." Rev. 16.

The second wonder is Revelation's drying up of the Euphrates, or the Turco-Mohammedan empire between the years 1917 and 1919.

Third wonder, 1917 to 1919: Formation of the ten-kingdomed confederacy by division of all countries of Caesar's original Roman empire. This resulting from a victorious war of France against Germany, or a revolution in Germany. Dan. 2 to 8.

Jerusalem is to be restored and the temple rebuilt in 1922 to 1929.

After the great wars and revolutions, somewhere between 1925 and 1927, a black famine; and, between January, 1927 and May, 1928, widespread, terrible pestilence.

Remember, it is not the Rev. Baxter prophesying. He's merely scientifically discovering the probable dates of the fulfillment of the biblical predictions.

Considering what's happening and likely to happen, you have to feel interested in this old book by the reverend gentleman. —Sel.

Turn it as thou wilt, thou must give thyself to suffer what is appointed thee. But if we did that, God would bear us up at all times in all our sorrows and troubles, and God would lay his shoulder under our burdens, and help us to bear them. For if, with a cheerful courage, we submitted ourselves to God, no suffering would be unbearable. —Sel.

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.—1 Cor. 15:58.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, Sept. 18, 1918.

Number 45.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa.  
311 Park Street.

### Bobbie's Funeral Sermon.

IT WAS the first day of school, and mamma had just given a final pat to Bobbie's necktie and handed him his First Reader when Herold, his little chum, came up the street swinging his books at the end of a strap. As soon as Bobbie saw him he gave his mother a goodbye kiss and hurried out to the gate.

"Where were you all last week?" asked Herold as Bobbie came up.

"Why, we were over in Waterloo. And say," he added proudly, "we lived in a tent all the time we were there!"

"I didn't know that anybody lived in tents but Indians and circus folks," protested Herold.

"It did most look like a circus," said Bobbie, "for there was one great big tent where folks went to meeting, and ever and ever so many little ones for them to live in. But it was a whole lot better than any circus you ever saw; for we had a great big swing, and a sand pile to play in, and we went to Sunday School every day."

"Well, I wouldn't care to spend a whole week of my vacation just going to church, I can tell you!" Herold answered.

"That's because you don't know what a nice place it is," was Bobbie's reply. "There is a big shady grove and lots of nice clean grass where we can play. Then 'sides the big tent there were tents for the big boys and girls to hold their meetings in, and they even had a tent just for children like us. And O, it had the nicest sand table, and toys, and pictures and a teacher was there to tell us all about them; and then there was the cutest little organ you ever saw!"

By the time Bobbie had finished this somewhat long speech the boys had reached the schoolhouse. The bell soon rang and they formed in line on the sidewalk, and when the gong sounded they marched in and took their places at their desks.

"Bobbie," said Herold as they were going home from school that night, "did you know that Frankie Marston died while you were in Waterloo?"

"No! Isn't that too bad!" exclaimed the little boy.

"Yes, Frankie died, and mamma and I went to the funeral. The minister told lots of nice things about him, and then said,

## IMMORTALITY

**P**AUL, THE Apostle says to me,  
Seek for immortality;  
If I've an immortal soul,  
Something beyond death's control,  
Why should Paul thus say to me,  
"Seek" for immortality?

Seek for glory, honor, too;  
Strange he tells me thus to do;  
Also in this world of strife  
I must seek eternal life.  
Would Paul make this strange request  
If "inherently" possessed?

Does Ezekiel God defy  
When he says the soul shall die?  
And does David also rave,  
Locating souls in the grave?  
Mystifying is the whole,  
If I've an immortal soul.

Dust "thou" art, to dust return,  
In God's Holy Word we learn;  
Wondering, as the truth I scan,  
Who's the "thou" if not the man?  
Surely it must be confessed  
To the "man" was this addressed.

Then why should old David say,  
Man's thoughts perish on the day  
His frail breath it goeth forth,  
And the man returns to earth?  
Surely, it is plain, this plan  
Stops the thinking of some man.

Then why should I on that day  
Put on immortality?  
When should this be offered me  
If possessed inherently?  
Christ will not give me, I wot,  
Something I've already got.

O no! I will need them all,  
Every gift, both great and small.  
Immortality I'll get  
Through "Him" who paid my debt.  
Saints will get—so says his Word—  
Life, through Jesus Christ our Lord.  
—Mrs. J. J. Hartman.

'Frankie isn't here. He has left us: for God has taken him back to heaven.' The minister kind o' looked up and shut his eyes when he said that, so I s'pose he never noticed that Frank was still there in his little white coffin, 'most covered up with flowers," explained the literal minded Herold.

I guess you are right and the preacher made a mistake," said Bobbie. "My papa says no one ever went to heaven but Jesus, and I know it's so, for he read it one night out of the Bible. And my teacher at Waterloo told us that we don't need to go to heaven to be with Jesus, for some day Jesus is coming back here to be with us. Then she told us about a young man who was very sick for a long time and then died, and when they were taking him out of town for the funeral Jesus met them. The young man's mother was there, of course, and crying very hard because he was her only boy. But Jesus told them

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No wrapping—no address.

—A. S. Burlison, Postmaster General.

to stop, and he then put his hands on him, and said, "Young man, get up!" just like that. And sure enough, the young man jumped right up and ran to his mother. I guess she was glad, all right! And my teacher said that was just the way Jesus would do when he comes back again. If we try our best to do what he wants us to now, even if we are in the ground he'll find us, and call us just like our mammas do in the morning, and say, 'Come children, it's time to wake up!' And after that we'll never, never die any more! Won't that be fine?" concluded the little preacher as they separated at Bobbie's door.

### Summer Interpretations.

"The Lord is in his holy temple," except in summer-time.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life,"—except in summer-time.

"I will come into thy house, in the multitude of thy mercy,"—except in summer-time.

"God is known in his palaces for a refuge," except in summer-time.

"How amiable are thy tabernacles,"—except in summer-time.

"Go ye into all the world, and preach the gospel to every creature,"—except in summer-time.

"Forsake not the gathering of yourselves together,"—except in summer-time.

"Come unto me all ye that labor and are heavy laden, and I will give you rest,"—except in summer-time.

"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers,"—except in summer-time.—Sel.

And to the foregoing might be added the clause "except when it is too cold;" or "except when I'm all tired out from over-work."

Why not ask ourselves the question, "Why do we ever go to the house of worship?" —Editor.

When I look like this into the blue sky, it seems so deep, so peaceful, so full of a mysterious tenderness, that I could lie for centuries and wait for the dawning of the face of God out of the awful loving-kindness.—Sel.

Was Jesus Crucified on Friday?

Wednesday		Thursday		Friday		Saturday		Sunday	
Crucifixion day	First night	First day	Second night	Second day	Third night	Third day	Seventh Day Sabbath	Fourth day	1st Day
Cross	Tomb	A Sabbath day--an High Day. Jno. 19:31					The Resurrection	The women at the tomb	
							Matt. 28:1-2 The end of the Sabbath. The earthquake	The Angel: He is risen	

There were TWO Sabbaths in this week

Jesus as the Christ.

THE LAMB of God and the Christ are titles applied to the same personage and are very closely connected, but of a different significance. The one is in every faith sacrifice as the covenant victim, the other as the anointed King and Savior of his people and the Mighty One who will destroy death and establish righteousness and universal peace over the habitable earth. Under his reign, "the morning stars will sing again and the sons of God will shout for joy." Christ is a title and not a name. It can be applied in a scriptural sense to but one person and that is Jesus, the only begotten Son of God.

The word Christ is a Greek word, and an equivalent of the Hebrew word Messiah. Its English equivalent is Anointed. When John pointed out Jesus as the Lamb of God the second time, two of his disciples followed him to see where he dwelt. They abode with him, for it was about the tenth hour. One of the two who followed him was Andrew. He found his brother, Simon Peter, and said to him, We have found the Messiah, which is, being interpreted, the Christ or the Anointed. At this time some of the Jewish people were looking for one who would deliver them from Roman bondage. John, the forerunner was preaching in Judea and announcing that the royal majesty of heaven was in their midst. Conditions at this time were such that a large body of the Jewish people rejected the Christ because they could not accept him as the Son of man. The prophet Isaiah had written that there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrow and acquainted with grief. And we hid, as it were, our faces from him; he was despised, and we esteemed him not. To them he must be the powerful one. When he did not claim the right to rule them, but was subject to indignities and did not resist them he was rejected and denounced as an enemy of Rome. With these charges against him he proclaimed that his kingdom was future.

When he announced his coming death even his apostles opposed him and the rulers rejected him as an impostor. When Jesus stated to the rulers that, If I be lifted up from the earth will draw all men unto me, they answered, we have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man? To them the announcement that he must suffer in order to reign was false.

There were two lines of the prophetic word. One spoke of his humility, the other of his exaltation. If he were to die he could not be the Christ the mighty One. During the past centuries they had lost sight of the significance of animal sacrifice in which the covenant victim was put to death. These services had only a form. These were charged that, Even from the day of your fathers ye are gone away from mine ordinances and have kept them not. The prophet had announced that obedience was more acceptable than sacrifice. Jehovah has from the beginning required a childlike faith in his purpose and promises in order that his creatures may be counted righteous. By faith Abel offered a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. (Marginal, is yet spoken of). Heb. 11: 4. Jehovah has reserved the right to count his creatures righteous through faith. His plan counts all under sin, that the promise by faith of Jesus Christ might be given to those who believe. This faith of Jesus the Christ is revealed to us through the scriptures, and relates to a kingdom that God purposes to set up and finally establish on the earth. This kingdom will be a literal kingdom as God has listed it with the four kingdoms spoken of in Dan. 2. It is the fifth kingdom and will be known as the stone kingdom. It will differ from the four human kingdoms in as much as it will never be destroyed and that it shall break in pieces all other kingdoms. It shall not be left to other people. In Dan. 7:27, the prophet speaks of it in its three different phases. 1. The kingdom. 2. The dominion. 3. The greatness of the kingdom.

The kingdom will have for its territory covenanted to Abraham and his seed, Christ, which is marked out as extending from the river of Egypt to the great river, Euphrates. It is known in the scriptures as the land of Canaan. The prophet locates it in its greatness as being under the whole heavens. The subjects of this kingdom will be restored Israel. The twelve apostles will rule as kings over the twelve restored tribes. This is the mustard seed kingdom that will finally fill the whole earth. It is the stone that will grind to powder all other kingdoms. It is God's purpose that through this organized government sin shall be destroyed from the earth, and that his will shall be done in the earth as it is done in heaven. Then will the earth be filled with the glory of the Lord. It is the duty of God's children to pray, Thy kingdom

come, thy will be done, Amen.

Your brother,

D. C. Robison.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

IN THESE two parables Christ drew two pictures of his household as it would be found just before he returns. The one is that of a householder; the other of a bridegroom at the time of his return to his wedding.

Christ's church is here compared to a great house or palace, or estate, which he as its Lord and Master was about to leave for a time. He left his church at his ascension, but will return again to take account of it. At the time of his departure he gave authority to his servants, that is, not merely to the officers of his church, but to all his servants, authority to act in his stead, to maintain order in his house and strive to keep it neat and tidy. During his absence there was to be no one above them in the house, no earthly master, only the word of Christ, "go ye into all the world, and preach the gospel to every creature." Mark 16:15. This under the influence of his spirit he left for their guidance.

The householder called his servants to him, and said to them; I am about to go on a long journey. I am called away on very important business, the nature of which is closely connected with your future welfare; but I assure you that if I go I will return to you again; but just when I shall return I will not make known to you at this time. However, I will tell you of certain things which will take place just about the time I will return and I want you to be careful to watch for those things and when you see them you will know that I will return soon. Therefore I am going to intrust all my interests, my estate, this household, in your care and keeping. Be watchful, labor diligently, so that when I return you will be able to give a good report of all business done.

Thus it was with Christ. He called his disciples together, and gave them the commission to go into all the world and preach the gospel to every creature.

He told them, "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you." Jno. 16:7. Near the time of my return I will give you signs by which you may know my return is near. There shall be signs in the heavens above, and in the earth beneath, in the sun, moon and stars, in the ocean, and among the nations. Society shall be as it was in the days of Noah and Lot,—very corrupt. When you see this condition of society I want you to do as Noah and Lot did, give timely warning by proclaiming my return. Let this be your special mission.

The world may not want to hear it any more than did the antediluvians and the citizens of Sodom and Gomorrah; but you must diligently proclaim it to the world and to the household as "meat in due season." "Blessed is that servant whom his Lord when he cometh shall find so

doing." Matt. 24:46. Therefore, during all the years of my absence keep yourselves in readiness, that when I return you may be found having on the wedding garment and worthy to enter into the marriage-chamber.

I say unto all, watch. Watch, therefore, and pray that you may be able to stand before the Son of man. On such I will shower my blessings; but on those who mock at my sayings, and reject my promises, on these only the severity of my wrath will fall. For those who heed my warnings, who spurn the pollutions of this world, and flee from sin; who fear my displeasure more than death, and seek my favor more than life, these are the objects of my mercy and redeeming love. For such I died; for them I plead with the Father, and these will I support and strengthen with my spirit. These will I lead in triumph to the many mansions of glory in my Father's house.

Therefore keep your lamps full, trimmed and burning. The question of great importance to every member of Christ's household is, Have I my lamp filled, trimmed, and burning? Have I a supply of oil to keep it burning?

Are we looking for those signs he named which would denote his coming near? Can we truly say with the poet,—

My Soul is happy when I hear  
The Savior is so nigh,  
And longs to see his sign appear  
Upon the op'ning sky.

I love to wait, and watch and pray,  
And trust his living word;  
And know the coming of that day  
No longer is deferred.

Then waiting brethren, let us sing,  
He will not tarry long,  
And fill with love the hours that bring  
The glory of our song.

Yes, he will come, no longer fear;  
Though earth and hell assail;  
His word attests the moment near,  
And that can never fail.

We have dealt with the moral signs which our Savior mentioned. We have examined them under three divisions; the political, the social and religious. We wish to continue further with respect to the modern church. I ask the question, Do the elements and practices of the so called Christian church correspond with those given in the Bible as the elements and practices of the church at Christ's second coming? We have examined the two parables which Christ used, by which we learn that his household was divided into two classes of servants. Also the virgins were likewise divided. While the parable of the householder covers all the time between his departure and return; the one of the virgins presents itself just prior to Christ's marriage. All go out to meet him, all profess to look for his return, and all finally fall asleep, in which condition they remain until a messenger from the Bridegroom informs them he is coming. Then there is a hasty struggle for preparation, with the result that one class fails. This season of sleep brings to mind the question which our Savior asked,

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The apostle Paul presents a distinct picture of the professing household as it will be found in the last days.

#### ARE THE LOST ETERNALLY PUNISHED?

THE ABOVE is a question propounded by a reader of the Sunday School Times. This reader asks of the Times: "Am I wrong in believing that hell fire does not consume, but that the torture goes on forever?" The reply—presumably by an editor—is given at some length. One paragraph, however, seems to cover the position which the Times takes:

"We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into his presence, and there remain in conscious bliss until the resurrection of the body at his coming, when soul and body reunited shall be associated with him forever in glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Luke 16: 19-26; 23:43; 2 Cor. 5:8; Phil. 1:23; 2 Thes. 1:7-9; Jude 6, 7; Rev. 20:11-15.

In addition to the above passages, the Times writer cites various other references to show that the unending torments of the unsaved are to be experienced in the fires of hell. He cites Matt. 18:8,— "To be cast into everlasting fire." Matt. 25:41,— "Depart from me, ye cursed, into everlasting fire." In these and other passages the Times editor seeks to bolster up the theological dogma of an eternal hell of conscious suffering, and thus answer the question of the reader.

The surprising thing in this defense of the hell of the Middle Ages, is the substitution of twentieth century fire for the orthodox fire of Dante's time. Here is the come-down of the Times editor:

It is not necessary to believe that "fire" is what we mean by fire in the physical, material world of today; nor even that the "punishment" is externally administered to the lost. Believers may hold their own varying interpretations of these details. The central fact is that God's word declares the unending, conscious suffering of the unsaved as the result of their failure to accept the only and all-sufficient way of escape from sin, offered by God through Jesus Christ. And if God's description of this punishment is not literal, but figurative, we may be sure that the reality, whatever it is, goes beyond the figure, as the real always goes beyond any type of the real.

There are two counts here that most seriously affect these Bible texts that have been cited. 1. The fire is extinguished; 2. Such punishment as may remain is from within, and not "externally administered." In other words the punishments of hell hereafter are not from fire, but are from conscience within. That, then, is the position of the Sunday School Times.

But why is the Times so strenuous to

maintain the doctrine of an eternal hell, and at the same time take from the place the principal quality that makes it hell. If the Times would have its readers believe that hell has or will have no fires at all, and has or will have no punishments "externally administered," what earthly need is there for such a place? If punishment is to result from conscience within, why is not that all the hell there may be? That is the logical outcome of the Times' position.

We have a good deal of respect for the Salvation Army, and for the average speaker in city missions, who seem to believe in and certainly preach the hell of the New Testament both as eternal, and as a place of burning. We have less favor for any system of interpretation that divides up the Bible testimony on these points, holding to some, and throwing out the rest. There is no more reason for throwing out literal fire from our conception of hell, than there is for throwing out its eternal continuity of existence. If Bible terms in one instance allow of no modification, when they allow of no modification in the other. The exact terms that seem to make hell and its punishments eternal, are no stronger or more binding than other terms that make those punishments a result of fire "externally administered."

The Times is deserving of honor for its loyalty to the Bible, but so long as it holds to an eternal hell of suffering, we challenge its authority for reducing its fiery aspect to a mere twinging of conscience within, especially in view of the fact that so many men have little or no conscience to be troubled.—Editor in *The World's Crisis*.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to him and mind the present.—Sel.

#### Struggle Upward.

The mountain side is rugged  
Which leads to heights of fame;  
But climb and struggle upward,  
And chisel out your name.

The way is rock and thorn strewn,  
With many a foe to face;  
But each step helps you upward,  
And the goal is worth the race.—Sel.

#### Determine to Save.

No Matter where your lot is cast,  
Make good;  
From first unto the very last,  
Make good.  
Remember, in each thought and plan,  
The world will recognize the man  
Who shows to all he will and can  
Make good.—Sel.

Show me a man who has benefited the world by his wisdom, or his country by his patriotism, or his neighborhood by his philanthropy, and you show me a man who has made the best of every minute.—Sel.

**THE RESTITUTION HERALD.**  
S. J. Lindsay, Editor and Manager.

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**The Restitution Herald**

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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.

Fern Lawrence, daughter of F. H. and Grace Lawrence, who is attending Chiropractic College in Wichita, Kansas, would be glad to meet any brethren of or near that place. Her address is 340 N. Market St., Y. W. C. A. Bldg., Wichita, Kansas.

Together with Bro. J. W. Williams we spent Monday and Tuesday, Sept. 2 and 3, at the homes of Sr. Katherine Townsend, at Lebanon, Ill., and J. E. Miller, Jr., at St. Jacob, Ill., taking a little rest from three weeks of quite strenuous work. Added to this was the pleasure of the visit and the curiosity, to us, of seeing two or three airplanes going to and from the aviation field not far from there.

Sr. J. W. Williams and the children are visiting her people near Frankfort, Ind. They accompanied us from Waterloo, Ia., to St. Louis, where Bro. Williams saw to getting them on the right train.

We rejoice in the union of forces in Nebraska this year and to know that such a good meeting was held. May the good work go on.

A card has just been received announcing the important fact that a baby girl came on Sept. 9, to make her home with Bro. and Sr. Geo. J. Rahn, of South Bend, Ind. The name to which she shall answer is Charlotte Mae. Hearty congratulations to all concerned.

Attendants of the Illinois Bible School, and others, will be interested to know that Bro. Ferd Winfrey, of Bosworth, Mo., has received a call from Uncle Sam and is now in a Texas camp. We do not know his address yet, but will give it later. May God sustain him through whatever may come.

Recently we have had more or less trouble getting our paper to subscribers. In some instances the fault is ours. It would be an accommodation appreciated by us of those who miss even one issue of the paper would notify us at once. Please do this.

We have many calls ahead for evangelistic work. To meet these calls it is necessary to limit the length of time spent with each. Therefore when our meetings are announced in any locality, let all interested brethren see to it that there is a good attendance from the first. Often it is the case where people are expecting two weeks of meetings, that it takes a week of the time getting even the brethren to come regularly. This is an unrighteous waste of the evangelist's time. Remember there are others who are hungering for that which you are wasting. Please take heed.

**Remittances.**

- S. J. Wilson; Mrs. L. E. Ewing; Mrs. Elisa Hartley; Ella L. Gardner; Mrs. Rhoda Watts; A. MacFarlane; Fae Beardslee; Mrs. Ellen Morse; Ed Lee; Mrs. J. W. Eckle; Mrs. J. A. Tuttle; Mrs. C. McCulloch; Marvin Becknell; Mrs. Olive J. Swindler.

**HELPING FUND.**

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

- Mrs. C. A. Hilsabeck, \$3.50.
- Mrs. Rhoda Watts, 1.50.
- G. H. Garton, 1.50.
- Mrs. Ellen Morse, 2.00.
- Mrs. J. A. Tuttle, .50.
- Mrs. Olive J. Swindler, 4.00.

**Reports.**

The annual conference of the churches of God in Indiana met at Rensselaer, Aug. 30 to Sept. 1. The first session, on Friday afternoon, was opened informally, owing to the absence of Bro. Stilson, who was unable to be present until Saturday noon.

The sermons and Bible lessons were all especially profitable and interesting. The speakers during the conference were Sr. Woodward, Bros. Conner, VanVactor, and Croy. The principal theme used in discourses and Bible studies was on "sin." "What is sin? Its cause, effect, remedy, etc." Each one in order seemed to make

their message fit in or follow the other so nicely without any apparent effort on their part.

The business meeting was held on Sat. afternoon. There was very little business to be transacted at this time, however a few items may be of interest to the church at large, namely: the conference accepted as a member of the Indiana conference a body of believers at Frankfort, Ind., which applied for membership. We are happy to add another organization to our list.

The new song book proposition was brought before the conference and briefly discussed, all feeling the great need of such a book. Flora Prior was appointed as committeeman from the Indiana conference to act with the committee from the other state conferences in getting out a new song book.

The old officers were reelected. Following this business session the Bereans met together for their annual business.

The churches were not all represented at this conference, but there was a very good attendance from North Salem, South Bend, Pleasant View, and Morning Star; one brother from Argos and one from Frankfort. We regret that there were no delegates from the other places.

A vote of thanks was given by the visitors to the Rensselaer church on Sunday night for their kind hospitality. All pronounced it a good conference. May we all receive a blessing from it by our heavenly Father.

Flora Prior, Sec.

**Iowa Conference.**

The 31st Annual Conference of the Churches of God in Christ Jesus met at Waterloo, Iowa, Aug. 24 to Sept. 1, and the program was carried out as nearly as possible as previously announced.

Thus another conference year with its untold joys, cares and sorrows, has passed from us, and there is every indication that the year upon which we have just entered will be fraught with results of the greatest import to every waiting disciple of Christ.

Among those present who gave us of their storehouse of knowledge were F. L. Austin, S. J. Lindsay, G. E. Marsh, A. J. Eychaner, O. J. Allard and J. W. Williams.

Their names are proof enough that those who were present were well repaid for their efforts in coming. Their excellent sermons and timely talks were a spiritual uplift to us all, living in a time of affliction and trouble.

Like Paul, let us put on the whole armor of God that we may be able to stand, and let our feet be shod with the preparation of the gospel of peace. We enjoyed beautiful weather and an attendance of nearly 300, which added much interest to our Bible lessons as conducted by Bros. Lindsay, Austin, Williams, Jones and Sr. Mayme Hoar.

The business meeting was called to order by our president, O. J. Allard, and the following reports given:

G. P. Allard, treasurer, as follows:

Bal. on hand Aug. 22, 1917,	\$226.00
Received during year,	\$1943.98.
Paid out on orders,	\$2016.91.
Balance,	\$153.07.

Mrs. Alena Ellis, Sec., as follows:

Signed 18 orders on Treasurer, amounting to \$2016.91.

Mrs. G. P. Allard, State S. S. Supt., reported five Sunday Schools in state. Amt. in treasury, \$16.33. Rec'd collections, \$18.00. Paid Conf. fund, \$15.00. Balance, \$19.33.

J. W. Williams, State Evangelist, reported total services 306. Served Iowa Conference nine full months and 53 odd days. Salary for above time \$1090.33. Traveling expense \$269.11. Total \$1362.44. Received from Conference \$1380.65. Overpaid \$18.21. Received in donations in Iowa \$16.00. In Neb. \$20.00.

Dining Hall Committee reported:

Total rec'd, all sources,	\$326.23.
Paid out,	234.52.
Cash donated to Conf.,	35.00.
Sept. 5, 1918, Amt. on hand,	\$6.71.

Mrs. A. J. Eychaner, Sec.-Treasurer of Bible Faith Mission work in India, reported:

Total donations rec'd past year,	\$169.68.
Donations during Conf.,	43.56.
Subscriptions for B. F. M. Standard,	4.50.
Total,	\$217.74.

Splendid reports were given from the following churches: Waterloo, Sac City, Pleasant Prairie, Marathon, Eagle Grove, Hickory Grove and Koszta.

The following motions were carried: That Art. 1, of By-Laws be amended.

That J. W. Williams be retained as state Evangelist for another year at a salary of \$125.00 per month and expenses.

Owing to the fact that prices in all lines are soaring we deemed it necessary and right to raise the Evangelist's salary \$25.00 per month.

Electric lights were a big addition to the comforts of our Conference this year, the work being donated by Bro. Ray Allard of Gladbrook, Iowa. Subscriptions were taken to pay for paving, lights, evangelist, etc.

All officers were reelected for ensuing year.

The following were baptized during Conference: Arthur, Lloyd and Marie Fish; Arnold and Reuben Sealine; Mr. and Mrs. Ray Allard; Mrs. Bessie Bughtol, Missess Ethel Titus, Irma Mann, Gladys Starbuck and Ora Oaks.

We believe our coming together this 31st anniversary of our association will be one long to be remembered for our comforts and brotherly friendship, for which we are thankful to him who is the giver of every good and perfect gift.

Submitted in love.

Mrs. Alena Ellis, Sec.

## The Sunday School.

By Alta King.

### REVIEW.

WHAT IT MEANS TO BE A CHRISTIAN.

Lesson 13. Sept. 29, 1918.

Reading Lesson. 1 John 3:13-24.

Golden Text: My little children, let us not love in word, neither with the tongue, but in deed and truth. 1 John 3:18.

Memory verses: Rom. 6:9-13. Paul's defini-

tion of a Christian.

### Questions and Comments.

Each of the following groups of scriptures depicts a certain phase of Christian living. After studying each group name its phase, using where possible, a word ending in "ing." for Christianity is a continuing process, progressing day by day. Read over the past quarter's lessons and bring to class any points which you deem to be especially helpful. If you have "kept in memory" any of the lessons it will not be necessary to read them over. We suggest that some, especially the younger members bring to class short essays on the lesson.

The meaning of Christian living:

1. Eph. 5:17; Rom. 12:2; Col. 1:9. What does this phase require on our part?

2. James 1:22-27; 1 Jno. 2:3-6; Matt. 7:21-23. In what two ways may this phase be manifested? Which is acceptable to God, and what covenant generates it?

3. 1 Thes. 5:17; 1 Tim. 2:1-4; Eph. 5:18-21; Eph. 6:18; Jas. 5:16. How did Jesus answer his disciples when they asked him to teach them how to pray? Bring out the principles his sample prayer illustrates.

4. Eph. 4:11-16. Find Peter's explanation of how this growth takes place.

5. 1 Jno. 4:7-21; Matt. 5:43-48. What shows the highest type of Christianity? What will always follow true love? 1 Jno. 2:2-5; 1 Jno. 3:16-18. Recall the parable by which Jesus teaches us who our neighbor is and also how to love him.

6. Matt. 10:8; 2 Cor. 9:6. 7; Rom. 12:13; 2 Cor. 8:5; Rom. 12:1.

7. Rom. 12:21. Discuss the source of evil and explain how the Christian is to overcome it. Do any of Christ's words or act-warrant the belief that his follower is to help overcome evil conditions in the world by means of the war spirit and blood-shed? If we refer for evidence to God as he worked through fleshly Israel under what covenant will we be serving?

Be able to quote in class a scripture holding forth a definite reward to be received by true Christians. Does the nature of the rewards encourage us to be good because we are paid for it, or do they encourage us to do right because we love right? Notice that each of the rewards is merely increased ability and opportunity for doing right.

### General Notes.

In closing this quarter's lessons let us guard against leaving them behind. Make them a part of our lives as we take up the study of lessons which do not bear so directly on Christianity in practice.

The next quarter's lessons afford greater opportunity for the use of maps and historical sketches. If possible secure a map large enough to be used by the class. Encourage the younger members to write out something connected with the lesson. There is no surer way of getting a clearly fixed lesson in mind and retaining it than by original compositions.

Study for yourself. Studying is thinking while you read.

In teaching Christian living Jesus made two words synonymous in meaning.—love and service.

When you have been sitting in a well lighted room, and are suddenly called into the outer darkness, how black it seems! And thus when man has dwelt in communion with God, sin becomes exceedingly sinful and the darkness in which the world lieth appears like tenfold night.—Sel.

Christianity briefly summed up is making the right beginning by hearing and accepting the gospel, studying, praying and obeying, thus making a continual growth. Tests of Christianity are, helping others, working without faction, giving, a continual conquering of evil, and bearing the fruits of the spirit.

### THE SEVEN STAGES OF JOB.

AS A DRAMA, the book is divinely separated into seven divisions, or acts.

Act 1, Trial, from 1:6 to 2:10, inclusive. This scene is not laid in heaven, as many, in fact most, Bible students have advocated, with the satan as a sort of court officer of Jehovah, to oversee the conduct of saints and accuse those who needed scrutiny and correction, and with the sons of God as angels, of whom satan is one.

The Bible nowhere calls angels sons of God. The supposed marriage of angels and daughters of men in Gen. 6, would seem strange when we consider our Lord's words that those who become equal to angel's do not marry. The sons of God of Job 38:7, are not angels. The parallelism requires that since morning stars sang, other planets, not angels, shouted for joy. In Heb. 1:5, we are told that Jehovah never said to any angel, "Thou art my Son, today have I begotten thee." Who then are sons of God? "As many as are led by the spirit of God," says Paul. Human saints. His children are those by faith through baptism into Christ. Gal. 3:26. His sons and daughters are the faithful ones of humanity who separate themselves from the ungodly, 2 Cor. 7. Then the sons of God of Gen. 6, were the human children of God who forsook the truth to marry the ungodly. And so the sons of God of Job 1:6, are Job and the rest of the Edomites who seek to draw near to God and present themselves through their animal sacrifices to Jehovah in hope that he will accept them. The sequel proves the truth that when one of these sons of God is accepted by God in Job 42:9, it is not an angel but a human being, even Job, who with other sons presents himself away back at 1:6. Then the scene of Act 1, is earth, not heaven. That the adversary was among them indicates an equality with the sons, and so it also indicates that this adversary was also a human being as Judas was a devil and Peter was also called "satan," because both these men were opposers or adversaries of Jesus. We shall find who Job's adversary was before we go far.

But when he presents himself to God, at 1:6, there is no assurance of acceptance. That does not come till 42:9, after his suffering is finished; for the law, in Lev. 22:21, requires that a free will offering must be perfect to be accepted. Paul shows the meaning of that in Rom. 12, that when the will of God in us is perfect it is acceptable in our sacrifice. So

Job must be perfected by suffering before God accepts him, as he presents himself. That is to say, in the law of shadows, the animal sacrifice must be consumed by fire. Many scriptures in speaking of the acceptance of an animal sacrifice speak in the same words that it is the person that was accepted. Therefore the animal sacrificed represented the one who offered it, and the offerer was to understand his identity with that animal sacrifice, and hence his willingness to be accepted of God by passing through tribulation which would consume the carnal man.

Job's remonstrance against his trouble indicates he did not know the meaning of the sacrifice and the fire when he offered his animal sacrifice and presented himself. Neither did you and I, probably, when we offered ourselves to him. But he will accept us in the fire.

We must not occupy more space this time, but will leave the rest of Act 1, till a later article.

J. W. Williams.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and  
Righteousness.

The Berean books for 1918-1919 are now ready for distribution and the study year begins with October. They contain forty-nine lessons and the price is ten cents. Order from the National Corresponding Sec., Evelyn K. Harsch, 5439 Ohio St., Chicago. Sample copies will be sent on request.

### Annual Report.

The fifth annual conference of the National Berean Society of the Church of God of the Abrahamic Faith, met at Holbrook, Nebraska, August 19, 1918.

Business meeting was called to order by the president. The reports of all the secretaries and committees showed a great increase in the work over last year and a marked activity in every department. Our treasurer being called to war, we had no itemized report, but we closed the year with all bills paid and a small balance.

The lesson book committee's report was in evidence in the new books which are ready for distribution. The price is ten cents and the books may be had from the corresponding secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

The tract committee reported 3520 tracts distributed this year. They were sent to nineteen states for redistribution. This number is 661 more than were sent out last year. The committee also supplied local societies with tract libraries. These are used for reference in preparation of lessons.

An animated discussion as to ways and means of using the Berean column of the papers followed the report of the literary committee. All agreed that it would be of great interest if the local societies would use this as a news column in reporting their meetings, social gatherings, visitors from other localities, and mar-

riages and deaths and births in Berean families. In this way these columns will be a getting acquainted corner.

The social corresponding department is one of our most successful. They have reached many who have not the privilege of hearing a gospel sermon from one year to the next, and others who in order to meet those of like precious faith must drive many miles. Social correspondence gives them strength to feel they are not standing alone and the isolated feel they are in touch with the rest of the family.

This committee takes a special interest in those just baptized, the shut-ins and those in trouble. They will appreciate the names of new converts and any boys of our church families who are in the army or navy. Send names to Anna L. Adams, 705 Ottawa Ave., Dixon, Illinois.

The organization committee reported the organization of two new states, Minnesota and Michigan. The report of Minnesota showed thorough organization and was the most encouraging of any we have heard for a long time. The plans sent in by Michigan showed the great zeal of the newly elected officers and promise good work. Many points are interested and we expect to hear of their organization in the near future.

The isolated committee gave an excellent report, best of all she sent a plan for work which will be published.

We received invitations from Michigan and Minnesota for our meeting in 1919. The Michigan invitation was accepted, as it came first, though we know we would have an equally good meeting in Minnesota.

We discussed ways and means for conducting work for the coming year. We feel that we had a very profitable meeting and were greatly encouraged by a letter of greeting from our isolated brother, M. W. Perrine, of Clear Lake, Wash.

The meeting closed with the election of officers. As the committees have not all been appointed the names of the new officers and committees will appear later.

Bro. Eldred Marsh who likes to be called the Berean minister preached the Berean sermon in the evening. It showed in a most convincing manner the work and purpose of the National Organization. We certainly enjoyed our meeting with the Nebraska brethren and we will long remember their open hearted hospitality.

Lulu V. Pickering, Sec. Pro tem.  
Resolutions.

To the members of the National Berean Society of the Fifth Annual Convention assembled with the Nebraska State Conference of the Church of God at Holbrook, Neb., Aug. 19, 1918. Your committee on resolutions desires to offer the following for your consideration.

Inasmuch as through the loving kindness and mercies of our Heavenly Father we are all permitted to gather in this Berean Convention assembled: and,

Inasmuch as we realize the success of the National Berean Society is also the result of the untiring and united efforts of those who interest themselves in the interests of the Society: therefore,

Be it resolved, that we do hereby thank the officers of the National Berean Society through the past year for their untiring labors in behalf of the Society and the

cause which it represents, and

Be it further resolved, that we do hereby thank the faithful Bereans throughout the country for their individual and united cooperation with the officers in their efforts.

Inasmuch as much of the success of the Berean work depends upon the support given by the several church papers, therefore,

Be it resolved, that we do hereby extend our heartiest appreciation to the editors of these several papers for their cooperation and assistance in the efforts of the Bereans to increase regular, systematic study among our people.

Resolved, that we greatly appreciate the kindness of the Nebraska State Conference in entertaining the convention at this time.

Resolved that we do hereby extend our tenderest sympathies to those of our number who have laid their loved ones away in death, and that we commit all such to the loving watch care of our Heavenly Father.

Resolved, that we hereby council those chosen to office for this society for the coming year to a faithful trust in and reliance upon our Father for guidance and strength to the efficient performance of their labor.

Resolved, that we do hereby council all Bereans to a more habitual, systematic and consecrated study of the Word of God, and a more devoted service to the Christ principles found therein.

Submitted in love,

F. L. Austin, Mrs. Minnie Rogers.

### State and National Work Among the Isolated.

In all organized work, its success depends upon the zeal and faithfulness with which its various officers and committees perform their part of the work; and the committees to do their part successfully must have some well defined plan under which to work, and the hearty cooperation of its members.

Among those of our faith, quite a large portion are isolated, and just as when a member of the family is away among strangers, and it is right we should know where, and do all we can to keep them in touch with the interests of the household to which they belong, so we feel regarding those of the household of faith, alone among strangers to the truths which they believe.

In our National Berean work we have two committees appointed to work along this line,—first, the Isolated, whose duty it is to search out the isolated, explain the work, get them to unite and work with us. Second, the Social Correspondence, which is the "getting acquainted" committee, whose members write to the isolated, more particularly in a social way, which does much to encourage and cement the bond of Christian love and unity between those of like precious faith.

It is of the first, the Isolated Committee, of which we wish to speak, as we feel the results have not been what they should, because the plan and purpose has not been well understood by the state committees upon which this work largely depends for its success.

The first work of this committee in each state should be to locate the isolated. There are a number of ways through which this can be done.

If you have a state Conference attend it and get acquainted with those present, find out if they are isolated, if Bereans. If not Bereans, explain the work fully, and urge them to take it up. If they are already members, they may know of some isolated ones. It doesn't matter if not from your own state, for if from a state that has an organization, you may be of help to that state by sending to the National officer on your committee the address, who will see that it reaches the Isolated committee of the state to which it belongs. If from a state having no organization, you may invite them to unite and work with your state until they have one of their own.

Again, you may get addresses from the ministers of your state. Write these, and if at first you do not succeed in interesting them, try again. It sometimes takes a number of letters to make the plan and purpose of the work clear, or to strike the chord that appeals to them, but our experience has been if you persevere you'll win in time.

After you have gotten in touch with all you can through these two sources, write the editors of our church papers for addresses. In our state work we secured quite a list in this way, of people of whom we had never heard, and were enabled to accomplish some good work among them.

Then, you can learn of others through those of the faith in different localities, whom you may know, or know of. In working up Illinois we found an address in one of our church papers. We wrote this person asking for addresses of any young people in his own or other localities. He sent some from several points, and at each one Berean work was started, two of the points working up good sized societies. You may find other ways, but these mentioned have been tried with success.

Now what the state committee is to do after succeeding in getting any of the isolated to take up the work: First, the names and addresses should be sent to your state president, that the new Berean may be welcomed and enrolled on the state list which the president should keep.

Second, send the name and address to the National Isolated committee, who keeps a record of each state's work and who will send the names on to the Social Correspondence committee for their part in the work.

Third, keep a close account of the letters you write, replies received, showing the work you have done, to be given in your report at your annual state meeting. You should also write to these new members occasionally, to encourage and help them in their work and study. Remember that though the work was first organized more especially for the benefit of the young people, yet there is no age limit, anyone who may be benefited by a systematic study of God's Word and the fellowship of those of like precious faith, will be gladly welcomed among us.

The list of officers and committees for

the coming year, will soon be given in the report of this meeting, in our church papers. It would be well for those interested in this work as well as the Bereans to keep a copy, that you may know to whom to write regarding any special line of work. And the addresses of any whom you feel can be benefited, will be appreciated. He who has said that even a cup of water given in his name to those who are his will not be forgotten, will not fail to remember in the day of rewards, the efforts made to bring comfort and cheer, or a clearer knowledge of the scriptures to those who are seeking for eternal life.

Anna E. Drew.

### BE SLOW TO ANGER.

Righteous Indignation Justified, But Resentment of Injury Serves Little Purpose.

"He is forbearing and abundant in mercy." Exodus 35:6.

Forbear, forgive, forget.

Three little words that help to build great happiness.

Three little words that mean great victory.

Three little words that prove us worthy of great privilege.

The great happiness which these simple words build is the happiness of peace. The victory they mean is victory over one's self. And the great privilege which they gain for us is the privilege of being, through our conduct, adjudged worthy sons and daughters of the Heavenly Father of us all.

Men anger us. We are human, and therefore we resent. But every time we resent we lower ourselves to the level of him who offends us; we lose our own self-respect, which is a valuable asset; we raise the offender to the opinion that he is worth noticing, which he may desire, but which we are frequently unwilling to concede. We provoke by our act or word of resentment future or further offense, which will only mean more anger or resentment on our part; we fail to convince the offender that he has wronged us, and our failure to do so means possibly our mortification and certainly a loss of our nervous energy wasted upon one who is not worthy of the expenditure.

Like most human emotions, anger or resentment can be holy or unholy.

It is holy when directed against wrong that perils life in serious directions. For such wrongs may mean grave consequences.

Righteous Anger Justified.

There is such a thing as righteous anger. Witness the anger which directed the extermination of the Canaanite nations so persistently guilty of the grossest immoralities, which, under the guise of worship, meant man's physical, mental and moral deterioration and death.

But we speak of ordinary life as we ordinary human beings live it. We are too often angry and resentful unnecessarily and unrighteously. We are too quick to take offense. We resent angrily when a "soft answer" would "turn aside the wrath," and we thereby demonstrate that "anger resteth in the bosom of fools," among whom there is no need for us to be

numbered. It all means our annoyance. Any annoyance, even when caused by a pin-prick, means a disturbance of our happiness.

If we can overcome our pride, conquer our anger, subdue our resentment, it means that we gain a great victory over the less worthy self and that the more worthy self, the "better self" within us, is mightier. That will mean our peace of mind and therefore our happiness.

After all, no man is infallible. And we are only men. Offense is oft the child of our own fault—or folly.

He is a wise man that recognizes when he is foolish. He's a wise man that applies to himself Job's satire, "wisdom will die with you!" and gives credit to his offender for at least a little wisdom and possibly more right!

Forbear, forgive and forget. Who has not felt all the better for doing so?

Forbearance Always Well.

And it is just by forbearing, forgiving and forgetting that we prove ourselves worthy of high privilege, worthy of our privilege of being sons and daughters of the good Father of all of us. For he is forbearing and forgiving and graciously forgets.

If he finds that our faults, whereby we offend him, are just human weaknesses that we honestly try to correct; if he finds that we are sincerely trying for a "change of heart," he will forbear, forgive and forget. He only desires that we shall return to the right way. He takes no delight in punishing or inflicting penalty. "In our sorrows he sorrows," as the prophet teaches us.

Let us therefore try to lead those who offend us to a change of heart. Let us try to correct the causes of their offending us. We can do so by tactful response, by soft answer, instead of by angry word, or by angry tone, which is even worse!

It is only when truth, righteousness and honor are involved that our anger becomes righteous anger and our resentment becomes excusable.—Sel.

Reckon the days in which you have not been angry. I used to be angry every day, now every third day, then every third and fourth day, and if you miss as long as thirty days, offer a sacrifice of thanksgiving to God.

To those who passed me on the highway and gave greeting, and whom I shall never meet again; to the possible friends who came my way, and whose eyes lingered as they fell on mine,—may they ever be eager with youth and strong with fellowship; may they never miss a welcome nor want a comrade.—Sel.

To him who desireth little, little is given, and to him who desireth much, much is given. But to neither is it given according to the letter of their desire.—Sel.

It is the greatest security from fear to fear the laws.—Sel.

Believe in any religion that you may chose. But do not believe in atheism or unthinking content.—Sel.

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Letters.

I have read with interest the continued articles by Vladimir Gelesnoff, and the invitation offered to criticize, and will offer my views in few words.

The visions of Daniel seem to me like a moving picture reel that was broken into many pieces and I believe it impossible to arrange them as to time or order for the times and seasons are kept safely in God's power. I place them in the regeneration, not in this generation in which man now is. If we reason consistently from a few statements it will help wonderfully. One is that "Christ is the resurrection and the life." Now we are born of the will of man and in God we live and have our being, then Christ enlightens every man coming into the world. The nations of Daniel's great image must be in existence at the same time for they are swept away together. The great conflict of nations has never been fulfilled. Then if we believe Paul's description of the resurrection of how are the dead raised and, with what body do they come, every seed its own body, the nations are of the Adamic, earthly seed, while the first resurrection is eclectic and will have spiritual bodies such as the spiritualists try to counterfeit, and counterfeiting always carries a heavy penalty. We see in the earth how it has been ages in forming, and there are all the ages of eternity for the plan to develop, a thousand years is but a day in the Lord's sight. When the nations are resurrected they will object to a kingdom and a man to rule over them. A profound sleep may invigorate them, but their nature will be the same to avarice and ambition, then will ensue the enlightening and correcting age. The great city and temple of Ezekiel will then be built and play its part. It is a wonderful plan that is going on and the prospect before the Jews should create fresh interest.

Fraternally,  
S. J. Wilson.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.—Matt. 6:25.



# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, Sept. 25, 1918.

Number 46.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### A BARLEY HARVEST.

JAMES and his mother had been spending the summer on grandfather's farm.

The work of putting in the crops was all new to James and he was much interested. The big tractor was a source of never ending wonder. First it was used in preparing the soil, then in putting in the seed, later in cultivating the crops. Then came the hay-making, and how James did enjoy riding on the big loads with the men!

After this came the harvest, and after the oats and barley and wheat had all been carefully shocked, the men began threshing. James heard them talking about this and he was quite sure it would be the most interesting thing of all, although he could not guess just what it would be like. At last the happy day came. The big engine, pulling the separator, came into the field one evening just at twilight, and, after making sure that everything was all right, the men went home for the night.

Oh! how excited James was. He could hardly go to sleep that night, and you may be sure he was up early the next morning. He watched the men set the machine. He watched others piling the bundles of grain on the wagons. It seemed to him he needed several extra eyes to see everything. His grandfather found him a safe place where he could watch the machine, and when, at last, the wheels and belts began to move and James saw the straw flying in one direction and the grain pouring into the big wagon box, he felt sure there couldn't be anything very much more wonderful in the whole world.

All day he kept close to the machine, and when they quit work for the night he watched until the last man was gone, and then turning to his grandfather, he said, "I believe threshing is better than Fourth of July!"

"Yes, James, it's all right now. But when I was a boy your size it was different. We didn't have such good machines and it took us much longer."

"Why, I s'pose that's right," said James. "Mamma told me once that people were learning new ways of doing things all the time."

"Yes, indeed," agreed grandfather. Years ago they cut their grain with a small

## LIFE'S PATHS.



WE CANNOT take our paths away;  
They linger where our feet are gone;  
Bordered with green, yet trodden  
gray,

With here and there a smooth-  
worn stone.

I know the ways of little feet,  
And those of others, older grown;  
And oft, as o'er these paths I beat,  
I muse with wordless thoughts alone.

I follow now a presence swift;  
A tire is fluttering in the wind—  
Or gentler breezes softly lift  
Her curls—and I am just behind;  
I hear the frolic in the laugh,  
And then the shouting words of glee,  
As, running half and halting half,  
The player cries, "you can't catch me!"

Sometimes I meet in memory's way  
The stretching hand, the glance of eyes;  
My lips seem parting, as to say  
Some words of welcome and surprise;  
Or, on my ear there sweetly fall  
The words of old-time tenderness;  
My arms are thrilled to hear the call,  
And rise all ready to caress.

Ah! how they mock me— these old ways!  
And yet, I would not lose their tread;  
These hallowed paths of other days  
Lead from my heart out to my dead.  
Sleep on! I tread where you have trod;  
Your goal may soon arrest my feet;  
Till, breaking from the tangled sod,  
In everlasting joy we meet.—James A. Libby.

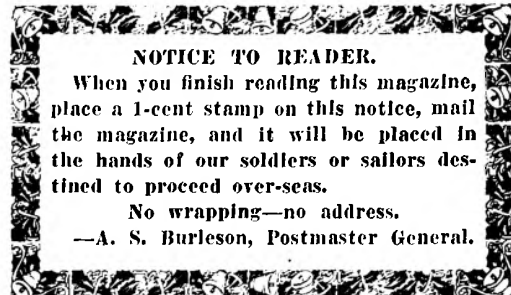
sickle, such as your father uses to cut weeds around the house. Then they carried it to a threshing floor, where it was pounded with a flail until the husks were off the seeds. After that they fanned it until the chaff was blown out of it. Not much like this big machine we had today, was it?"

Later, when mother had James ready for bed, he whispered, "I'd like you to tell me a story about the time when folks had to thresh without threshing machines."

"All right," said mother cheerily. "Just listen. Long ago there lived a woman whose name was Ruth. Her husband died when she was quite young and she had no money. Ruth loved Naomi, her mother-in-law, very much, and when she decided to return to her own country to live, Ruth went with her.

It was just at the beginning of barley harvest when they came to Bethlehem, and Ruth said to her mother-in-law, 'I will go to the field and glean the grain that falls from the hands of the reapers.'"

"For you know when the men were reaping some of the grain would drop from their hands, and the very poor people would follow and pick it up so that they might have something to eat. For what they got in this way they were allowed to keep for themselves. These peo-



### NOTICE TO READER.

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ple were called gleaners.

"So Ruth went to glean in a field belonging to a man named Boaz. He was a relative of Ruth's husband, and a very good man. When he came into the field he was surprised to see a stranger there, and said to his overseer, 'who is the young woman?'

"She is the young woman who came back with Naomi," said the man. 'She asked to glean here, and has been busy since early this morning.'

"Then Boaz called Ruth to him and said, 'Stay in this field to glean, and when you are thirsty go to the vessels and drink of the water the young men have drawn. I have heard of your kindness to Naomi and what a good woman you are.'

"So Ruth stayed in the field and at mealtime she ate with the reapers. Boaz gave her some parched corn, which was the finest thing they had.

"When she had gone back to the field he said to the reapers, 'Let her glean wherever she wishes; and drop some of the barley purposely for her.'

"So she stayed till evening and then beat out the barley she had gleaned, and she had much more than any of the other gleaners. She took it home and told Naomi how kind Boaz had been and Naomi said, 'Do as he has said, for he is a kinsman of ours.'

"So Ruth went every day to the field to glean, and always the reapers were kind to her. After the harvest was over Boaz took Ruth to be his wife and all the people in Bethlehem were very glad.

"Now wasn't that a nice way to finish the threshing?" asked mother. But James was fast asleep.

Gladness of heart is the life of man, and the joyfulness of a man prolongeth his days.—Ecclesiasticus.

Keep cool and you command everybody. Affection is the broadest basis of a good life.

Heaven never helps the man who will not act.—Sel.

Be noble! and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.—Sel.

Ye are all the children of light, and the children of the day.—1 Thes. 5:5.

## SIGNS OF THE TIMES.

A Series Of Thoughts Concerning  
Signs to Precede Christ's Coming.

Lyman Booth.

THIS KNOW, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. 2 Tim. 3:1-5.

"The last days," is an expression which covers a period of time which describes the church as it will be found at Christ's coming. It is in the last days that perilous times shall come, and why? The apostle, as a reason for such times, names nineteen traits of character, which in their nature are calculated to demoralize, debase and ruin their possessor. Paul considered self-love the worst of all these vices, and therefore placed it at the head of the list. When such a list of vices gains the ascendancy in society in general, no other results than perilous times could obtain. It has been truthfully stated that extreme selfishness is the parent of extreme sensuality. Supreme self-love strives only for extreme self gratification. They who begin with self-love, end with loving pleasure more than God. Selfishness was not found in the temper of our Lord Jesus Christ, "Who pleased not himself." It is the cause of sin, the parent of vice, and the opposite of all virtue and holiness. In proportion as selfishness prevails, the other vices are apt to follow. Paul wisely placed it at the head of this black catalog of evils, because all the others spring from it, and intimates that the last days will be cursed with such a spurious Christianity.

We are commanded to love the Lord our God with all our heart, soul, and strength, and our neighbor as ourselves. It is but natural that we love those who show love for us. They who love most are most like God for he is love in its purity. Without love there would be no order or system. It is an element implanted in nature by the divine hand. Remove it and all would be chaos.

In this list of evils Paul has named covetousness next after self-love. Extreme self-love craves everything. Coveting ordinarily denotes a desire for that which belongs to another. The desire of self gratification begets the desire to seek every object that will satisfy it, whether legal or otherwise. It is begotten of self-love, and in turn begets lying, cheating, theft, and robbery. Some people develop covetousness in lustful desires and carnal indulgences, while others seek worldly honor and fame and wealth. It is more generally associated with wealth. Paul has said, "For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. Thus it becomes one of the most dangerous and debasing vices. We find it prohibited in the law of Moses,

as follows: "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man-servant; nor his maid-servant; nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20:17.

Covetousness has become so prevalent in these last days as to be noticeable in nearly all transactions of business. Commerce has become corrupted through it by employing illegal competition without bounds, in restraint of trade. We notice it in the rapid acquisition of vast fortunes; wild speculations without end; gaming of all forms, especially in ball playing and prize fighting with their wild and unrestrained excitement. These are some of the modes for satisfying the thirst for money. Men seek political office more for money than for honor and public good. The arbiters of our political and social destinies are mainly chosen by money, and serve faithfully those who place them in authority. Christ said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he posseth." Life in this instance includes time and eternity. Man's life is of God, and not of his goods, be they ever so abundant. Not what he has, but what he is, that is the measure of his happiness.

Covetousness is not genius; because it is not the product of an exalted intellectual power capable of operating independently of training. Neither is it talent, because it has no particular or uncommon aptitude for some special mental work or attainment; nothing but an avaricious desire to reach out for gain, until wealth is loved, sought and hoarded, not for the comforts and enjoyments it might bring, but merely for itself.

While the Christian is admonished to beware of covetousness he is permitted to "covet the best gifts." Every accomplishment and every intellectual faculty that grace the Christian character should be cultivated to its highest degree. While we are urged to be content with the gifts we have, yet we may aspire to attain the best gifts by improving the ones we have. He who does so will be drawn nearer and nearer to God until he will become pure, and of the pure in heart it is said, "they shall see God." The vision of God as he is will be granted only to the pure.

The next class which Paul mentions is the boasters. They were to appear along with the covetous in the last days. Do we find any? Paul did not state anything in particular of which they boasted. Since he was speaking of professed Christians it might be easy to conjecture the subject of the boasting. That they were church members is evident for Paul said of them, "having a form of godliness, but denying the power thereof: from such turn away. Since they are church members they can find several things over which they can boast. No doubt my readers have heard samples of it on numerous occasions. I have often heard them boasting of their numbers. Often have I heard the remark, "Oh, your church is so small, there are so few of you that you must be wrong, while we are so numerous. You know that majorities are more likely to be right, hence I prefer to be with the

majority." Then I reply that I believe they are mistaken, and to prove it I ask them how they would like to have been found with the majority at the time of the flood, or the destruction of Sodom and Gomorrah. They also boast of the wealth of their congregation, the elegance of their church building, the style and respectability of their members, of their pastor's learning and eloquence, etc. I once knew a man who seldom missed attending Sunday preaching, who slept through the entire service, for many years. I can excuse him for sleeping, for he was a good man, and on many occasions was as well off as if he had been listening to the sermon. The thing I object to was his snoring. Boasting was done in the apostles' time. The Jews boasted over all other nations; and the self-righteous Pharisee over the poor publican. Their boasting was condemned by their acts. A young man possessing much wealth, once boasted to Jesus that he had kept the law from his youth, and when told what to do to inherit eternal life, went away sorrowing. The advice was not popular, nor is that advice popular to this day. This style of boasting is based upon blindness or ignorance. They see only that which they desire, and not their true character. They take pleasure in style, rejoice in numbers, heap to themselves teachers who court the praise of men rather than the favor of God. They delight in eloquent lectures, amusing stories and fables, and over which they express their delight and approval. A gospel sermon, if they ever heard one, would be painfully dull, and disgusting.

## JOB. Act. 1, Continued.

THE OBJECTION has sometimes been made that Job's suffering could not have been for the purpose of making him perfect, because at 1:1, we find him perfect before he suffered. But we also find by 3:25-26, that he lived in fear of impending evil while he was thus perfect, and John tells us that one who thus fears coming judgment of God is not made perfect in love. Jno. 4:17-18. Hence, whatever perfection Job had before he suffered it was not perfection in love. From the description of his perfection at that time it is evident it was a perfection of heart, a justification by faith, in that he had reverence for God and an aversion to evil, or sin. The apparent purpose of Job's affliction as we read Job superficially is that Jehovah was willing to torment an innocent man just to prove to an accuser that such accusation was false. Such a conclusion makes all who believe it false accusers, or satans, because it falsely accuses the justice of God. But if Job can be perfected by trouble an adversary brings on him, God can be a just and loving Father while at the same time permitting it, because he will transform it into good to the one persecuted as in the case of Joseph's slavery in Egypt, the crucifixion of Jesus, and Rom. 8:28. We shall find it operates thus with Job.

We find Job's trouble comes from satan, in chapters 1 and 2, but in 42:11, it is distinctly said to come from Jehovah. In 1:2, and 2:6, it is this adversary's hand that

afflicts Job, but in 2:10, and 19:21, it is Jehovah's hand. Read Exodus 4:11. And when this adversary's hand is permitted thus to afflict Job it is only by the accuser first saying to God, "you put forth your hand and touch him." The inevitable conclusion is that the hand that touched Job was the loving Father's working through the hand of his accuser and turning all that accuser's purposed evil into Job's good. Then take courage, troubled one, for the heavens rule and no real evil can happen to the just, says Solomon. Let enemies plot and afflict, they are but slaves of God, serving his free-born sons for good into which Jehovah transforms their evil.

There were three definite and separate afflictions of Job 1:12, 2:6 and 3:9. There were two points of identity in all three cases: first retaining his integrity, or faith in God, which was his perfection, or justification by that faith, and second, cursing God. These three points of trial are the three sources of all sin or suffering, for the word "evil" in scripture means either sin or affliction, and we find this threefold trial all through the Bible. It is classified for us in 1 Jno. 2:15-17, and James 1:13-15, with Eph. 2:1-2. The world on the outside of us, the mind on the inside and the flesh in the middle between. So therefore, the outside, the inside and the middle would be "all." Eve met the threefold temptation in Eden and Jesus met it in the wilderness. You meet it every day, and Job met it at the hand of his adversary. In the first two smittings of Job by this hand it is "satan" that thinks Job will curse God instead of holding fast his integrity, but in the third case it is his wife who says, "Curse God and die." You can guess the rest and tell who his human adversary was. Did she really talk back and forth with Jehovah? Only in thought, Matt. 3:9, and Rom. 10:6. That was the way the adversaries of Jesus talked, Luke 5:21-22, they carried on a conversation in thought. So did Jesus, evidently, with his temptation in the wilderness. We would hardly conceive of Jehovah condescending to argue with a fallen angel in heaven over the case of a mere human being.

So Job must suffer on the point of "the world," his property and children are reported lost. He must suffer again on the point of "the flesh," sickness is put on him. And he must suffer again in mind, when his closest earthly friend tries to get him to give up his God and religion and kill himself. She may have had her eye on her second husband already. Anyway she did not enjoy such a religious husband as Job, and thought he was religious because it paid in dollars and cents or rather in camels and sheep.

Not that women are worse than men. And that is not the reason Eve was the first transgressor instead of Adam. But the husband represents the bridegroom and the wife the church. Hence Eve and Mrs. Job get their husbands into trouble, for the church brought her Lord into a needed death for her sake. So the matter of Job is from the hand of God.

In chapter 1, it is said by messengers that his property is all gone and his children all dead, but in chapter 42, his

property has doubled instead of being lost, and his seven sons and three daughters are alive and not dead, hence the messengers of chapter 1, were all liars, probably hired by his wife. Why should she wish to kill her children to get a second husband? And instead of getting rid of the flocks and herds she would need them when she married again. But Job's grief would be as great as if they were all lost if he believed the liars, as he did.

It was surely a "put up job," for each liar burst in upon Job just at the right time, when his predecessor had finished his tale of woe. And right while the last is telling his lie, in 1:19, the author of Job tells us, in 1:13, that the ten children are alive at the same time the messenger tells Job they are dead.

But his sickness was real? Yes, modern adversaries often infect their enemies with disease. She might have done so even before doctors discovered germs.

Let us hope she learned to love her husband better in the hundred and forty years of his last happiness. And do not blame Mrs. Job too hard. God thus shows redemption of the church through Christ, and even her persecution became a blessing to Job to make him perfect in love through suffering under the transforming power of Jehovah.

J. W. Williams.

#### Is Russia The King of The North?

Editor Restitution Herald:

A short time ago I read a long, strong, well written article in your little paper based upon the supposition that Russia is the King of the North. Now if Russia is king of the North there should be some proof of it. If it is not, then that article had a rather sandy foundation. If Russia is king of the north it must fulfill Dan. 11:45. Russia has never done that. And there is not the slightest prospect it ever will.

Alexander's kingdom was divided toward the four winds of heaven, Dan. 11:4, between Cassander, Lysimachus, Seleucus and Ptolemy. They soon fell to fighting each other. In the end Seleucus held Syria in the north and Ptolemy Egypt in the south. Whoever will read Dan. 11:4-8, and compare with any good encyclopedia must see that this is true. Now whatever territory was king of the north or south then must remain so till the end. Otherwise we have no way to test the prophecy, or prove the application. I believe it is universally agreed that Egypt is king of the south. See Dan. 11:8, And it is stated by different commentators that Ptolemy did carry away 40,000 talents of silver and 2,500 images of their gods from Syria. Among these were the images which Camhyses had formerly carried into Persia. The Egyptians being idolators bestowed on Ptolemy the title of Urgetes, or the benefactor. When did Egypt ever carry treasures or gods out of Russia? When did the king of Egypt ever give his daughter to the king of Russia? But Ptolemy did give his daughter, Bernice, to Antiochus, king of Syria. See Dan. 11:6. Then it must be plain that Russia was not at that time king of the north. Turkey has ruled that territory for centuries, and is without

doubt king of the north in the sense of the prophecy.

Now in one short article we cannot notice the whole chapter. But I believe all will agree that from verses 31 to 55, the prophet speaks of the papal persecutions. The time of the end, in verse 35, does not mean the end of the world, but rather the end of the persecution. When the beast received its deadly wound, Rev. 13:3. When the French, under Berthier, took the pope a prisoner, and he died in exile. This captivity was in A.D. 1798. Now the power that did this was to do according to his will. Any one at all acquainted with the French Revolution can see the description of it from verses 36 to 40. No other nation ever fulfilled that. France did in every detail. Now if this calculation is right we should look for the king of the south or Egypt, about 1798 to have war, not with Russia, but with France, verse 40, and at the time of the end the king of the south shall push at him. Did not Napoleon, in 1798, invade Egypt and Egypt simply pushed at him. But the king of the north, or Turkey, came against him like a whirlwind. And for the first time in his life Napoleon sounded the notes of retreat. Now these are historical facts which can be verified by most anyone, and none can contradict them. Now if Turkey is king of the north he must fulfill Dan. 11:45. In other words, must make Jerusalem his capital. But you say Turkey can never possess Jerusalem again, for England has promised it to the Jews. Don't worry about it. That land belongs to God when the time comes to fulfill that prophecy it will be fulfilled. So will Rev. 16:12. 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, Dan. 12:1. In other words, Christ shall come at that time and the battle of Armageddon will be fought. Rev. 19:11-21.

For the want of space I have omitted many details which would make it plainer and more interesting. But the reader, with a little study of the Word can supply those details and get a rich blessing for his labor.

William Brickey.

I believe that if we could only see before hand what it is that our heavenly Father means us to be,—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity,—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now, to bring us up to that ideal, which is his thought of us. We know that it is God's way to work slowly, so we must not be surprised if he takes a great many years of discipline to turn a mortal being into an immortal, glorious angel.—Sel.

Boldness is a child of ignorance and baseness.

Money is like muck, not good unless it be spread.—Sel.

Every living soul is heir to an empire and has fallen into a pit.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.

Bro. Ferd Winfrey, of Bosworth, Mo., who was recently called to camp, may be addressed as follows:

Co. B., 16th B. U., Recruit Sta. Sec. A.,  
Camp MacArthur, Waco, Texas.

Drop him a letter of encouragement. Some of our boys are having to pass through trials, on account of their religious convictions, which test their mettle to the limit. May they prove faithful and be rewarded is our prayer.

On our way home from a three weeks' absence in Iowa and Missouri, a telegram reached us en route to come to Rensselaer, Ind., to preach Bro. Norman Warner's funeral discourse. Bro. Warner has been in failing health for some time.

Our next work will be at Delta, Ohio, beginning there Saturday evening, Sept. 28th, and after about ten days spent with the brethren at this place we hope to spend a week with the brethren at Lawrenceville, Ohio. Let all brethren living near take notice and be present.

Wrong Name.

The Chicago Church states that in the memorials of the Illinois Conference report a wrong name was used with reference to their body. In place of Bro. John VanDelinder, from Chicago, the report should have given Bro. L. O. Gilliland.

Remittances.

Mrs. C. Seeley; J. E. Hammond; Mrs. Ida Renner Shepherd; F. M. McCrory; Sallie McBride; Thomas Watters; Eld. A. MacFarlane; Mrs. S. J. Aldrich; M. E. Skeels; Minerva Payne; Mrs. Chas. Egbert; Mrs. Flora Mosena; D. E. VanVactor; Milton Long; S. E. Boyer; A. J. Eychaner; M. A. Woodward; Weldon McCoy; Lydia Wilson; W. A. Cooper; Mrs. John Vishino; Mrs. Stewart Cooper; P. J. Graham; Mrs. Martha Sutterfield; Frank Mankin; H. T. Cooper.

Obituary.

David Gordon.

David Gordon was born at St. Paul, Neb., Feb. 20, 1892. He died at the home of his sister, Mrs. Geo. Phelps, Cambridge, Neb., Sept. 12, 1918, aged 26 years, 6 mo., and 23 days.

He was baptized by Eld. Almus Adams, of the Church of God, in Oct., 1915. He leaves to mourn his death a mother, seven sisters, two brothers and a host of friends, who will always remember his kind and gentle disposition and unflinching patience during years of suffering.

He was conscientious, endeavoring to follow in the foot-steps of the Master. A brief service was conducted by the writer, who spoke on the great question of Job: If a man die shall he live again? Showing that the only hope lies in a resurrection, according to the scriptures. Interment will be in the Cemetery at St. Paul, Neb., by the side of his father and four brothers who have fallen asleep before him to await the coming of the great Life Giver.

J. E. Cowles.

Nina Crowe.

Died, at Chanute, Kansas, on Sept. 13, Nina Crowe, daughter of W. L. and Minnie Crowe, aged 14 years. She was a very apt student, a great reader, and was unusually thoughtful and serious, and prayerful and trustful.

The good Lord who knows the future, and what is for the best, did not answer our prayers for her recovery, but near the end when she asked for prayers that she might not suffer, this was granted, and the end came without a quiver of face or sign of pain, but the heart beats grew weaker and weaker till all was still.

Near the end she said that she would not have long to sleep till Jesus comes. We laid her to rest in the Chanute cemetery where the battle roar and the horrors of war cannot disturb her peaceful rest.

Her parents and four sisters survive her. Two are married: Mrs. Bert Eberhart lives at Glasco, Kansas, and Mrs. Ben Watkins, whose husband is fighting for

Uncle Sam in France, still lives with her parents.

W. L. Crowe.

Baptisms.

On Wednesday afternoon, Sept. 18, it was our privilege to go to the water and assist Mrs. S. V. Wood, of Ashton, Ill., in putting on the saving name of Jesus the Christ in baptism.

Sr. Wood has been earnestly considering the right thing to do for some time. She is a woman of staunch character and ability, and will be a valuable addition to our little body at the Antioch Church. Bro. J. H. Williams, who has so faithfully toiled to keep the light of truth burning in that vicinity, deserves much credit for the good accomplished. May God's rich blessing attend them along the remainder of the way.

Frank E. Siple.

At the close of our regular service at Hillisburg, Sunday morning, Sept. 15th, Bro. I. N. Cook made the good confession of faith in God, the Father, and Jesus, the Savior, and yielded obedience to symbolize his faith in the death, burial and resurrection of Christ, which was administered in a nearby stream immediately, where he arose from the watery grave to walk in newness of life in the likeness of Christ's resurrection whereby he rose to incorruptibility and glory.

Bro. Cook is a gentleman of high respectability and full of the years of life's experience. He is a dentist by profession and is located at 200½ N. Main St., Kokomo, Ind. This is the third man we have had the privilege of burying in baptism during this season who is above 65 years of age, and it seems to contradict our thought that people of such mature years seldom yield themselves to Christ.

We rejoice to welcome Bro. Cook to the household of faith. And may he be blessed with every spiritual blessing and win that crown of glory we seek, is our prayer.

D. E. VanVactor.

Reports.

The following report of the Ladies' Auxiliary should have been a part of the Nebraska Conference Report which appeared two weeks ago, but did not arrive in time.

Receipts from table,	\$255.50.
Conference dues,	67.00.
Donations,	6.30.
Total,	\$328.80.
Paid for supplies and labor,	224.16.
Balance on hand,	\$144.47.

Mrs. C. A. Stowe, Sec.

Treasurer's Report of the Indiana State Conference.

Bal. on hand, Aug. 12, 1917,	\$50.40.
Collections to Sept. 1, 1918,	198.96.
Total,	\$249.36.

Paid Bro. D. E. VanVactor and Bro.

F. L. Austin for services,	170.20.
Bal. on hand Sept. 1, 1918,	\$79.16.

Ezra C. Railsback, Treas.

# The Sunday School.

By Alta King.

Fourth Quarter, Oct 6 to Dec. 29, 1918.  
Stories of the Patriarchs from Abraham  
to Joseph.

## ABRAM LEAVING HOME.

Lesson 1. Oct. 6, 1918.  
Lesson Text. Gen. 12: 1-9.

Golden Text: Be thou a blessing. Gen.  
12:2.

Memory verses: Gen. 28:13, 14.

Time: Abraham lived about 2000 B.C.

Place: Ur of Chaldees, Abraham's native home. Haran the city to which he migrated with his father. Use maps and locate these and other places mentioned in the lesson.

### Questions and Comments.

From your study of Gen. 11, 12:1-9, encyclopedia and Bible Dictionary accounts be prepared to give a brief biography of Abram. The following questions are given as a suggestive outline.

Which of Noah's three sons was his ancestor? Who were his immediate relatives? Locate his boyhood home and describe his environments. Tell about his first migration with his father; his second after his father's death.

What purpose did God have in ordering Abram to leave his home and people? Gen. 12:1-3. Why was his removal necessary to the accomplishment of this purpose? See Gen. Note "The migration of Abraham." Show how his second migration tested his faith in God. Has the first promise in Gen. 12:2, been fulfilled? Deut. 26:5.

Pick out from Gen. 12:1-3, the promises which form the only hope of the world's salvation. Name them one by one and fix them firmly in mind. See also verse 7.

These promises are repeated a number of times to Abraham, Isaac and Jacob. Gen. 13:14-17; 17:3-8; 22:15-18; 26:1-6; 28:13, 14.

According to Paul, who is the "Seed," and how is the seed multiplied? Find your answer from Gal. 3. State clearly again the promises to which the seed and its multiplication is heir. What are the future positions of the "Seed," Christ and his body, the church? Does this fulfill Gen. 17:6.

Why was Abram's name changed to Abraham? Gen. 17:3-6. Abraham was the Father of the Jewish nation through the law of fleshly generation. He will become the father of a multitude of nations by regenerating fleshly nations, (both the Jewish and the Gentile nations) through the blessing which he and his seed will bring to them.

God gave the rainbow as a token of the covenant he made with Noah that he would never again destroy the earth with a flood. He has likewise given a token of his covenant with Abraham. What is it? Gen. 17:9-11. Does the fact that the token is carried out through the Jews argue that the covenant was made with every

Jew individually, regardless of faith or character, as Gal. 3:16 shows them to have believed? Notice Gen. 17:11, says it is a token of the covenant between God and Abraham, but the Jews, through pride, believed it to be the sign received by those with whom God made the covenant. Hence their fierce contention that any Gentile entering into such covenant relationship must receive the sign. They lost sight of the fact that the sign they bore in their flesh was the sign of God's covenant made with Abraham and to be made with them only as they met certain requirements as Abraham did. What are these requirements? Gal. 3:9, 27-29; Rom. 2:28, 29. May a Gentile meet these requirements as well as a Jew? Rom. 4:13-16.

What is the great blessing accorded to Abraham and all faithful ones which will fit them to become in turn a blessing to all families of the earth? Rom. 4:1-11; 9:28-31. Show why a full knowledge and a full appreciation of the Abrahamic covenant works to the spiritual uplift of those who have faith in it.

### General Notes.

The migration of Abraham: It was necessary in order to realize the promise of God. Palestine was the best place in the whole world for the training school of God, for educating a nation in true religion, the worship of the true God, and the morals, righteousness and character which are the essentials of the development of mankind into the true kingdom of God. It was a small, enclosed, secluded country, defended by the Mediterranean on the west, mountains on the north, deserts and the Jordan on the east, and the vast Arabian desert on the south. It was sheltered as we defend a young tree from all its enemies, and it had yet sufficient contact with other civilizations to receive all that was best in them.—Sel.

The going into a new country, with its responsibilities and burdens was a needful training for Abraham himself.

Evidently Abraham was one of the line who worshipped the one true God, while living among idolaters in Ur. In the midst of an idolatrous city Abraham lived and grew up amid heathen immorality. "The remains make disclosures regarding the worship of the gods, which must shock even those who are familiar with the immoralities frequently fostered by heathen religions."—Sel.

These influences were so overwhelmingly strong that the little light of the "sons of God," while it might not be blown out, would have little opportunity of shining round the world. There was a work for true religion that could not be done there.—Selected from Peloubet's Notes.

"And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul." Gal. 3:17.

Long after God had covenanted to Abraham and his Seed the land of Canaan and the honor of being a blessing to all nations he covenanted to Israel as a nation special blessings to be enjoyed in the land of Canaan. Ex. 19:5, 6; Deut. 7:12-16; 8:1.

The fulfillment of the covenant was conditioned upon their obedience to the code of laws he gave them, Deut. 8:19-20.

The Jews in contending that Gentiles could have no part in the Abrahamic covenant evidently pointed to this fact to substantiate their contention, but Paul tells them plainly that the Abrahamic covenant has precedence over the Jewish law covenant. Then he goes on to show that a Gentile may have a part in the Abrahamic covenant as well as a Jew. He had already stated that the Seed was one, even Christ, not many, as would be the case if the covenant was made with every Jew, verse 16. After explaining the purpose of the law covenant with the Jews as a nation, (verses 19-25) he says that faith in Jesus Christ makes that believer a part of the one Seed, (the oneness of the Seed being maintained according to 1 Cor. 12:12-14). Since there is no condition made concerning nationality, and since the condition, faith in Jesus Christ, can be met by a Gentile as well as by a Jew, Paul concludes that "there is neither Jew nor Greek, 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."—Heirs to the Abrahamic promises, namely, that their names should be made great, that they should possess the land of Canaan and be a blessing to all nations.

Paul says the law covenant was their, the Jews' school-master to bring them unto Christ, unto the faith in Christ which would make them Abraham's seed. It bore to them the knowledge of their sins, for by the law is the knowledge of sin, and by its ceremonial, sacrificial laws it pictured to them the Christ who would cleanse them from their sins, thus making them true heirs of Abraham. Through the law covenant they were to be fitted to receive the fulfillment of the Abrahamic covenant. This agrees with Deut. 7:7, 8:8:18. In Heb. 8, he says this covenant was faulty, and we know that only a few Jews, under it, accepted Christ. But under the new covenant which God has promised to make with Israel, Heb. 8:8-12, Israel as a nation will be saved, Rom. 11:25-27, possess, under Abraham and his Seed, the land of Canaan, Ezek. 36:18-38, and be a blessing among the nations. Zech. 8:13.

Accustom yourself to master and overcome things of difficulty; for if you observe—the left hand for want of practice is insignificant—and not adapted to general business; yet it holds the bridle better than the right—from constant use.—Sel.

To give pleasure to a single heart by a single kind act is better than a thousand head-bowings in prayer.—Sel.

If you should be loved as a companion, avoid unnecessary criticism upon those with whom you live.—Sel.

My friend is one whom I can associate with my choicest thoughts.—Sel.

Dear is my friend, yet from my foe,  
As from my friend, comes good;  
My friend shows what I can do,  
My foe shows what I should.—Sel.

### The New Birth.

THERE WAS a man of the Pharisees, and a ruler among the people, who came to Jesus by night. Nicodemus, like some others, dreaded the hatred of his religious associates, and their intolerant spirit toward any one inclined to accept of Jesus as the promised Messiah of the prophets. There were two religious sects among the Jewish people known as the Pharisees and Sadducees. These were made up largely of the leading and most influential men of the nation, and while they held but little in religious belief common to both, yet in one thing they apparently agreed, and that was in opposing and rejecting the claim of Jesus as the long looked for king of Israel.

Among the Pharisees there were a few who secretly, for fear of the Jews, accepted of Jesus as a man of God, if not truly the promised Messiah.

Nicodemus, and Joseph of Arimathea were of this class, who could not consistently and conscientiously shut their eyes to the signs he wrought, or deny that the miracles he performed were really genuine.

Nicodemus, therefore, came to him saying, We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him. John 3:1-10.

Here was a man of intelligence, gifted with a teachable disposition, ready to hear and receive instruction.

Jesus recognized his receptive mind and proceeded to instruct him more perfectly in the knowledge of heavenly things.

"Verily I say unto thee, Except a man be born again he cannot see the kingdom of God." This statement is certainly true, though to Nicodemus it appeared impossible because his mind immediately reverted to the natural and the literal. Hence he replied, "how can a man be born when he is old, can he enter the second time into his mother's womb and be born?" He made the same mistake in understanding Jesus that the Jews committed when Jesus said to them, "destroy this temple and in three days I will raise it up," and again when he said, "before Abraham was I am." They could see no other temple, but the one on Mt. Zion that Solomon built, and they could not see how Jesus, not yet 50 years old was before Abraham. Also the words, "I came down from heaven not to do my will, but the will of him that sent me."

He came down from heaven as the gift of God. He was before Abraham in the purpose of God. Long before Abraham was born he existed in the word of promise, and in due time the word of promise was "made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth."

The Father was in him by his spirit, and hence in him was life, and the life was the light of men. It is not difficult to see how he was the temple of God, and how it was raised up in three days; nor is it any more difficult to see how he was before Abraham in the work and purpose of God. Jesus was not talking of earthly things, or natural, but heavenly and spiritual, and therefore they were bewildered by his teaching.

Doubtless he designed to bewilder them because of their stubbornness and

hardness of heart in opposing him. This really is about the only way to silence the rebellious adversary who persists in speaking evil of things they understand not. Nicodemus, however, was not adverse in spirit, therefore he did not approach Jesus to antagonize him, but rather to acknowledge his conviction that God was with him in the miracles he did.

Jesus then proceeds to explain his previous statement, "except a man be born of water and of the spirit, he cannot enter the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Marvel not that I said unto thee, ye must be born again, or born from above. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth. So is everyone that is born of the spirit.

Nicodemus answered, How can these things be? To understand how is the all important question. To understand how it is essential that a man exercise his reason and his judgment in the study of the scriptures, lest he involves himself in self contradictions and in assuming what is against and above reason, things he cannot understand or make intelligible to others.

There are three births spoken of. 1. Natural birth. 2. Birth of water. 3. Birth of the spirit.

It is hardly necessary to speak of natural birth further than to say in the words of Jesus, That which is born of the flesh is flesh, and nothing more or higher than flesh. Its frailty of nature is set forth in the words of the prophet, All flesh is as grass, and the glory of man as the flower of grass; the grass withereth and the flower thereof falleth away. Isa. 40:6; 1 Pet. 1:24. For he knoweth our frame, he remembereth that we are dust. Psal. 103:14. The necessity of being born from above becomes evident when we come to consider that human life is like a vapor, a mere shadow that fleeth away, and is therefore unfit physically, as well as morally to enter the royalty of God's Kingdom.

#### Birth of Water.

The question arises, What are we to understand by the words "birth of" or out of water? Where the natural is employed to illustrate the meaning of the spiritual it is necessary to reason along the natural in order to understand the intent and purpose of the spiritual. It is contended by some that the birth of water is natural birth. I cannot, however, accept of this view when I take into consideration the conversation as a whole that occurred between Jesus and Nicodemus.

Jesus was talking to a man, a master in Israel, virtually saying to him, Except you are born of water and of the spirit you cannot enter the kingdom of God. You must be born again, is the first statement, while the second explains how, and it was the how it could be that Nicodemus desired to understand. Therefore Jesus said, Except a man be born of water and of the spirit, he cannot enter the kingdom. The birth of water is made an essential part of being born again. Natural birth was in no way the subject of discourse, further than to show the neces-

sity of the new birth out of water and out of spirit. That which is born of flesh is flesh, embraces all that Jesus affirmed concerning natural birth. It is true that he makes use of the natural to illustrate the process of the spiritual, as do also the apostles in their writings.

#### Conception Precedes Birth.

The new birth has its beginning with or in the regeneration of the mental and moral nature, followed by a change in the physical.

It is figuratively speaking a new creation or what the apostle declares being created anew in thought and deed after the image of him that created him, or what he declares in another place putting off the old man and his deeds and putting on the new man of righteousness. Hence the statement, If any man be in Christ he is a new creature.

The truth of God operating upon the mind and conscience, enlightening, and purifying the mental and moral nature through belief of the same, is what the apostle terms being begotten. In nature there is what we may term the embryotic condition resulting from conception. A new creature in embryo is being formed, afterward followed by quickening, giving evidence of life. Both conception and quickening precede birth; not only in the natural, but also in the spiritual creation or new birth.

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Jas. 1:18.

Being begotten again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. 1 Pet. 1:23.

In Christ Jesus I have begotten you through the gospel. 1 Cor. 4:15.

Whosoever believeth that Jesus is the Christ is begotten of God. Everyone that loveth him that begat, loveth also him that is begotten of him. 1 Jno. 5:1.

Everyone that loveth righteousness is begotten of him. 1 Jno. 2:29.

Whosoever is begotten of God doth not commit sin, for his seed remaineth in him. 1 Jno. 3:9.

The seed, the word of God that remaineth in him, kills the desire to sin, or in other words, kills the old man, with all his inordinate lusts.

Such an one is prepared to obey that form of doctrine which figuratively represents death, burial of the old man of sin, and the putting on of the new man of righteousness by resurrection to newness of life.

The testimony of the apostle shows quite conclusively that baptism was that form of doctrine whereby the believer is born out of water. "Therefore we are buried with him by baptism into death; and like as Christ was raised from the dead by the glory of the Father, even so we also (after rising from a grave of water) should walk in newness of life. For if we have been planted in the likeness of his death, (by baptism) we shall also be in the likeness of his resurrection. Rom. 6:3-6. That is, be like him, incorruptible and immortal. Resurrection in the case of Christ was not limited to a mere restoration of animal life, but rather that "better resurrection," Heb. 11:35, whereby they are made equal unto the

angels, deathless and eternal. This, in a word, is what is in store for all those born of the spirit. Even life everlasting.

George Moyer.

## Letters.

### Our Trip to Waterloo.

Editor and Readers of the Herald,  
Greeting:

We arrived home from a preaching trip in south-eastern Kansas, Friday, Aug. 10th. The following day brought us a letter from Elder S. J. Lindsay, of Oregon, Ill., with a donation of \$15.00, from some kind-hearted brother or sister to be used in traveling expense to pay our way to Waterloo, Ia., for the annual meeting, beginning Aug. 24th.

Thursday, Aug. 22, in company with my daughter, Ruth, we drove across the country to Stanberry, Mo., and took the west bound passenger over the Wabash for Conception, Mo., arriving at 7 P.M. Here we had to wait until 3 A.M., but we had plenty of company, and spent the time conversing on Bible topics and writing a report for the paper.

At 3 A.M. we boarded the train over the C. & G. W., arriving in Waterloo Friday noon, and took a street car for the park, where we received a hearty welcome from Bro. A. M. Jones and family, they being the only ones on the ground, and was given choice of tents and all accommodations and made to feel at home. It was our first privilege of ever attending one of the annual gatherings of these dear people. While here we had the privilege of forming the acquaintance of Elders Lindsay, Austin, Williams, Allard and Eychaner, whom we had met once. We cannot speak too highly of those brethren that entertained us so kindly.

We were star boarders from first to last. We never met as kind a people anywhere. The meeting was well attended and will long be remembered by us.

While here we met Elder Marsh, whom we had never met, although his father will ever live in our memory, and we pray God to bless Bro. Marsh in his field of labor, and may he be the means of bringing many dear ones to a knowledge of the truth.

We had the privilege of talking to the people twice from a raised Bible printed by my own hand, so I could read it by the sense of touch, as I have not known daylight for 61 years, and the dear brethren and sisters gave us a free will offering of about \$26.00, to defray traveling expense, for which we cannot express our gratitude and heartfelt thanks to all present.

I pray God to bless both reader and writer with a firm determination to do more for the Master and his cause the coming year than ever before. The days in which we live are evil, and we cannot tell what a day will bring forth. What we do must be done quickly. The Lord is soon coming to reward those that love him.

It was with a sad heart that we bade those dear ones good-bye, not knowing that we would ever meet again this side the judgment of the great day. Monday morning we separated, hoping we might all meet again one year hence, and took the

train for Conception. At Gladbrook we bade sisters Mann and Anderson good-bye. At Conception we bade Bro. and Sr. Howard good-bye, and here we had a five hour wait in 14 miles of home, and could not reach home until the afternoon of the next day when we arrived at home and found the family well and that we had been blessed with a good rain since leaving home, but it came too late to benefit the gardens or corn. The long drouth had painted a sad picture to look upon, after leaving the state of Iowa with its bountiful crops and beautiful flowers. We thanked God for his loving watch-care and protection over us.

May he grant us all the happy privilege of meeting in the blooming Paradise of God, when the struggle is ended, there to breathe the sweet odor of the tree of Life, and walk together down the golden shores of that sweet, eternal day, where none will say, I am sick, or afflicted, and where sorrow will come never more. We beg an interest in the prayers of all God's people.

Your afflicted Brother, in hope of a better life,

D. M. Spencer.

Gentry, Mo.

## Berean Column.

### INDIANA BEREANS

#### Report.

Business meeting was held at Rensselaer, Aug. 31, 1918. The meeting was called to order by the president, Mrs. Emma Railsback. The treasurer's report was then read as follows:

Aug. 9, 1917, Am't. on hand,	\$45.51.
Jan. 1, 1918, interest,	.42.
Feb. 8, South Bend dues,	11.00.
Feb. 8, For outlines, E. Railsback,	1.60.
March 17, Interest on \$17.00, from Plymouth Bible School, 1913,	.51.
March 27, Leora Roose, dues,	.96.
March 27, L. M. Howell, for B. S.,	5.00.
March 27, Emma Railsback, for B. S.,	5.00.
March 27, Leora Roose, dues,	1.20.
July 1, Donations during Bible School at North Salem,	91.45.
July 4, Leora Roose, for B. S.,	5.00.
July 4, South Bend, dues,	5.00.
Total receipts,	\$172.65.
Expenditures:	
March 27, Sent Nat. Treasurer,	\$1.20.
July 1, Bro. Croy, for preaching,	5.00.
July 1, S. J. Lindsay, teaching and expenses,	40.00.
July 1, D. E. VanVactor, teaching,	25.00.
July 1, Groceries and meat,	34.45.
July 1, Mrs. McGowan for cooking,	7.00.
Total,	\$112.65.
July 12, Balance,	\$60.00.

Sr. Idona Romine was then chosen to act on the lesson book committee for the coming year.

Sr. Lydia Railsback proposed that the amount of money to be sent to the National Berean Society be increased to one-fourth instead of one tenth. After discussing the matter it was decided to continue sending the one tenth as previously done.

The officers were then elected with results as follows:

President,	Emma Railsback.
Vice President,	Maude Austin.
Secretary,	Reatha Cuffel.

Treasurer,

Leora Roose.

Lulu Stilson, Sec. pro tem.

#### CHOOSE.

Do you know, I think many mistake as to what it is to become a Christian. You could not make yourself one by praying, or by reading the Bible, or by any amount of "feeling." It is simply a matter of deliberate choice. All through the Bible this thought runs like a thread. Away back in Deuteronomy listen to Moses saying, "I have set before thee life and death; therefore choose life." And again, Joshua calls upon them solemnly, "Choose you this day whom ye will serve." A little later we find him saying to that same people, "Ye are witnesses that ye have chosen you the Lord to serve him." In the book of the Proverbs we have this record of a straying people: "They did not choose the fear of the Lord." And the Lord through the prophet Isaiah says of them sadly, "They have chosen their own ways." Then he comes closer with a solemn, personal reminder of their position, "When I called ye did not answer, when I spake ye did not hear, and ye chose that wherein I delighted not."

In the New Testament we get a still clearer view of God pleading with his people. "Choose," "come," "follow," "ask," the thought in some form seems always on the lips of the Lord Jesus. Away on in Revelation think of the picture by which he represents the condition: "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him." Always and everywhere is distinct effort of the will insisted upon.

Let us think of a man behind a closed door, shut in. He is not happy for he knows that ahead of him are many troubles and dangers. In front of the door think of one standing who speaks the words of the above text. He has explained to the man that he longs to help him; and he knocks, and knocks, but the door does not open, it is locked. Yet the man inside has the key; he can unlock the door, and he is the only one who can. Why doesn't he do it? Listen to the one who knocks; "If you will open this door, I will come and stay with you, and save you from all danger, and take care of you forever." Still the door does not open. Does the man hear, do you think? Let us ask him. "Friend, do you hear what that one who knocks is saying?" "Yes, I hear." "Why don't you open the door?" "I don't feel like it." "Never mind that, he doesn't ask how you feel. He says open the door." But the door stays locked and the man is the only one who can open it.

It takes a distinct effort of the human will, a deliberate choosing, that opens the heart door and then the blessed Guest enters at once and helps us over all the rough places of life. One thing more we must note,—the day of invitation. It is always "this day," "now." Throughout the entire Bible you will find no call for tomorrow, or next month, or next year. Don't say I mean to be a Christian sometime, but I don't feel like it now, for now is the accepted time, now is the day of salvation, and it may not be your privilege to ever hear this call again.

Lottie E. Young.

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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.

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 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. Bible study on Wednesday evening of each week at the church.

Plymouth, Indiana, 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.

Salem Church, near Marshall, Illinois. Sunday school each Sunday at 10:30. George Claypool, 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. Bible study each Sunday at 11:00 A. M., led by members. Berean meeting 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 the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morning at 11.00 o’clock, for the breaking of bread and fellowship, the elders presiding. Bereans meet the first and third Sundays of each month taking the latter part of the church service. Particulars as to place of meeting the following Sunday can be had by addressing the secretary, R. W. Thompson, 544 Long Ave., Chicago. Telephone Austin 3312.

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.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o’clock. D. K. Lehman and M. V. Birmsides, 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-

Ft. Dodge, Iowa. Bible study or preaching Monday and Tuesday evenings after the first Sunday in each month, by J. W. Williams, and occasionally at other times we have study ourselves or with Bro. Williams.

Gladbrook, Iowa. Lessons on Monday and Tuesday following second Sunday in each month by J. W. Williams.

Eagle Grove, Iowa. Lessons on Monday and Tuesday nights after third Sunday in each month by J. W. Williams.

Pleasant Prairie, near Sac City, Iowa. Preaching fourth Sunday in each month, morning and evening, by J. W. Williams.

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# THE RESTITUTION HERALD.

Volume 7.

Oregon, Illinois, October 2, 1918.

Number 47.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Edited by Sister Grace Marsh,  
Marshalltown, Iowa,  
311 Park Street.

### A Miracle Told.

WHY WERENT you at school yesterday?" asked John as he and his little friend trudged home from school on Tuesday afternoon.

"Oh, I didn't feel very good," said Charles, "So mamma said I needn't go."

"Hump!" sinffed John. "I don't feel good lots of times but I go to school just the same, 'cause I want to know a lot when I grow up."

"Well, I couldn't go to school any how, 'cause I was just awful sick yesterday," argued Charles.

"What made you sick? Eat something that wasn't good for you?" questioned the practical John.

"Ye-es," admitted Charles. "You see, mamma and I were picking grapes last Saturday, and she said she wolud give me a cent for every pound of grapes I picked. So I picked a lot, and I guess I must have eaten a whole lot, too. For I was pretty sick when I got through and there weren't very many grapes in my basket."

"Well, now, that's too bad," sympathized John. "My mamma made some grape jelly last week. Is that what you were going to have?"

"No. Mamma was going to make wine from hers," explained Charles.

"Why, Charles Randall! Don't you know that wine isn't good for anybody, 'cause it will make 'em drunk as anything?" said John excitedly as he climbed his own fence and looked accusingly at Charles. "I never s'posed your mother would 'make wine, so I didn't!"

"But the kind my mother makes won't make anybody drunk, John Castle. So there!" defended Charles, as he sat down on the grass to argue the question. "She doesn't make the kind that has that horrid fizz in it. She just takes the juice out of the grapes and after she cooks it she puts it in bottles. And if anybody is sick she lets 'em have some. And when they have communion at the church she always takes some there, and I guess they wouldn't want her to do that if it would make people drunk.

I heard the minister tell her one day that he thought the wine she made must be something like what Jesus made. May I please have a drink?" he finished, all out of breath from his long speech, and

## IF I MIGHT KNOW

**I**F I Might know  
That through my soul's deep anguish  
and its strife,  
Some soul might enter to eternal life,  
My heart would see its morning and  
be glad,  
And e'en my scars would fail to make  
me sad,  
If I might know.

If I could see  
One soul fresh courage take and lift its  
head,  
One sad heart leave its grief, be comforted;  
Could make those in pain's furnace to behold  
The Heavenly One and then come forth as  
gold,  
Faith's victory—

If by my pain  
And deep remorse and hatred of my sin,  
Lost souls may see in me the Christ en-  
throned within,  
That some in darkness may see light and  
hope,—“To me  
As well as she, Christ may give victory,”  
My loss were gain.

If through the chill  
And hunger of the dark, cold years of yore  
I still had faith for better things in store,  
I now may say to desperate souls, “Have  
cheer!  
God's morning is before thee, have no fear!  
Keep courage still.”—Bernice S. Ladeau.

almost in tears because of John's attack on his mother.

"Sure!" said John generously. "Come over here to the pump, and I'll pump it for you. But say, now honestly, did Jesus ever make wine?"

"Yes, of course he did. Didn't you know about it?" said Charles importantly. "The minister told me about it. You see Jesus and his mother and his brothers were all invited to a wedding one day when Jesus was just beginning to preach. They always had wine at the weddings in that country, and so after a while they sent the servants after more wine. But there wasn't a bit to get. So Jesus' mother said to them, 'You do just as Jesus tells you.'

Then Jesus said unto them, 'Fill these water-pots with water,' and they did it. And then he said, 'Now take them to the governor of the feast,' and they carried them right in. But Jesus had turned the water into the best wine, and the people at the table didn't know where it came from."

"But wouldn't it make them drunk?" asked John, who was rather hard to convince.

"No, of course not. The minister said there were lots of different kinds of wine. Some was sweet, and some was sour like vinegar, and some had alcohol in it. It's that kind that makes people drunk. But the sweet wine is just the juice of the

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grapes with some sugar in it, and he said it wouldn't hurt anybody. And I guess he knows," finished Charles with conviction, as he started on down the road toward his home.

## Letters.

Brother Lindsay:

I am much pleased with the contributions of Sr. Grace Marsh, in the "Children's Page," of our paper.

She has undertaken a most difficult and important work,—that of writing for children. In the fifty years that I have been a reader of the Restitution in its varied forms, there have been but few attempts to reach the simple child mind with the stories of the Bible.

Let me say to those who have not read Sr. Marsh's sketches,—they are wonderful in their simplicity, true to life and faithful to the originals. She has found out the secret of the minds, tastes, and expressions of children, and skilfully arranges the lights and shades, so that she reaches the affections, not only of the children, but also those who are in the afternoon of life. Read them. They will do you good, as well as your children. Encourage Sr. Marsh, and if necessary, pay her for her time so generously spent for our good.

A. J. Eychaner.

Notwithstanding all that I have suffered, notwithstanding all the pain and weariness and anxiety and sorrow that necessarily enter into life, and the inward errings that are worse than all, I would end my record with a devout thanksgiving to the great Author of my being. For more and more am I unwilling to make my gratitude to him what is commonly called "a thanksgiving for mercies,"—for any benefits or blessings that are peculiar to myself, or my friends, or indeed to any man. Instead of this, I would have it to be gratitude for all that belongs to my life and being,—for joy and sorrow, for health and sickness, for success and disappointment, for virtue and for temptation, for life and death; because I believe that all is meant for good. —Sel.

I believed, and therefore have I spoken —2 Cor. 4:13.

### The Seven Stages of Job.

#### Act 3. The Problem of Suffering. Job 2:11 to 28:28.

Job states it thus: "Why hast thou set me as a mark against thee, so that I am a burden to myself?" 7:20. The next verse shows that he thought all suffering to be a punishment for the sufferer's sins. That is the first thought of mankind. The disciples thought either the man or his parents had sinned and thus caused him to be born blind. The barbarians on Melita thought Paul some great criminal suffering the vengeance of the gods in a viper bite. You and I are too apt to connect our afflictions with something we have done to incur the wrath of an angry God. So this is the conception Job's three friends had of his affliction, they charged him with hiding some sin in his heart in hope of keeping it secret from God, and hence advised him to confess it and get well.

But before speaking they wait a week for him to break the silence. But Job does not curse his God. However, he does curse the day he was born. He would rather be dead than alive, but is not willing to end his own days. But because he still worshipped God his wife could now see his religion was not a mere policy affair. He did not worship because it brought him more camels and sheep. Job breaks the seven days' silence by cursing the day he was born.

The four names are suggestive. Job, one persecuted. Eliphaz, to whom God is strength. Bildad, son of contention. Zophar, chatterer. Eliphaz is Job's great-uncle. The meaning of his name suggests he is a preacher, and his whole argument is true to the theologian's views. He reasons thus: No righteous person suffers, therefore Job is guilty of some sin. If he will only confess it he will get well. Notice his appeal to an "experience," to confirm his reasoning. The conclusion of his experience is, No man is sinless. Then Job is surely a sinner. So he exhorts confession. But Job makes the conclusion of that experience the basis of a new reasoning and turns it on his uncle thus: If only the wicked suffer, and no man is pure before God, as Eliphaz argues, then all men should suffer as Job does, since all are sinful. Why then does not each of the three friends suffer as Job does? 16:4; 17:3. He disproves to Eliphaz his major premise, that only the wicked suffer, and the righteous are always blessed, 24:1-12. He concludes his reply to Eliphaz with a prayer to God, in which he even yet tests the preacher's recommended confession, chapter 7, in which he confesses he has sinned, and asks to be healed. But the preacher's prescription does not work.

Bildad, the lawyer next. For his name, "Son of contention," suggests a lawyer, and his argument is from a legal basis: No just person suffers, therefore Job has committed some injustice against the divine law, and if he will but confess his transgression he will be well and prosperous again, chap. 8. Notice the brief, pointed speech, in contrast with the preacher's wordiness.

Bildad's speech also has the bullying sound, and the crushing rebuke, verse 2.

He is a typical "Son of contention." He suggests transgression is the reason Job is fatherless, verse 4. Notice his appeal to precedents, 8:8.

Job's reply to legal pleas, chapter 9.

Yes, all are guilty. Why then does not Bildad suffer the same as Job? As to precedents, the wicked often prosper and the righteous often suffer, 9:22-24; 21:7-16. Such facts in court are hard on Bildad's mere legal theories.

Job's plea that he has had no trial before his penalty of suffering was put on him, 9:29-35, and that he has no advocate at divine court, no mediator between him and God, 9:33.

But, as with the preacher, he now with the lawyer tests Bildad's recommendation to confess his guilt and pray for pardon, that he may be healed. His prayer begins at 9:25, and closes at 10:22. Notice at 10:2, he asks his judge to show him his guilt that he may confess his transgression for which he is being punished and be healed.

Next the wise man speaks for science. His argument is like his two predecessors, the only difference being that instead of arguing sin as the preacher did, or guilt as the lawyer did, he argues from wisdom that transgression of nature's laws made Job sick. Then let him confess it and be well. His reasoning is as follows: All sickness and death result from transgressing nature's laws. The laws of nature are laws of God. Therefore Job is a transgressor of God's laws or he would not be sick. He argues from wisdom, 11:6, that our ignorance of God causes suffering, 18:21; 20:11. If, as he says at 11:6, we know only half the laws of God in nature, the wonder is that any of us survive middle age.

Herbert Spencer states the case of science thus: "Life is a perfect correspondence with the outer world through the five senses," and a physician states it as follows: "Health is the straight line, beginning and ending in life and in God, the author of life; disease is the deviation from the straight line, beginning in sin, which is the violation of the Creator's law, as recorded in man's physical constitution, and ending in death." Jno. Epps, M.D. All of which makes one wonder where in nature we find a law that a man's wife shall not infect his body with an eruptive disease.

Job's reply to wisdom, chapter 12.

Since ignorantly transgressing God's laws in nature causes all our suffering, and since all are at least half ignorant of all wisdom, as Zophar argues, why does not Zophar have at least a few boils? 12:3; 13:2. Job also knows that the Lord is the great "First cause" of science, 12:9. Job's prayer to test Zophar's recommendation to confess his sins committed in folly and ignorance in order to find relief is recorded from 13:20 to 14:22. Notice that at 13:23, he asks God to give him the understanding Zophar said he lacked and which caused his suffering in order that he might confess his sinful folly and be well.

Eliphaz did not know Job made all these secret prayers, so he reproves Job for being such a stubborn sinner that he has quit praying, 15:4, and 22:27.

Having first disproved by argument the plan proposed by the three, and also tested it out with Jehovah and found it a

failure, Job tells them they are vain comforters and their teaching is false, 21:34. He also challenged them to point out the sin of which he was guilty, 6:24. But of course they could not do that, though they were very sure by their reasoning that he was guilty.

After the continued dialogue with each of the three in turn through several rounds' Job makes a speech to them all collectively in chapters 29, 30, and 31, and then the controversy ceases.

J. W. Williams.

#### GOD'S ETERNAL PLAN. No. 3. In Election.

TRUE THOUGHTS evolve only from a correct knowledge of the facts related to the subject. In discussing the doctrine of election we find the correlative facts in God's dealings with Abraham and who on coming into the land of Canaan, God appeared unto him saying: "Unto thy seed will I give this land." Gen. 12:7.

On another occasion the Lord directed him to look from the place where he was, as far as he could see in all directions, and adding: "To thee will I give it, and to thy seed forever." Then the Lord explained to Abraham that his seed should be innumerable as the sand of the earth. To this Abraham enquired; "What wilt thou give me seeing I go childless?" In answer to this the Lord informed him that his heir should be his own offspring, and his seed innumerable as the stars of heaven. Whoever are represented in these two classes of seed, one an earthly class, the other an heavenly class, it is absolutely certain that these classes include all the promised seed mentioned in the New Testament the seed whom God foreknew and called according to his purpose, whether to an heavenly inheritance by the heavenly calling of this age, or to an earthly inheritance in the land of promise during the age to come.

Everlasting possession of the land was promised to Abraham's seed as an inheritance and Abraham well knew that if he were to receive it as an inheritance, then it must come from one in whose name the right of possession was vested. So he enquired: "Whereby shall I know that I shall inherit it?" In answer the Lord confirmed the inheritance to Abraham and his seed in a covenant according to the law of custom of those days, thus making it immutable.

We read that on the same day the Lord made a covenant with Abraham, saying: "Unto thy seed have I given this land." He did not say, I will give, but, I have given. Here then, God vested the right of possession in the name of some one of Abraham's seed that should come. Paul says that this covenant was confirmed of God in Christ. Also that when God said seed, he did not say seed as of many, but seed as of one.—"Unto thy seed, which is Christ."

Here then it is clear that the promised inheritance is to be realized only in Christ as joint heirs with him of the everlasting possession, whether that be heavenly, or an earthly possession. So we read; "If ye be Christ's, then are ye Abraham's

seed and heir's according to promise." (Not, to the promise.—Diaglott).

When this passage of scriptures is put conversely, it teaches; If ye be not in Christ, then ye are not Abraham's seed, neither are ye the seed of promise.

But the inheritance was to come only through another covenant to be made, an everlasting covenant to be confirmed to Abraham's seed, but only to Abraham's circumcised seed. Gen. 17:9-10.

When the time came that God established the everlasting or new covenant in the blood of his Son, fleshly Israel was passed by and did not receive the blessing. It was not that God's Word had failed, but because the natural seed of Abraham were not the seed of promise, the elect whom God foreknew. So the apostle says: Israel hath not obtained that which he seeketh for, but the election hath obtained it. Rom. 11:7.

We all know the allegory about Abraham's two sons, one born after the flesh, the other after the spirit. No doubt Ishmael, the elder, boasted over Isaac, that he was heir to Abraham, but all the time it was Isaac who was God's elect. And Esau was no doubt confident of his birth-right, in his ignorance that Jacob was God's elect even before these children were born. Thus fleshly Israel boasted that they had Abraham for their father, and that they were not born in fornication as Ishmael, but were free children and in bondage to no one. It is true that to Israel belonged the covenant and the promises nominally until Christ came, and just as Ishmael was seemingly the heir until Isaac came, but it is spiritual Israel that is the elect and the children of promise, even as Isaac was.

The thought that God will call the Jews back to the land of promise in their depraved state of unbelief is positively wrong. Paul calls attention to this mystery in connection with the fall of fleshly Israel; that God has not cast away his people whom he foreknew. No, but fleshly Israelites are not the children whom God foreknew as heirs of the promises, "for in Isaac shall thy seed be called." It is only as "touching the election," that Jews are beloved for their father's sake. It is only if they abide not in unbelief the Lord will graft them in as children; "for the gifts and calling of God are without repentance." So all Israel, the Israel of God, will be saved, both those of Jews and Gentiles.

The election of God is not to be repented of, because it stands not of works, not of that righteousness which is by the law. The election is all of him that calleth, because it is of the righteousness of faith. And it is of faith, that it might be all of God's grace.

Some get the wrong impression when they read Rom. 9:15-16. They get the impression that this teaches God's calling and election are arbitrary and bound by no law, but founded merely upon the exercise of God's will without regard to moral character.

But we are assured that though the promise was not to Abraham nor his seed through the law of righteousness, nevertheless it was through the righteousness (rectitude of character) of faith. Rom. 4:13. God's calling is not of him that will-

eth, nor of him that runneth, in the sense that the one that runneth has nothing wherewith to boast in the flesh; but it is all of God, in the sense that it is of that righteousness which is of God by faith. This righteousness is not a personal righteousness as in the law, but is a moral rectitude through faith energized by love.

Again, it is all of God in the sense that we (the elect) are God's workmanship, vessels of mercy prepared afore unto glory. Just as the potter hath power over the lump of clay, to make of it one vessel unto honor and another vessel unto less honor; so also we are the people of God, not because we will it, nor because, we are running for the prize of the high calling, but because it is he that made us and not we ourselves; having created us in Christ Jesus; saved by grace through faith and that not of ourselves; it is the gift of God.

Alex. Allan.

#### Was Christ Raised on Saturday?

Dear Bro. Lindsay:

In the Restitution Herald of Sept. 4, 1918, there was a diagram setting forth the idea that Christ was crucified on Wednesday and resurrected on Saturday.

The Seventh Day Adventists have tried many times to prove that Christ was resurrected on the Sabbath day, but have failed to do so. The Sabbath day began at sun down and ended at sun down. Luke 23:32.

Those who first went to Christ's grave went there early on Sunday morning, and if Christ had risen after sun set Saturday evening he arose on Sunday, the first day.

In Mark 16:1, 2, 9, we find these words: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun (12 hours after the end of the sabbath). Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Now if this verse is true Christ arose on the first day and not on the sabbath day.

No matter what day he arose the fact remains that it was on the first day of the week that the good news was given to his people and they were lifted out of the darkness that had been over them through the long dark hours of the sabbath day.

In the diagram referred to Sunday is made the fourth day from the crucifixion, but in Luke 24:21, it is the 3rd day. Let us read Luke 24:1, 13, 21. Now upon the first day of the week. . . . And behold two of them went that same day. . . . and beside all this, today is the third day since these things were done.

In the diagram the seventh day is made the third, but in God's word the first day is the third. The following scriptures prove that Christ came up on the third day and Luke 24:21, and Mark 16:9, show that the third day was Sunday. Luke 9:22; 18:33; 24:7, 46; Acts 10:40; 1 Cor. 15:4.

The sabbath was a type, Col. 2:16, 17, and on it the Jews were required to rest and wait until the first day of the week to begin a new work. So in carrying out the anti-type Christ rested on the sabbath and was resurrected on the first day, thus beginning the resurrection on the first day just as God had begun creation on the first day.

J. H. Anderson.

#### Russia's Retribution Commencing.

THE PROPHETS speak plainly as to the judgments of God that will fall on all nations who have persecuted the Jews and Israel.

"I will bring again the captivity of Jacob's tents, and have mercy on his dwelling place, . . . and I will punish all that oppress them." Jer. 30. The latter verses show that this punishment comes on the oppressors of Israel by the latter day whirlwind or world war.

In Ezek. 39:10, we learn that God will use his people Israel to spoil those who spoiled them, and to rob those who robbed them.

In Ezek. 38:21, the prophet says as to the latter day retribution on the Prince of Russia, Muscovy, Tobolsk, and Gomer, or Germany: "And I will call for a sword against him throughout all my mountains, (kingdoms) saith the Lord, every man's sword shall be against his brother." Herodotus, Siculus and the Talmud make Gomer identical with Germany.

While the great battle described in Ezek. 38 and 39, between these northern powers led by Germany against Palestine to take a great spoil from the Jews, and the British and their allies "the young lions," is still future, yet it is remarkable how many Jews are the moving spirits in the Bolshiviki revolution in Russia which has betrayed Russia into the hands of Germany to be plundered and robbed, and also has turned faction against faction in Russia or "every man's sword against his brother."

Trotsky, Zenovieff, Radek, Goldberg, and Zinovieff are Jews, and it is reported that Lenine, Kameneff and other radical red socialists and anarchists, whom we all know now to be in the pay of Germany to disorganize Russia, to incite strikes and riots in all enemy countries, to destroy munition plants and ships and grain elevators and supplies intended for the allies, with \$25,000,000 in German money to hire spies, murders and criminals turned loose from prisons in Germany and Austria and Russia to spread discontent in all countries only in Germany, Austria and Bulgaria and Turkey, are also Jews.

When the simple Russians awake to the fact that the Jews whom they have been slaughtering and persecuting for centuries are the authors of the most amazing and universal intrigue and betrayal of their persecutors that the world has ever known, "the time of Jacob's trouble," Jer. 30, will probably be renewed again in Russia. However the "cities of refuge," in Palestine, under protection of the Allies will be a safe asylum for many innocent Jews, until the last great northern invasion of Palestine occurs, as predicted in

Concluded on page 375.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## The Restitution Herald

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

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## Editorials and Church News.

## 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 our next issue we will drop from our list a large number of delinquents who are in arrears, some of them for many months, and who have failed to reply to our notice of expiration. We dislike to do this, but postal regulations are becoming such that move is imperative. It seems strange that brethren should show such lack of interest in such stirring times, but so it is.

A number who write this office sign the first name only, knowing that the editor will know who is meant, being personally acquainted. But we are away from the office so much—sometimes for a month at a time—and our office help finds such names practically Greek.

Please give all names and addresses in full and then there can be no mistake.

Mrs. Ernest Crundwell writes that her new address is 1740 Temple St., Los Angeles, California.

The brethren at our Moriah, Ill., church are expecting to begin a meeting at their church on Sunday, Oct. 13, to run over

Sunday, Oct. 20. All who live near please take notice. Any who plan to attend write Bro. Lewis Weaver, Casey, Ill., Rfd. 3.

Sr. Lottie E. Young is about to give up her position with Holt and Co., in New York, to make her home first probably in Denver, Colo., and later in Seattle, Wash.

Sr. Mary A. King, of Palmer, Neb., is now taking treatments of a physician in Omaha, Neb., with apparently very good results for which all her friends are thankful.

Word comes announcing the marriage of Sr. Edna Mercer, of Beaumont, Texas, to Raymond Cecil Gale, of Wisconsin, Sept. 3, 1918. We hasten to extend congratulations and hope to see both later in a series of meetings to be held at Hammond, La.

Sr. Lena Huffmon, of Hale, Mo., is now taking a business training course at Chillicothe, Mo.

## HELPING FUND.

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

A. J. Eychaner,	\$2.00.
Mrs. Stewart Cooper,	1.00.
Mrs. Chas. Baird,	3.50.
R. A. Daniels,	1.50.
Fred Paisley,	8.50.
Jacob Reed,	5.00.
J. A. Dickinson,	.50.

## Remittances.

A. J. Eychaner; Mrs. Chas. Baird; Mrs. Artelia Hazelwood; Mrs. Eliza Hartley; Chas. Anderson; Syrrillas Trump; Mrs. Eva H. M. Fletcher; Mrs. E. L. Johnston; Wm. J. Davis; R. A. Daniels; Dr. F. H. Hemphill; Jacob Reed; Mrs. E. C. Railsback; G. E. Marsh; J. A. Dickinson.

## Notices.

The Michigan Conference of the Church of God of the Abrahamic Faith will hold their quarterly meeting at Blanchard, October 18 to 20, 1918. Bro. F. L. Austin will be the main speaker. Everyone who possibly can should plan to be present and help to make it one of the best meetings.

Mildred N. Coats, Sec.

## Baptisms.

At our regular Sunday morning service at Pleasant View, Sept. 22, Bro. William I. Pritchard made the good confession of faith and was baptized in Jordan creek in the afternoon, and received into the church and given the right hand of fellowship at the evening service. Brother Pritchard comes in the strength of his manhood at its height to enlist under the banner of the lowly Nazarene. We are glad to welcome him to the ranks of the church. May his life be crowned with success in the good that he undertakes to do and thus be enabled to weave the

fabric of life's character with such design and accomplishment as to merit the approval of the heavenly Father and gain an abundance entrance into the kingdom of God when Jesus comes to claim his own, is our prayer.

D. E. VanVactor.

## Reports.

## Report of Stockholders' Meeting.

Pursuant to the call of the Secretary, the stockholders of the Restitution Publishing Company met at the office of the company, 606 N. 6th St., Oregon, Ill., Aug. 22, 1918, for the purpose of electing one director for the full term of three years and to transact any other business which might properly come before them.

In the absence of the president the meeting was called to order by the Secretary. Upon examination of the number of shares present it was found that only 85 shares were legally represented, this being less than a majority of all shares, by common consent of all the shareholders present it was decided to call a postponed meeting of stockholders to meet at the conference hall on Saturday morning, Aug. 24, 1918, at 8 o'clock.

S. J. Lindsay, Sec.

## Report of Postponed Meeting.

Pursuant to the decision of the stockholders present at the regular meeting held at 4 o'clock P.M., at the office of the company, 606 N. 6th St., Aug. 22, 1918, a meeting was held in the church on 3rd St., Oregon, Ill., at 4:30 P.M., Aug. 24, 1918.

In the absence of the President, J. E. Cross, upon motion by L. E. Conner, F. V. Blakely was elected Pres. pro tem.

Shares represented by person or proxy, 162½.

Secretary's report accepted and placed on file.

J. M. Glotfelty moved the nomination of L. E. Conner to succeed himself as member of the board of directors for the term of three years. No further nominations, nominations declared closed.

L. M. Howell moved suspension of rules and instruction of Sec. to cast the unanimous vote of shares represented for L. E. Conner. B. A. Sheets second. Carried. The Secretary declared L. E. Conner unanimously elected.

No further business at hand a motion to adjourn prevailed.

S. J. Lindsay, Sec.

In addition to the foregoing report it may be of interest to say that the business of the year closed with all bills paid and a safe balance on hand with which to begin the new year.

S. J. Lindsay, Sec.

## A Short Report.

I have only held three meetings this year. On account of the drouth, and the people having to leave home to hunt work, they called off a number of my meetings.

I held a ten days' meeting at Cleveland, Ark. Had large crowds and fine interest. Baptized three.

Ten days at Warren's Chapel, Coryell, county, Texas. Had fine crowds and good attention. Baptized eleven. This makes

twenty-five years that I have preached for that congregation.

And one at Gonzales, Texas. It has been reported, however, we had a fine meeting. Baptized five, and left the brethren and sisters greatly encouraged.

A. S. Bradley.

#### Report of the Ninth Annual Conference of the Church of God in Missouri.

The ninth annual conference of the Church of God in Mo., was held at Morse Mill, Sept. 4 to 8. Bro. Lindsay and Bro. J. W. Williams were present with us, and those who have heard them know what a good feast we had.

On the 7th a business session was called to order by Bro. J. F. Williams, for the purpose of electing new officers.

P. J. Graham was elected president. J. F. Williams, vice-president; Ernest E. Graham, secretary; J. Fred Williams, treasurer, and H. T. Cooper fifth member of the board.

The place for conference next year will be decided in the future. Sr. Myrtle, wife of Bro. Edd Williams, was baptized, adding one more to the church at Morse Mill, and connecting up a family chain of worship.

Conference adjourned, subject to call of the president.

Ernest E. Graham, Sec.

#### Nebraska Happenings.

**AVERY.**—State Evangelist, G. E. Marsh, has just brought to a close an interesting and profitable series of semi-scientific religious lectures in defense of the truth and inspiration of the Bible. An illustrated address was given showing the remarkable harmony existing between "God's two great records of creation, Genesis and Geology." Other discourses were given on the nature and destiny of man as taught by natural law and also set forth in the scriptures. The attendance was not as large as was desired; but an excellent interest was manifested by those who did attend.

**KENNARD.**—Protracted meetings under the leadership of Bro. G. E. Marsh are now in progress at this place. The attendance is very good. Four services were held on Sunday, and visiting brethren were with us from Omaha, Avery, Blair and other surrounding points. Bro. Marsh's sermons and Bible lessons are dealing largely with dispensational truths. The meetings will continue (D. V.) over the 27th.

**NOTICE:** Will all brethren and friends of the truth in Nebraska, who desire evangelistic work done during this year in their localities kindly write to Bro. J. H. Adams, Holbrook, Nebraska, president of the conference board, or to Bro. M. Stephenson, the secretary, at Moorefield, and acquaint them with your desires and suggest what time or times in the year would be the most favorable as to local conditions.

Dear Bro. Lindsay:

We have just had a meeting here. Bro. A. S. Bradley, Of Mullen, Texas, held a ten days' meeting. We regretted to have him leave and wish that it may be our privilege to meet him again should our

Lord delay his coming. Five became obedient unto the faith. The attendance was good and grew larger each night and the best attention was given all through. The truth was presented very ably and clearly, in a kind but forceful way. We expect to have another meeting beginning the first Sunday in July, 1919, if the Lord is willing, and we invite all our brothers and sisters to come and worship with us. A home will be provided for all. Brother Bradley preached a sermon on The Rich Man and Lazarus while here and it was grand, and I will say before going further, there was a big meeting going on here the whole time Bro. Bradley was here, and is still going on. Everybody calls it the tent show, but the people flock there by the hundreds to have their itching ears tickled. Just as soon as Bro. Bradley left this preacher, Friar, preached on the Rich Man and Lazarus, and just contradicted every word Bro. Bradley had said. Didn't have the nerve to preach it while he was here for fear he might be challenged, I suppose, but I am going to give you a brief copy and if you have space please print this and answer it and I want to show it to a few people and may send it to him, as it might open his eyes to the truth. Now if you have not space it will be all right.

Yours in the faith,

Mrs. E. L. Johnston.

P. S., Could you tell me if "The Witness" is still published? It used to be published at Baltimore, Md.

Note: Just now we have an armful of "copy" ahead, but as soon as we can get to it we will print the article referred to and have an answer for it. We do not know whether "The Witness" is now published or not.

—Editor.

Dear Bro. Lindsay:

On Sunday, Sept. 15, 1918, we began a special meeting at Mauertown, Va., our home church. The meeting closed last night, and I though as some would be glad to hear of the meeting I would send in a report. The County Fair was held during the week, and of course that kept some away. I am sorry to say that we had some members (?) who attended the fair but were too busy to come to church. However, the interest and attendance were better than we expected. The weather was so bad on two nights that we could not go to church. On the last night we had 100 present and they went away well pleased with the service.

At the end of the meeting we were just getting the work under way, but had to close because of another meeting which we want to begin this week at Cool Springs, Warren Co., Va.

On Sunday afternoon, Sept. 22, we went to the water and baptized Bro. Wm. H. Coverstone, of Middletown, Va., into the all saving name of Jesus. Bro. Coverstone is one of your subscribers, and is a married man, and we hope his wife will soon come into Christ with him.

J. H. Anderson.

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

## Obituary.

### DEATH AT AGE OF EIGHTY-FIVE.

Norman Warner Passed away at Home in Rensselaer Monday, Sept. 16.

Uncle Norman Warner, one of the oldest citizens of Jasper county, died at his home in Rensselaer, Monday afternoon at 1:15 o'clock, after an extended illness, at the age of eighty-five years, his death being caused by troubles incident to old age.

The funeral will be held at the Church of God Wednesday afternoon, at 3 o'clock, Elder Lindsay, of Oregon, Ill., conducting the services. Interment will take place in Weston cemetery.

For fifty-nine years a continuous resident of Jasper county, and for forty-five years living in the house in which he died in Rensselaer, Norman Warner had been in many other ways important and closely identified with this community.

He knew Rensselaer first when it was a hamlet, and his individual enterprise did much for the upbuilding of this community. As a business man his work was accomplished some years ago, when he surrendered his business cares to his three sons.

He was born in Rush county, March 15, 1833, and died in Rensselaer, Ind., Sept. 16, 1918. His parents were Daniel K. and Elizabeth Warner, the former a native of Connecticut and the later of Ohio. His father located in Jasper county in 1853. He bought nearly a section of land adjoining Rensselaer on the east. He died on his farm in Rensselaer in 1856.

Norman Warner, who was a young man of twenty-three when his father died, in youth had learned the blacksmith trade as applied to carriage making in Cincinnati, Ohio. His first acquaintance with Jasper county was made on his seventeenth birthday, in 1850, and his employment here at various occupations was varied. He also worked in Lafayette, Crawfordsville, Annapolis and Waveland, Indiana.

He was married to Josie M. Grant, a daughter of Daniel M. Grant, who had come to Jasper county as early as 1850. Following his marriage he lived in Waveland, in Montgomery county, for a time, and then moved to Rensselaer as his permanent home. For many years Mr. Warner followed general blacksmithing in a shop of his own, which he continued to operate until the early seventies when he added the implement business and from that embarked in the general hardware business. For forty years he kept his place as one of the active merchants of Rensselaer, but in 1898 he turned his business over to his sons, and retired from active life. For fifteen years he served as coroner of Jasper county. He and his wife were active members of the Church of God. To their marriage were born three children, Daniel Grant, Norman Hale and Charles Crittendon, all of whom survive. He also leaves his wife, three grandchildren and two great-grandchildren.—The Evening Rensselaer Republican, Rensselaer, Ind.

To the foregoing we would add that Bro.

Warner though passing through many dark and cloudy days in his long life, never forgot the sunshine beyond, for his way was a bright, sunshiny life. No one could long be in his presence and remain gloomy. He always enjoyed association with others and was always capable of entertaining in first class manner. Uncle Norman will long be remembered by both young and old. We feel a personal loss in his death because our future visits to the old home will not find him there.

May the good Father comfort Sr. Warner who, in spite of the loving care of faithful sons, will now be lonely as only those are lonely who have had long companionship interrupted by death.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### ABRAM HELPING LOT.

Lesson 2. Oct. 13, 1918.  
Lesson Text. Gen. 13:5-11; 14:14-16.

Golden Text: A friend loveth at all times; and a brother is born for adversity. Prov. 17:17.

Memory verses: Gen. 13:8; Psa. 133.

Time: About B. C. 1924.

Place: Bethel, near Jerusalem. Abram's home after his return from Egypt; Hebron, his home after his separation from Lot; Sodom, Lot's new home.

#### Questions and Comments.

In last Sunday's lesson Abram had entered Canaan and journeyed through it toward the south. Gen. 12:6, 8, 9. Trace his journey. How did he leave testimonials of his worship of the true God? He also made a visit into Egypt, verse 10, and there proved himself imperfect by showing a lack of faith in God. Gen. 12:11-13.

Read Gen. 13:1-5. Where do we find Abram in today's lesson? Find the place. Who was with him? Who was Lot, and how did he come to be with Abram? How does Abram show that he has not forgotten the true God, notwithstanding the weakness he showed in Egypt?

Read or relate the story of how Abram manifested the true brotherly spirit toward Lot. Gen. 13:5-13. How did Lot show selfishness? What teaching of Christ did Abram fulfill? 1 Cor. 10:24. Read also Matt. 5:9; Prov. 15:1; Rom. 12:10; John 13:34; Rom. 12:18, 21; Psa. 133; Eph. 4:29-32, 15, to get a clear idea of brotherly conduct. Under what kind of influence was Lot thrown by his choice of land? Keep this in mind for use later on in the lesson.

How does Abram befriend Lot the second time? Gen. 14:1-2, 11-16. Here we see a man, chosen by God to become fitted for the work of blessing nations, as a man of warfare. David also was a man of war. Psa. 18:31-40. But what work was he forbidden by God to do? 1 Chron. 22:5-10. Of what was the temple typical? Heb. 8:5; 2 Cor. 6:16; 1 Pet. 2:5. For what purpose will God use this completed temple during the next age? Rev. 21:1-5. Will it be used by God as the means of waging war to punish evil doers, or will he use it as

the means of meting out justice through the swift and sure execution of just laws? Isa. 4:1-4; Mal. 3:5.

Abram helps Lot the third time: Recall the kind of people among whom Lot was thrown by his choice of land?

Read or relate the story of God's judgment upon the cities and how Abram befriended Lot. Gen. 18:20-33; 19:1-3, 12-26. Read also General Note No. 1.

Had Lot maintained his belief in the true God and its corresponding righteousness? 2 Pet. 2:7, 8. What lesson in this for us?

Read Matt. 11:20-24. What does Jesus say would have brought Sodom and the other cities to repentance? Does his language indicate a future judgment for these cities? In meting out his punishments does God take into consideration the ignorance of sinners? Jonah 4:11. Under the law system of worship offerings were provided for sins committed through ignorance. Num. 15:24-29.

Read 2 Pet. 2:6-9. Be sure to get the full connection between verses 6, 7, and 9. What did the burning of the cities prove to Peter concerning the unjust? What did the deliverance of Lot prove to him concerning the godly? Note: The "day of judgment" to which the ungodly people of the cities were reserved for punishment, may have been the day on which they were burned, or it may be the great judgment day still future. Which of these two interpretations does Jude 6, favor?

What land was left to Abram by Lot's choice? Gen. 13:12. Here God repeats his land and seed covenant with Abram. Gen. 13:14-18. Find Paul's statement as to who the seed is and also his explanation as to how anyone may become a part of the one Seed.

Will the whole nation of Israel finally receive the fulfillment of the Abrahamic promises through the Seed, Christ, his church, that is, will Israel as a nation receive the land of Canaan for an everlasting possession and be a means of blessing the nations? Ezek. 37:21-28; Zech. 8:13, 20-23.

#### General Notes.

1. Physical cause of the destruction of the cities of the plain: The region was full of slime of bitumen pits, Gen. 14:10. The whole region abounds in a peculiar manner with bitumen, sulphur, and salt. It is possible that the walls of the city and of the dwellings were permeated and cemented together with bitumen. This is confirmed by the "recently discovered evidences of the use of bitumen in the construction of ancient Jericho." The depression of this region is "one of the most remarkable geological phenomena of the world." Something like it exists near Salt Lake City, recently brought to light by the investigations of Mr. G. H. Gilbert, of U. S. Geological Survey. The surface of the Dead Sea is 1292 feet below that of the Mediterranean 40 or 50 miles distant, while the depth in some places is 1200 feet more. "The whole region about the Dead Sea has every appearance of being an exhausted 'oil district,' in which the reservoirs of gas and oil were long ago tapped by natural agencies." "The pressure in some of the gas wells is almost beyond comprehension, being sometimes

700 or 800 pounds to the square inch,—a pressure five times as great as that in the cylinder of a locomotive doing its best work. A jet of mingled gas and oil from such a well when ignited presents a wonderful appearance. Its roar can be heard for many miles and its smoke rises like a volcano. At times the burning liquid falls down in destructive showers over a wide area. In the oil regions near the south end of the Caspian Sea the pressure is so great that it is impossible to tube the wells after they are drilled." Prof. Wright.

Save the Leaflets for review purposes

2. Jesus plainly teaches that if certain influences had been brought to bear upon the inhabitants of Sodom and Gomorrah they would have repented in sack-cloth and ashes.

A father has a wayward son bringing dishonor and shame to his name, and causing unhappiness for all. He knows of certain influences which when brought to bear would cause his son to reform and become a source of honor and praise to his name and happiness to all concerned. But by his own plan these influences cannot be brought to bear until some time in the future. Would not the fatherhood of that father be imperfect, if he should condemn for eternity that son before he had done all that could be done for his salvation?

#### THE KINGDOM QUESTION.

I OFTEN wonder why it is people accept the theological understanding of what is really meant by the expression, The Kingdom of God. I am sometimes informed that all roads lead to Rome, and I might agree to that if they went to that place. But I assure you that if you will take your Bible in hand and look closely at the various ways in the world today, you will readily agree with me that they all lead to confusion and dissatisfaction. And just as sure as there is a God in heaven, just that sure they are soon coming to naught. There is but one way, and that is the way of the cross. This fact being true, we freely admit that there is no use for the various ways that conflict with the same.

1. There is a God.
2. An earth exists.
3. People live upon it.
4. God gave his law.

All, perhaps, admit the correctness of the first proposition save those who are very unwise in understanding, and slow of heart to believe the many signs that tend to prove such. And the existence of that which the second proposition calls for is no doubt admitted, when we see and behold with our eyes the place upon which we live. And I might add that we will seek to stay thereupon just as long as we can, even though many of our friends believe they will go to heaven when they die. Why is it that folks believe this and will commit acts that conflict with their faith? Stop and think for a moment the absurdity of such. The third proposition is easy to accept in view of the foregoing remarks. Our hope,—desire and expectation,—in this life is to live and long enjoy the works of our hands, which with God's help we have obtained. And if while living

upon the same now, we observe God's demand's, we, according to his great and precious promises expect to live in the world to come—forever. The promises of God made unto faithful Abraham embrace this fact. They were and are true. No sophistry of man, or any of his wierd interpretations will suffice to satisfy us. It must be a "Thus saith God." If we admit the truthfulness of the preceding propositions we must see that "God gave his law," is also correct. Unto the first man and woman that were placed upon the earth a law was given, and the demand was to obey it.

I do not admit that Adam or Eve had the right to disobey their Creator, for no man or woman has the right to do wrong. Adam and his wife had the privilege of disobeying God, and they did. Did God deal with men? Then he must have had a law for them. You may follow the question of law until God's typical kingdom was set up on earth. I refer to the kingdom of Israel which existed in the days of David, and the several kings that lived thereafter.

In that kingdom was a law governing its operation. There elapsed a period of time from creation until the establishment of that kingdom; so there is a period of time prevailing since its downfall until its reestablishment under Christ, in which we will have a law, given by our great law-maker, even God himself. We would greatly appreciate the promises of a future kingdom ruled over by Christ, the earth's rightful ruler. We must get acquainted with these promises to fully appreciate the joyful news contained therein for those who delight in God's ways and plan. Correctly speaking we find no consolation in the way that many people present God as dealing with man.

We are many times informed that God's kingdom is in existence now upon the earth, and they get the Bible and seek to prove it. Many have already established ideas before they go to the Bible for information.

As a result of Bible study we are forced to concede that God once had a kingdom on earth. Finally we are informed that God sent one of his servants to the last of those kings with the message that an end of that kingdom was to take place "until he come whose right it is and I will give it (to) him." Right here the coming of Christ is referred to in so plain terms that even the simple need not err in understanding. I submit that the coming named herein is Christ's second advent to the earth. My reason for so contending is a reasonable reason based upon the teaching of scripture, which is our divine guide. He is only referred to as coming twice,—1st, When he was born as a babe in Bethlehem of Judea; 2nd, When he comes as ruler and king.

After he was born, after he lived thirty-three years and a half, and was on the verge of leaving, the apostles asked him, "Wilt thou at this time restore again the kingdom to Israel?" Thus is clearly proven that "until he come" refers to Christ's second coming, for had the kingdom been established during the personal ministry upon earth certainly the apostles would have known it, and would have been very unwise to propound the question they did.

When correctly understood, there is not a line of scripture that indicates that we are in the kingdom of God. The work carried on today under the gospel command is not a fulfillment of those prophetic utterances regarding the kingdom work. There is much to be said upon this question, but I shall close my remarks just here and continue them a little later on. This theme should be studied more than it is.

T. A. Drinkard.

### THE ANTI-CHRIST.

**H**AS ANTI-CHRIST come and gone; and is there to be no more Anti-christ?

Oh, no, says one, the papacy is the Anti-christ. But how about the Anti-christs that were in John's day? Were they all papacies? John said there were many of them in his day; and the papacy did not rise to power until the 6th century. So there were Anti-christs before the papal power was ever heard of, and might it not exist after the fall and destruction of Babylon the great, the mother of harlots described in Rev. 18? Christ as the bridegroom doesn't really set his foot upon this earth until after the marriage, as described in Rev. 19.

Is the papacy the beast? Then who is the woman that rides the beast? The papacy no doubt has been an Anti-christ from the time of its inception and birth down through the ages, and no doubt will largely enter into the Anti-christian powers of the last days, but who is the man of sin, the son of perdition that Paul speaks of that is to be destroyed by the brightness of the coming sun of righteousness, called in Revelation the beast that had power over the ten kings? And the ten kings hated the whore—the corrupt woman—the papacy, and tormented her. Surely if the man of sin is the pope, and he had power over the ten kings, he would not permit them to persecute his own people. It seems to me things are getting terribly muddled, and it may be that I am getting somewhat muddled,—but of course it is always the other fellow.

The way that I have reasoned it out is this,—the beast and the man of sin is the same personality.

Beast, in a figure always represents a political, not an exclusively ecclesiastical power, but a power made up of the nominal churches that have become corrupt by apostatizing from the faith; and mixing themselves up with the political world and hurraing for the things the world hurrahs for, and engaging in the pleasures and frivolities of the world, persecuting those who would endeavor to live godly in Christ Jesus—in other words persecuting the true church; not permitting her to teach the word, the commandments of God and of our Lord Jesus Christ, under the penalty of imprisonment or death.

These elements all combined will make up and constitute the ten kingdoms over which will rule ten rulers called kings, at the time they were about to be broken in pieces and destroyed by the Christ at his coming. Dan. 2:44. For in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the government shall not be left to other people, but it shall break in

pieces and consume all these kingdoms and it shall stand forever. The head of all these Anti-christian powers, or kingdoms, unbelieving, infidel powers, who is representative of all these powers, whom Christ destroys, Rev. 19, is the personal Anti-christ, the man of sin.

But I hear some critic saying, why write about the Anti-christ? What do we care about him or his coming? It is the Christ we are looking for, praying for, and watching for. But how watch for Christ unless you take into consideration all the signs and waymarks that he has given us to mark the time of his coming? And this is one of them. Paul, said to the church, they need not look for the coming of Christ until the man of sin had developed and run its course.

Yes, but the man of sin developed more than 1260 years ago, or time, times and a half a time, or 42 months. Yes, and the time is near at hand for him to go into perdition and there will be a host that will go with him.

Then is when the righteous will shine forth as the sun in the kingdom of the Father. Then is when we will hear Jesus say, Well done, good and faithful servant; if we have been faithful. His goods have been left in our hands, how are we using them? Have we been faithful with them?

Do we use our talents for the world or for Christ, the Prince of Peace? Are we laying up for ourselves treasures in heaven, by using our money to help God's little ones? Or are we using it upon self? Remember that flesh and blood profits nothing, they cannot inherit the kingdom of God. It is the spirit that profits, and, says Paul, 1 Cor. 15, We must all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this mortal must put on immortality, and this corruptible must put on incorruption. So when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, 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?

What a grand fight we are in. No bloodshed on our part, but a peaceful fight with the Prince of Peace as our Captain.

M. W. Perrine.

Continued from page 371.

Ezek. 38, and Zech. 14, and Joel 3.

At this time half of Jerusalem goes into captivity, but the residue is not cut off from the city. Look at the map of Jerusalem and you will see that the Moham-medans hold the northern half of the city. This part is built up with poor buildings and narrow streets, and will naturally be attacked first by forces from the north. The Jewish and Christian and armenian quarters of the city are fine stone structures.

How strangely everything is working out to fulfill these last prophecies! Watch! Wait patiently! Work zealously! The midnight cry will soon break the stillness of the world's night. May our lamp (the word) be filled with oil (the spirit).

W. L. Crowe.

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THE SUNDAY SCHOOL LEAFLET

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To the Brethren:

I am appealing to all brethren for help and advice on a subject that has been on my mind for some time. My hands are too short and my goods (worldly goods) are limited. But I am willing to do anything I can. And, believing it my duty, I am going to make this appeal to the brethren.

I live in the south, in the state of South Carolina. I want to see the truth carried on to new fields here in the south. I feel that we have something good, and I want others to hear of it, and to understand what it is; and how can they hear without a teacher, and how can he teach without being sent? So I am asking the brethren for help to send a teacher that he may proclaim this good message.

I feel the time is short, one converted to the truth could not be valued. So brethren, think on these things, and give us your help in prayers, advice and money. We want to be able to keep a man in the field all the time. The brethren here are willing (for the most part) to do all they can, but we are not able to carry this out as it should be done. There are five churches scattered throughout the western part of North and South Carolina, but we are weak in numbers and things of this world.

I refer anyone to Eld. J. H. Anderson, Woodstock, Va. Anyone having anything he wishes to give may send the same to me, and any advice. May God direct us all.

Your Brother, L. R. Rhodes, Hendersonville, N. C. Rfd. 2.

Be like the promontory, against which the waves continually break; but it stands firm, and tames the fury of the water around it. Unhappy am I, because this has happened to me? Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present, nor fearing the future. Will then this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood? Remember, too, on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune.—Sel.



brought her to Lousia county, Iowa, when she was two years old. Two years later, with her father she moved to York Township, Tama county, Iowa. At the age of 19 she was united in marriage to Levi H. Shugart, a pioneer resident of that section. In April, 1904, she and her husband moved to Chelsea, Iowa, where on July 2, 1908 he fell asleep in death.

In October, 1910, she married Noah Stephenson, of Carlton Township, Tama Co., Iowa, and moved to Marshalltown, where they resided until the time of her recent illness.

She gave a mother's care to six children of her own and two step-children of her first husband, all of whom remain to mourn her departure. In addition to the children she leaves 19 grandchildren and 7 great grandchildren.

In early life both she and her first husband embraced the gospel of the kingdom and united with the Church of God, and the great truths of this faith she carefully taught to her children.

She rests in the Chelsea cemetery.

Words of comfort were spoken by the writer in the M. E. Church at Chelsea.

G. Eldred Marsh.

## The Sunday School.

By Alta King.

JESUS, LORD OF THE SABBATH.

Lesson 5. February 3, 1918.  
Lesson Text. Mark 2:13-36.

Golden Text: The Son of man is Lord even of the Sabbath, Mark 2:28.

Time: Soon after the last lesson, A.D. 28.

Place: Capernaum, near the shores of the sea of Galilee.

Memory verse: Romans 14:5.

### Questions and Comments.

What effect did the miracle recorded in last Sunday's lesson have upon the people? Verse 13. Can you recall the miracle and the lesson it taught?

By this miracle Jesus successfully silences the fault-finding criticisms of the scribes found in verses 6 and 7. But instead of bowing to the truth he so plainly demonstrated, they follow him, alert for the least chance to pick a flaw. They think they find what they are looking for 3 times in today's lesson, but each time they are successfully answered by Jesus.

The first is recorded in verses 11-17. What was the implied charge against the character of Jesus in their criticisms? Jesus repudiates the charge by reference to his mission. What is it? The same mission, but worded differently is taught in Matt. 18:11-14; Matt. 20:28.

Who stands in greater need of the personal companionship and daily influence of Jesus, the person who has grown up with a knowledge of God and led restrained lawful lives as these scribes had, or the person who has grown up with only an indefinite knowledge of God and has strayed farther away into sin? Will this people, as a class, ever again come under the direct influence of Jesus' companion-

ship? When? Isa. 49:8-10; 55:4, 5. Herein was another point where the kingdom was at hand to those people. They were permitted this small sample, but the scribes refused the foretaste.

The second criticism is found in verses 18-22. Here the scribes resort to his disregard of a custom established by the Mosaic law. Whom do they use as tools to keep themselves in the background? Matt. 9:14. According to the word used by Jesus for "fast" in Matthew's account, what was the significance of this custom? How does Jesus show in verse 19 that this custom would be empty and meaningless to his disciples? What "days" are referred to in verse 20? John 16:19-22.

Old Mosaic customs had fulfilled their purposes, and therefore Jesus did no wrong when he set them aside. What were the "old garments" and the "old bottles" and the "new cloth" and "new wine" of verses 20, 21? It would be utter folly for Jesus to teach truth through old Mosaic customs, when he had within him the power to teach perfectly by word and example. Jesus did not need to clothe the truths he taught in formal, ceremonial customs. He worked out his teachings in actual deeds.

The third criticism is found in verses 23-24. What incident in history, similar to what his disciples had just done, does Jesus refer to in answer? Verses 25, 26.

The conclusion he had reached concerning Sabbath observance is found in verses 27 and 28.

It was not intended that man should be a slave to the Sabbath in observing it, but that the Sabbath should be the servant of man, to uplift and bring him nearer to God by requiring him to leave off his own works of sin and selfishness and spend the day wholly in working the works of God. Jesus having come to minister unto and serve man, it was his duty to disregard the slavish observance of the day, into which the Jews had fallen, and make it truly a day for the uplift of mankind.

In chapter 3:1-6 Mark gives an incident by which Jesus illustrates to the Jews the right observance of the Sabbath. When he asks the questions of verse 4 they hold their peace, because they know they will have to give an answer which would justify Jesus' attitude toward the Sabbath. But even with this silent admission and the plain illustration and proof of God's approval upon this sort of Sabbath keeping, they refuse to admit their defeat in the argument, verse 6.

How does their stubbornness affect Jesus? Verse 5. Here is an illustration of how to be angry and sin not. Angry grief against the sin in the hearts of men results not in sinful works, but in efforts to stamp out this sin.

The observance of the seventh day Sabbath should have symbolized to the Jews the true rest, the seventh 1000 year day of rest, which God had promised to all His true people. They should have learned to live by faith in that day when they would be entirely free from their own works of sin and selfishness. But they failed to grasp the lesson and saw only its ceremonial observance. Through lack of faith, they, as a people

failed to enter by faith into that true rest. Read Heb. 4:1-10. Does Paul teach that it is necessary for God's people of this age to thus observe one day above another in order to enter by faith into that true rest? Rom. 14:1-6. He does teach, however, that the observance of one day above another is proof of the same weakness of faith which had kept the Jews as a people from entering by faith into God's true rest. Gal. 4:10, 11.

Jesus did not observe the seventh day above any other day, but he raised all other days to its level. He made all days a sample of life in the kingdom age. He is the example to his followers, and they should do the same by the strong faith he imparts.

### General Notes.

Illustrations of Pharisaic Sabbath laws: By ingenious constructions and by stretch of words, the Jews had turned the Sabbath into a day of bondage, and made it a monument of superstitions. No Jew might kindle a fire on that day, not even light a candle. There were thirty-nine occupations, which, with all that was analogous to them, were forbidden. Men must not fling more corn to their poultry than will serve that day, lest it may grow by lying still and they be said to sow their corn on the Sabbath. They may not carry a flap or fan to drive away the flies.—Sel.

What Jesus did on the Sabbath:

Restored a man with an unclean spirit. Mark 1:21-27. Healed Peter's wife's mother. Mark 1:29-32. Healed the infirm man at the pool of Bethesda. John 5:5-18. Opened the eyes of one born blind. John 9:1-16. Healed a woman who had a spirit of infirmity. Luke 13:10-12. Cured a man who had dropsy. Luke 14:1-6. Healed the withered arm. Mark 3:1-6. And he performed these same works on all other days. He made every day symbolize his life in the kingdom age. His followers must do likewise.

The faith of the head,  
Is the faith that is dead.  
The faith of the heart,  
Is the better in part;  
But the faith of the hand,  
Is the faith that will stand,  
For the faith that will do,  
Must include the first two.—Sel.

The following instruction as to how to keep the Jewish Sabbath is found in Isa. 58:13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth and feed thee with the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it.

Judging from the manner in which Jesus observed the Sabbath, he must have grasped the full meaning of these verses.

Give me within the work which calls today,  
To see thy finger gently beckoning on;  
So struggle grows to freedom, work to play,  
And toils begun from thee to thee are done.—J. F. Clarke.